GAZETTEER

OF

UPPER BURMA

AND THE

SHAN STATES.

IN FIVE VOLUMES.

COMPILED FROM OFFICIAL PAPERS BY

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VOLUME I

THE

UPPER BURMA GAZETTEER.

A-ENG.—A pass over the Arakan Yoma range, which is reached from Sinbyu-gyun or Salin in the Minbu district, through Nga-pè. The road crosses at a maximum height of 4,600 feet. A British party went to explore it after the conclusion of the Treaty of Yandabo in 1826. It is thus described: "A great trade was carried on before the war between Arakan and "Ava, in which it is said 40,000 people were annually employed. The former country exported Indian and European manufactures, such as velvets, "broad-cloths, piece-goods, silks and muslins, and betel-nuts, salt, and "other articles, the produce of its own soil; receiving in return ivory, silver, "copper, palmyra-sugar, tobacco, oil, and lackered boxes. It was principally to further this intercourse that the late King of Ava, Minderajee "Prah, caused this superb road to be made; a work which reflects the "greatest credit not only on the liberal mind of him who planned, but also "on those who carried it into execution. The labour bestowed upon it "has been immense, as for nearly twenty miles the road is cut out of the "hill-side, to the width of between ten and twelve feet, and that with the "most judicious attention to the different falls of the ground. The remains of a parapet, formed of trunks of trees, are visible in many places; "and it would be very advantageous if something of the kind still existed, "the precipices off the road being most terrific, and of such a depth that, "if any animal lost his footing and fell over, his loss would be inevitable. "The A-eng road was first commenced in 1816, under the superintendence "of the Than Duk (Thaung-thut) *Woon* and the other chieftains, through "whose territory it passed, the whole plan, in the first instance, having "been laid out by the Engineers of the King. During the first two years, "only five hundred workmen were employed, but then, the road having been "completed nearly up to the summit of the mountain, two hundred more "were added, who finished it as far as Shoechatoh (Shwe Set Daw pagoda), "each man receiving seven rupees a month wages. But what contributed "more than anything to the completion of the road was a most sensible rule "enforced by the Burmese Government, by which, in lieu of taxes on their "merchandise, they obliged all the travellers to carry with them working "tools and repair those parts of the road which might require it, or facilitate the access to the water. Thus constant use, instead of spoiling the "road, only improved it, and it is only owing to the stagnation of commerce "during the last two years, and the consequent encroachment and ravages "of the monsoon, that any part of the route was bad, for, as the communication is closed between May and January, the havoc committed during "that period must be annually repaired."

Apparently the road continued to rapidly deteriorate, for in 1883 Major MacNeill said that "its merits as a military road have been grievously over-estimated." Since then greater facilities of communication by other routes have reduced it to a mere mountain track, locally used.

AH HMUN.—A village of Chins of the Whenoh tribe in the Central Chin Hills. In 1894 it had thirty houses; the name of the resident Chief was Latin-swun.

It pays tribute to Falam.

A-HLÈ-YWA.—A village in Meiktila township, Southern subdivision of Meiktila district, with 153 houses and a population of 612. It is the central village of the Ingyingôn circle.

AI-BUR.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had 120 houses; Shandun and Sanbye were its resident Chiefs. It lies forty miles south-west of Haka, and can be reached from Haka *via* Kusa and Sauntza and *via* Bwenlon and Doong-var. The village is well built and slightly stockaded, with fair camping-ground and water on the south, and pays tribute to Shwe Hlyen of Haka.

AI-FANG.—A Chinese village of twelve houses in the Kokang Trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). It lies south-east of the Man Pang ferry and of Kēn Pwi, high up on a spur of the main Salween ridge at an altitude of 5,600 feet. The population in 1892 numbered 59; opium was the chief crop grown; sufficient hill-rice and maize were also cultivated to support the village, and a few fields of Indian corn and barley were kept for the manufacture of liquor.

AI-KA.—A village of Yotun Chins in the Southern Chin Hills. In 1894 it had 120 houses; Tumseo and Yatkwè were its resident Chiefs. It lies ten miles south of Shurkwa, and can be reached from Haka, fifty-three miles, and from Gangaw *via* Hotaw. The village is stockaded and has strongly fortified entrances. There are both small and large camping-grounds. The village was partially disarmed in 1895. A small amount of rice is grown. Aika has much influence.

AIK-GYI.—A village in the Lèbyu circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 46 and a revenue of Rs. 110 in 1897.

AI-LA.—A Chinese village of four houses (in 1892) on the road between Taw Nio and Sathu in the Kokang circle of North Hsen Wi (Thein-ni). The village stands at an altitude of 5,700 feet, and the inhabitants, who numbered fifteen, cultivate the hill slopes a thousand feet below with paddy and opium—about two hundred acres of the former and fifty of the latter. They have six buffaloes. Opium sells at nine rupees the viss in the village, or ten rupees in the Taw Nio bazaar 2,500 feet below.

AING-DAING.—A village in the Sagaing subdivision and district, situated on an island in the Irrawaddy river. It numbers 120 houses and lies twenty-four miles north-east of Sagaing town. It has a celebrated pagoda known as "Su-taung-byi," in connection with which an annual festival is held on the 7th waning of *Wagaung*.

AING-DAUNG.—A small village in the circle of the same name in the Kani township, Lower Chindwin district, with 98 inhabitants. It is situated

on the right bank of the Chindwin and is a fuel station for Government steamers going up and down the river. The principal crops are paddy, jowar, and peas. The *thathameda* in 1896-97 was Rs. 280.

AING-GAING.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 656, according to the census of 1891, and a revenue of Rs. 1,550.

AING-GYI.—A village and revenue circle in the Pa-thein-gyi township, Amarapura subdivision of Mandalay district; the circle includes four villages. The land revenue paid by it is Rs. 464, and it has 102 assessable households.

AING-GYI.—A village in the Ainggyi revenue circle, Pa-thein-gyi township, Amarapura subdivision of Mandalay district, is situated eighteen miles north-east of headquarters. It had a population of 390 at the census of 1891, and paid Rs. 710 *thathameda* tax.

AING-MA.—A revenue circle with 131 inhabitants in the west of the Min-taing-bin township, Lower Chindwin district. Most of the villagers are cultivators, a few only living by the manufacture of bamboo mats. The principal produce is paddy. There are two villages in the circle, Mya-bin and Aing-ma, and the *thathameda* for 1896-97 amounted to Rs. 400.

AING-MA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 86, according to the census of 1891, and a revenue of Rs. 240.

AING-MA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 87, according to the census of 1891, and a revenue of Rs. 310.

AING-MA.—A village in the Anauk-chauk-taing circle, Myaing township, Pakôkku subdivision and district, with a population of 544, according to the census of 1891. The *thathameda* amounted to Rs. 460 for 1897-98.

AING-MA.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of 106, according to the census of 1891. The *thathameda* amounted to Rs. 460 for 1897-98.

AING-SHE.—A village in the Myit-chè circle, Pakôkku township, subdivision and district, with a population of 507, according to the census of 1891, and a revenue of Rs. 1,120, included in that of Myit-chè.

AING-THA.—An agricultural village of 150 houses, half-way between Wundwin and Pindalè in the Thilaing *myothugyi*ship, Wundwin township, Northern subdivision of Meiktila district. It has two pagodas, built by private benefactors. A little weaving is done in the village, which has a police guard.

AING-YA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-six miles distant from Ye-u. The population numbers 220, and paid Rs. 390 *thathameda* in 1896-97. They are all rice farmers.

AING-YI.—A village in the Taung-bôn circle, Pakôkku township, subdivision and district, with a population of 308, according to the census of 1891. The *thathameda* amounted to Rs. 860 for 1897-98.

AI TZE TÖ.—Called by the Shans Ho Hpa, a small village on the eastern side of the Salween in the Kokang circle of the Northern Shan State of

Hsen Wi (Thein-ni). It is situated close to the village of Mang Maw, which is noted for its manufacture of rice-husking stones, and contained in 1892 four houses with a population of thirteen, all of them Chinese. The houses were built in the midst of their poppy-fields, of which they have over an hundred acres. They also grow about thirty acres of hill-rice.

A KWAI TSAI.—Called by the Shans Sôn Kwai, a Chinese village on the eastern side of the Salween, in the Kokang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated about three miles south-east of the Singhsang ferry and about 2,400 feet above it. The villagers work the raft at the ferry and go down to take parties over, which is a sufficient proof of the little use that is made of this ferry. In 1892 there were fifteen houses in A Kwai Tsai, with a total population of seventy-seven. They cultivate hill-rice, maize, and Indian-corn, as well as a good deal of poppy. Opium here is, however, somewhat dearer than in Kokang village, the reason for which is not apparent, unless the difficulty of communications in the circle and a short local crop could account for it. The price in 1892 was Rs. 11 the viss.

A-KYÈ.—A village on the Irrawaddy in the Myitkyina district, with fourteen houses of Lakhum Kachins. Steamers cannot touch here owing to the rocky shore. The population was estimated in 1890 at 84.

A-KYE-BAN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 336, according to the census of 1891, and a revenue of Rs. 600.

A-KYE-KADIN.—A village in the Saw circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 120, and a revenue of Rs. 240 in 1897.

A-KYI.—A village in the A-kyi circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 204, and a revenue of Rs. 420 in 1897.

A-LAUNG.—A revenue circle and island village in the Pa-thein-gyi township, Amarapura subdivision of Mandalay district. It had a population of 276 at the census of 1891. The circle has six villages, inclusive of A-laung, which is situated nine miles north-west of headquarters. It paid a land revenue of Rs. 394 and a *thathameda*-tax of Rs. 1,160 in 1896-97.

A-LAUNG.—A village of 109 houses, situated on an island five miles from Sagaing, in the Sagaing subdivision and district.

A-LAUNG-GWÈ.—An island village in the A-laung revenue circle of the Pa-thein-gyi township, Amarapura subdivision of Mandalay district. It lies nine miles north-north-west of headquarters.

A-LÈ-BAN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 138, according to the census of 1891, and a revenue of Rs. 350.

A-LÈ-BO.—A circle in the Myingun township of Magwe district, includes the villages of Kyaung-ôn, Ma-gyi-daw, and Ma-gyi-gôn.

A-LÈ-BÔN.—A village in the Madaya township and subdivision of Mandalay district, south of Kyat-gôn. It has 160 houses, and its population amounted in 1892 to 525 approximately. The villagers are cultivators and coolies.

A-LÈ-CHAUNG.—A circle of the Kyawk-ku Hsiwan State, Myelat district, Southern Shan States. It included in 1897 seven villages, with a total of 154 houses and a population of 865 persons. The annual revenue paid was Rs. 621.

A-LÈ-CHAUNG.—The chief village of the circle of that name in the Kyawk-ku Hsiwan State, Myelat district, Southern Shan States, situated about two miles north-west of the lofty peak of Yatha-gyi. It contained in 1897 fifty-six houses, with a population of 323 persons, and paid Rs. 255 annual revenue.

A-LÈ-DAW.—A circle in the Ti-gyaing township, Katha subdivision and district. The village is half-way from Ti-gyaing to Manlè and contains ninety houses of Shans and Burmans. No *mayin* paddy is cultivated, but there are *kaukkyi* fields, and there is a small cultivation of *taungya*.

A-LÈ-GYUN.—A village in the Ye-u township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u. There are fifty-three inhabitants, and the area under cultivation is thirty-six acres. The chief crop is paddy. The *thathameda* revenue amounted to Rs. 90 in 1896-97.

A-LÈ-GYUN.—*See* Gaung-gwe-gyi.

A-LET.—A village on the west bank of the Irrawaddy, north of Myit-kyina town in the Myitkyina district. It contains eight houses of Dunphan Marus, who migrated from Naunglan in 1886: they had come originally to Naunglan from Tamuchon Taung, thirteen days to the north-east, because they fought with their people there. The villagers work *taungya*, and many live by selling cigar-leaves; others sell deer flesh; they shoot with home manufactured gunpowder made from bats' dung. Saltpetre is plentiful near the village, and sulphur is got from Chinese traders, who bring down a little at a time and sell it at Rs. 2-8-0 a viss. It is said that the finished gunpowder sells at Rs. 1-8-0 a viss.

There were formerly villages of Shan Tayôks from Myitkyina up the river to Naunglan, but these have been deserted for the last one hundred years. The first settlers came down, it is said, because they happened to kill a *Mindalin* of the Emperor and so were attacked by the Imperial troops and fled. They camped at the Hpet Sut, now known as Naunglan, and their *Sawbwa* sent down his daughter and a gold cup to the son of Alaungpaya Mindaya-gyi, and asked permission to stay: as tribute they had to send every year a *Shwe-pala* and *Shwe-ban*. They gradually moved south and have now become Shan-Burmese. They buy opium, distil spirits, and weave some cloth.

There are no villages between A-let and Sana, four days distant.

In 1890 the village was under the Walu *Sawbwa*, and the villagers performed feudal service in the field for him.

A-LÈ-YAT.—A village in the Pakôkku circle, township, and subdivision of Pakôkku district, with a population of 911, according to the census of 1891. The *thathameda* amounted to Rs. 1,920 for 1897-98.

A-LÈ-YAT.—A village in the A-she-yat circle, Pakôkku township and subdivision of Pakôkku district, with a population of 315, according to the census of 1891, and a revenue of Rs. 580, included in that of Ye-gyi.

A-LÈ-YWA.—A circle in the Natmauk township of Magwe district, includes the villages of A-lè-ywa and Po-seik-kôn.

A-LÈ-YWA.—The headquarters of the Moda circle, Katha township, subdivision, and district, was in 1897 the second largest village in the township. It lies on the right bank of the Irrawaddy, about twenty-two miles north-east of Katha, and is the headquarters of the Moda *Myothugyi*. The Irrawaddy Flotilla Company's steamers plying between Mandalay and Bhamo call at the village on their upward and downward journeys. It has a police *thana* and Government rest-house, and contained, in 1897, 185 houses. It paid the following revenues in that year: *Thathameda* Rs. 1,670, *mayin* paddy Rs. 149-6-3, *taungya* Rs. 1-4-0, and tobacco Re. 1. The inhabitants, most of whom are Shans, are petty traders and coolies.

A-LÈ-YWA.—A village in the A-lè-ywa circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 107, and a revenue of Rs. 220 in 1897.

A-LÈ-YWA.—A village in the A-lè-ywa circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 62, and a revenue of Rs. 150 in 1897.

A-LÈ-YWA.—A village in the Madaya township and subdivision of Mandalay district, west of Kobin. It has forty-five houses and its population amounted in 1897 to 180 approximately. The villagers are cultivators.

A-LÈ-YWA.—A village in the Madaya township and subdivision of Mandalay district, one mile west of the Shwe-ta *chaung*. It has fifty houses, and its population amounted in 1897 to 200 approximately. The villagers are cultivators.

A-LE-ZU.—A village in the A-li-gan circle, Myaing township, Pakôkku subdivision and district, with a population of 114, according to the census of 1891. The *thathameda* amounted to Rs. 500 for 1897-98.

A-LI-GAN.—A village in the A-li-gan circle, Myaing township, Pakôkku subdivision and district, with a population of 190, according to the census of 1891. The *thathameda* amounted to Rs. 64 for 1897-98.

A-LI-THAUNG.—A village in the A-le-gyaw circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of 119, according to the census of 1891. The *thathameda* amounted to Rs. 1,330 for 1897-98.

A-LI-YWA.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 142, according to the census of 1891, and a revenue of Rs. 280.

A-LI-ZU.—A village in the Ku-she circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 180, according to the census of 1891, and a revenue of Rs. 460, included in that of Kushe.

ALLA-KAPPA.—A revenue circle of 905 houses in the Myinmu township of Sagaing district. It lies seven miles west of Myinmu on the Môn-ywa road. It was formerly one of the *myo* under the *Nga-myo Wun*, and later had a *wun* of its own, Maung Ku, who was made *Aya-daw-ôk* of the Lower Chindwin, and later retired and now lives in Myinmu. This man, with the *Hlè-thin Atwin-wun* and the *Talôk-myo Wun*, Kyaw Gaing, resisted the

British advance at Myingyan. The circle contains much royal land, which was mostly portioned out as service land to many grades of Burmese officials.

In years when the river rises high and floods the country well, Alla-kappa is a very rich paddy-producing tract. In Allakappa village there is a bazaar recently re-built and well attended. There are a number of pagodas, in honour of which an annual feast is held, to which considerable numbers of people come from other parts of the country. It is a *myothugyi's* charge.

A-LÔN.—A revenue circle in the Môn-ywa township, Lower Chindwin district, on the left bank of the Chindwin river, seven miles to the north of Môn-ywa town. In 1892 the circle was broken up and now comprises only five villages—A-lôn, Kin-gyaung, Sit-pin, Htan-daw, and Min-daung. In 1891 the circle had 3,523 inhabitants. The revenue from *thathameda* in 1896-97 was Rs. 4,042, and from State land Rs. 124-12-0. The cattle in the circle numbered 100. The principal products are paddy, millet, and sessamum.

A-LÔN.—A town of 1,829 houses in the Môn-ywa township of Lower Chindwin district, with a population of 9,445. It was the headquarters of a *wun* in Burmese times. The Burmese court-house and the house of the Kinwun *Mingyi*, C.S.I., are still standing. The *wun* received a monthly salary of from Rs. 200 to Rs. 300, and exercised both criminal and civil powers; on the criminal side he could pass sentence of death, but in civil cases the parties were at liberty to appeal against his order to the *Hlut-daw*. His jurisdiction extended to Taba-yin in Ye-u on the north, Aung-chan-tha, now in Sagaing district, on the south, the Mu river on the east, and the Chindwin river on the west. Under him were *sikkès*, *chaukso-yazawut-ôks*, *thugyis*, and *gaungs*, all except the *gaungs* being appointed by the King. The *sikkè* and *chaukso-yazawut-ôk* each received a monthly salary of Rs. 50. *Thugyis* had power to punish revenue defaulters with flogging.

Nat worship in the Lower Chindwin district is almost universal, and at A-lôn the Bo-daw-gyi *nat* is the object of special veneration. Local historians give the following account of him :—

Legend of the Bo-daw-gyi (Ba-tha-gywai) nat.

"Long ago there lived a king in the island of Thitala. On his death his two sons, Ba-tha-gywai, and Pataik-aya, fought with each other for the throne of their father. Ba-tha-gywai was defeated and his younger brother, Pataikaya, ascended the throne. The elder, greatly disappointed, entered the service of King Nawra-hta of Paukkan (Pagan), who was well pleased with the young prince's activity and valour, and after some years allowed him to assume the privileges of a minor king, and told him that he might choose any land he liked for the erection of his palace and battlements. So Ba-tha-gywai came up from Paukkan with his retinue, and on his arrival at a certain island it was reported to him that an ownerless white elephant had been seen there. He captured the elephant and named it Nga-yan-aung. The island was afterwards called Sinbyu island. He proceeded to Kinmun and landed there, and the villagers presented him with the skin of a very large lizard, out of which he made a drum. On this occasion the prince met a young girl selling cakes and, as she was of great

beauty, he made her his Queen. He continued his march by land to the village of Kye-ba-dôn, and there one evening whilst in camp he saw a dog chasing a hare, but the hare instead of running away turned on the dog, and the dog took to flight. This strange sight led him to build his palace and court-house at the village and to name it Kyi-ba-yôn. (It is now called Kyi-ba-dôn.)

"Every three years Ba-tha-gywai paid tribute to the King of Paukkan, and after his death to his son and successor until Sawmunit came to the throne, when he refused to pay tribute. This angered Sawmunit so much that he collected a large force and marched against Ba-tha-gywai, and surrounded him and his followers in their palace at Kyi-ba-yôn. Ba-tha-gywai, nothing daunted, mounted his elephant Nga-yan-aung and advanced against Sawmunit with beat of drum, and routed him and his army. Sawmunit then resolved to get possession of the elephant and the drum. To this end he employed certain wise Brahmans to go to King Ba-tha-gywai and ingratiate themselves with him. This they did, and in time persuaded the King to cover the drum with another kind of skin, and to cut off the elephant's tusks. On hearing this Sawmunit again attacked and this time defeated Ba-tha-gywai, who fled to Salun, but finding himself closely followed he and his followers threw themselves into the Chindwin river and were drowned, and after death became *nats*."

A-LÔN-GYI.—A village in the Let-ya-ma circle, Myaing township, Pakôkku subdivision of Pakôkku district, with a population of 123, according to the census of 1891. The *thathameda* amounted to Rs. 430 for 1897-98.

A-MA.—*See* Katha.

AMARAPURA.—A subdivision of the Mandalay district, with an approximate area of 304 square miles. It encircles the town and suburbs of Mandalay and is bounded on the north by the Madaya subdivision, on the east and south-east by the hills of the Maymyo subdivision, on the south by the Myitngè river, which separates it from the Kyauksè district and from the Ava township of the Sagaing district, and on the west by the Irrawaddy river.

The subdivision includes the Amarapura township with an approximate area of 106 square miles, and the Pa-thein-gyi township with an approximate area of 198 square miles.

Geology.

Most of the subdivision presents traces of having been at one time submerged; the remains of shell-fish abound everywhere, particularly in the Patheingyi township.

Rivers.

(1) The chief river is the Myit-ngè, the natural boundary of the subdivision: it flows in a very tortuous channel and has a generally westerly direction, till it debouches on the Irrawaddy at Ava on the left bank, and Tha-bye-dan on the right. It is navigable by *pein-gaw* (long, narrow, flat-bottomed boats of about a foot draft) in the cold and hot seasons; and in the rains, when the river is swollen, by large boats such as ply on the Irrawaddy; even the largest steam-launches and small river steamers can then navigate the river.

(2) The Me-o creek, an inlet of the Irrawaddy in the south-west of the Amarapura township, bifurcates about a mile inland into two branches, one

flowing south-east and south to fill the lagoons in that part of the township, the other north-east, filling the lagoons on its way, till it reaches the Taung-thaman lake. It is navigable by small canoes in the rains.

(3) The Ywe-gyu-bauk creek is an inlet of the Myit-ngè, flowing northerly with a tortuous course into the Taung-tha-man lake, and filling the reservoirs near it on the east and west. It is navigable by small boats in the rains.

(4) The Na-daung-gya creek rises in the hills to the south-east of the Pa-thein-gyi township, and finds its way by a south-easterly and southerly course to the Myit-ngè, west of the village of Kyauk-o. It is navigable by small canoes for a short distance in the rains.

(5) The Sa-gyin-wa creek, an inlet of the Irrawaddy, formerly swelled the waters of the Me-ô creek and flowed into the Taung-tha-man lake: it was navigable for small boats during the rains. It is now dammed up by the embankment of the Mu Valley railway.

Among unnavigable streams are two which play an important part in the irrigation of the fields, the Na-daung-gya *chaung* and the Nwa-ma *chaung*, rising in a line of hills in the south-east of Pa-thein-gyi township. The former flows south-west past the village of Sè-daw on the eastern side. South of this village is built the *sè* or dam which diverts the waters of the stream into the Myaung-ma-daw, or Aung-bin-lè canal, to feed the famous reservoir of that name, on which the people of Mandalay are chiefly dependent for their water-supply. The channel of the stream below the dam runs south and a little by west as far as Mya-gan, a small lake to the west of the village of Ôn-gyaw; it then runs south-west and south between the villages of Kyauk-o and Shwe-za-yan, rather nearer to the former, till it reaches the Myit-ngè. A little embanking below the dam would irrigate the arid plains of Tamôk-so and the surrounding country.

The Nwa-ma *chaung*, rising to the south of the Na-daung-gya, flows across its course, losing much of its waters, but a diminished stream flows on into the Tamôk-so tank by means of the Amein-daw-ya-*myaung*, an irrigation canal that has now long silted up to a rivulet. The Tamôk-so reservoir is formed by a bund which makes a circuit from near Tônbo to the south of the villages of Natsu and Tawdwin, then south-west and south, leaving Tamôk-so village on its west, on by the south-east past Ye-bôk as far round as the deserted village of Shan-ywa-gyi, west of the village of Sandapuri in the centre of the depression. The Amein-daw-ya canal divides into five channels, piercing the bund and flowing westwards, namely (taking them from north to south)—

(1) The Kywe-daung, running through the Daung-ywe circle into the Kamin-gan basin to the south of Naya-gan village.

(2) The Thanbè (pronounced Thabè), watering the lands in the north of the circles of Sauk-taw-wa North and Sauk-taw-wa South.

These two are both north of Tamôk-so.

(3) The Natsin, watering the lands in the south of the two circles just named.

(4) The Tandôn, irrigating the lands of the Ma-gyi-gaing circle.

(5) The Shwe-tala, passing by the south of Ma-gyi-gaing village and north of Mya-in, a small fishery in the Taung-gaing circle, and entering the Myit-ngè river east of Talin-gyi village.

These three run south of Tamôk-so.

The Tamôk-so Basin covers an area of several square miles, which to a large extent, as the waters fall, is brought under cultivation and yields fine harvests.

It is said that the attempt to dam the streams and supply the Amein-daw-ya canal was made under Burmese rule, but failed for want of engineering skill.

Fisheries.

The fisheries of the Amarapura subdivision all lie within the Amarapura township. The water basins of the Pa-thein-gyi township, the Nanda, the Aung-bin-lè, and the Zaung-gala tanks or lakes are, strictly speaking, irrigation reservoirs, and do not contain any fish worth taking, if they contain any at all. Under Burmese rule they were regarded as *bemè*, *i.e.*, without or free of danger, as the fish in them were not allowed to be taken by any means whatever. The Amarapura township fisheries are numerous and form a striking system of natural irrigation, which might be made the basis for such an extension of irrigation works as would place the township beyond the reach of scarcity and famine even in the worst years of drought and scanty rainfall.

The same might be said of the Pa-thein-gyi township, in which there already exists a system of irrigation which could be easily extended.

The lake system of fisheries in the Amarapura township may be conveniently divided into two groups—lakes filled by the floods of the Myit-ngè and those filled by the floods of the Irrawaddy. In connection with these main streams are three smaller ones: the Let-kôk-pin and Ywe-gyu-bauk *chaungs* or inlets, subsidiary to the Myit-ngè, and the Me-o *chaung*, to the Irrawaddy, all over ten feet deep when full. But several lakes are fed directly by short inlets (termed *inwinbauks*) from the Myit-ngè. They are the following:—

(1) Inma-gyi and Inma-ngè, in the Kinlet circle.
(2) Mya-in, in the Taung-gaing circle.
(3) Pindwin-in, in the We-gyi-sin-ywa circle.
(4) Tha-bye-gan-in, in the Mi-gyaung-det circle.
(5) Taung-shwe-in, in the Myo-thit-sado circle.
(6) Talin-gyi-in, in the Talin-gyi circle.
(7) Wunbe-in, in the Kyi-myin-daing circle.
(8) and (9) Shwe-baw-gyun and Tat-kyi-in, in the Tat-kyi circle.
(10) Ta-bya-ya-in in the Mi-gyaung-det circle.
(11) and (12) Sauk-chôn and The-gan-in, in the Pôndaw-in-aing-ngan circle.

(*a*) Through the Let-kôk-pin *chaung* are fed (*i*) the Yanbo *chaung*, in the channel of which is the Yanbo basin, whence the water goes on to fill the Taung-in and Mayauk-in in the Naya-gan circle; (*ii*) the Athan *chaung*, which at times fills the great Zaung-galaw reservoir to the south-east of Mandalay; (iii) one section of the great Taung-tha-man lake basin.

(*b*) From the Ywe-gyu-bauk creek are supplied the following reservoirs, directly or indirectly:—A-myauk-bôn-o-in, Ma-u-gan, Ta-laing-gan, Talin-in, Me-daw-yo *chaung*, In-tha-ya, Uga-sha-in, Ôk-po-gyin-in, Pôn-ye-gan, Po-min-gyaw-gan, and Shaw-byin-in.

(*c*) The Me-o *chaung*, a tortuous channel, receives the flood waters of the Irrawaddy in Nankat bight, and, after filling the Amein-daw-ya-in is swelled by another Irrawaddy inlet, the Sin-le-kya *chaung*, north of Chauk-thwè-thauk, in the Shwe-gyet-yet circle, and thence flows on and divides into two branches known as the Shwe-le and Nè-gyaw channels. This stream and its tributaries fill the following reservoirs:—Amein-daw-ya-kekku in, Kywet-the-gan, Linbin-in, Le-se-gan, Na-taik-in, Osa-gyi-in, Ta-laing-in, and Zibin-gan. The fisheries vary in depth from five to ten feet.

Net fishing is carried on from boats in all except the deep fisheries while the water is high; as it subsides, gins and traps are employed and, at the close of the fishing season, a systematic dragging is pursued till the fisheries are exhausted. A uniform fee of two rupees eight annas a man, or five rupees for two men in a boat, is charged for the season closing with September, while the water is high. After that date, from October to March, the lessees get the fishing done for them on the terms most advantageous to themselves, the value of their daily hauls ranging from five to thirty rupees.

The following is a list of the reservoirs and water-courses included in the fisheries of the Amarapura township:—

(1) Amein-daw-ya-in, in the Shwe-gyetyet circle.
(2) A-myauk-bôn-o, in the A-myauk-bôn-o circle.
(3) Athan *chaung*, an outlet of the Let-kôk-pin *chaung*.
(4) Inma-gyi, in the Kinlet circle.
(5) Inma-ngè, in the Ywe-gyu-bauk circle.
(6) Intha-ya, in the Ywe-gyu-bauk circle.
(7) Inwa-la-bauk-aing-haung, in the Pôn-daw-naing-ngan circle.
(8) Kyanda-naing, in the Thaya-gôn circle.
(9) Kekku-in, in the Ngè-do circle.
(10) Kywet-the-gan, in the Ngè-do circle.
(11) Limban-in, in the Athi-bôn-o circle.
(12) Let-kôk-pin *chaung*, an inlet of the Myit-ngè, dividing the Dan-ôn and Naya-gan circles.
(13) Let-taung-in, in the Leik-san-gun circle.
(14) Let-masè-*chaung*, in the U-yin-daw circle.
(15) Lèsègan, in the west of the Sinywa-myithu circle.
(16) Mya-in, in the Taung-gaing circle.
(17) Myauk-in, in the Naya-gan circle.
(18) Ma-u-bin-gan, in the Ywe-gyu-bauk circle.
(19) Medaw-yo *chaung*, in the Ywe-gyu-bauk circle.
(20) Ma-u-gan, in the Letpanzin circle.
(21) Min-gyi-gan, north of the Ngè-do circle.
(22) Mè-o *chaung*, passing through the Tat-kyi, Shwe-gyet-yet, Ngè-do, and Athi-bôn-o circles.
(23) Myittu-in, in the Chin-ywa circle.
(24) Myit-ngè-Myitsut fishery, the northern half of the section of the Myit-ngè, extending from Kywe-na-pa to the mouth of the river.
(25) Nga-sha-in, in the Ywe-gyu-bauk circle.
(26) Nankat-in, a pool forming in a bight to the west of Tha-ye-dan fort in the Shwe-gyet-yet circle.
(27) Nga-mya-wa *chaung*, in the Shwe-gyet-yet circle.

(28) Nyaung-byu-gan, in the U-yin-daw circle.
(29) Nga-taik-in, in the Ngè-do circle.
(30) Ôkpo-gyin, in the Ywe-gyu-bauk circle.
(31) Osa-gyi-in, in the west of the Letpanzin circle.
(32) Pindwin-in, in the We-gyi Sin-ywa circle.
(33) Pôn-ye-gan, in the Ywe-gyu-bauk circle.
(34) Po-min-gyaw-gan, in the Ywe-gyu-bauk circle.
(35) Pabbè-in, in the A-thi-bôn-o circle.
(36) Pôndaw-naing-ngan Myit-sut, an inland stream filled by the floods of the Myit-ngè and Irrawaddy.
(37) Pè-hlaw *chaung*, in the west of the Tha-ya-gôn circle.
(38) Shawbyu-in, in the Ywe-gyu-bauk circle.
(39) Sauk-chôn, in the Pôndaw-naing-ngan circle.
(40) Shwe-baw-gyun-in, in the Tat-kyi circle.
(41) Shan-in, in the A-thi-bôn-o circle.
(42) Shan-ga-le-tôn basin, in the Shan-ga-le-gyun circle.
(43) Se-dè *chaung*, in the Shan-ga-le-gyun circle.
(44) Tha-bye-yan-in, in the Mi-gyaung-det circle.
(45) Ta-bya-ya-in, in the Mi-gyaung-det circle.
(46) Taung-in, in the Naya-gan circle.
(47) Taung-shwe-in, in the Myo-thit-sado circle.
(48) Ta-laing-gan, in the Ywe-gyu-bauk circle.
(49) Tein-bin-in, in the A-thi-bôn-o circle.
(50) Ti-laing-in, in the west of the A-thi-bôn-o circle.
(51) Tasè-gan-in, in the A-thi-bôn-o circle.
(52) Ta-lin-in, in the A-myauk-bôn-o circle.
(53) Taung-tha-man lake, a large sheet of water lying to the north of the circle of that name.
(54) Tat-kyi-in, in the Tat-kyi circle.
(55) The-gan-in, in the Pôn-daw-naing-ngan circle.
(56) Ta-lin-gyi-in, in the Ta-lin-gyi circle.
(57) Tat-chaung, in the Kyi-myin-daing circle.
(58) Tamôk-so-gan, in the Tamôk-so circle.
(59) Ta-dwe-gyin-in, in the Tamôk-so circle.
(60) Wetlu-in, in the A-thi-bôn-o circle.
(61) Wun-bè-in, in the north of the Kyi-myin-daing circle.
(62) Yanbo-in, in the Naya-gan circle.
(63) Ywe-gyu-bauk *chaung*, in the Ywe-gyu-bauk circle.
(64) Ywa-thit-kan, in the U-yin-daw circle.
(65) Zi-byu-gan, in the Letpanzin circle.

Trees.

The tamarind tree marks the site of a village, inhabited or deserted, as surely as the cocoanut does in Bengal and along the east coast of India, but it also grows along the highways near the old capital, while the palmyra palm particularly marks the monastery. *Tari* palms are found almost everywhere, but they thrive best on the higher lands. Bark and fibre yielding trees abound, and are much valued. Bamboo of all kinds, from the huge reed whose knots may be used for growing young plants to the dwarf grass-like species, are abundant wherever there are tracts of jungle. Thatch grass is found in the south of the Amarapura township along the streams and water-courses and wherever the land is

annually inundated. Flowering plants are numerous, but orchids are very scarce. On the other hand, there are many parasite plants, some of them bearing berries. The castor-oil plant grows wild, and the croton, whose oil is used as a purgative, abounds.

On the other hand, trees that afford fuel are becoming scarce, and the wood-cutters, whose number increases with the prolongation of drought in such a year as 1891, have now to go farther afield and the hillsides are in consequence becoming denuded.

Animals.

Elephants are to be met with occasionally on the outskirts of the subdivision, particularly towards the north and south-east, but less so in the latter quarter. It is generally before harvest that they descend from the hills to feed on the crops, but at times in the hot season they come for water. The leopard, cheetah, and wild cat are found wherever there is jungle, but they are not numerous and do little harm.

The reservoirs and inundated paddy-fields afford good shooting ground for wild duck, teal, geese, and snipe.

Climate and rainfall.

The temperature does not exceed 105° and 50° indoors, and 115° and 60° in the open air, respectively, in the hottest and coldest seasons.

The rainfall ranges from about twenty to twenty-five inches for the year. In 1889 it was approximately thirty-seven inches, in 1890 about fourteen inches, and for 1891 the record was not far short of twenty inches.

The rain-gauge in 1891 registered at Amarapura—

	Inches.
For July	·78
For August	·38
For September	5·62
For October	3·70
For November	1·38

The registered rainfall for the year 1896 was 29·85 inches.

Population.

The population of the subdivision is 62,310.

Mahomedans.

Those Mahomedans who have been over one hundred years in the country differ only in religion from the Burmans whose language they have adopted. In manners, customs, and mode of life they are really Burmese. They are found in five circles only—Amarapura, A-myauk-bôn-o, Kyi-myin-daing, Ngè-do, and Taung-myin, in each of which, except Ngè-do, there is a mosque. Their *Maulvis* know nothing beyond the mere reading of the Koran.

Manipuris.

Manipuris of mixed descent are found in six circles—Amarapura, A-thi-bôn-o, Ngè-do, Leik-san-gun, Sa-do, and Shwe-gyet-yet. With few exceptions, they have become Buddhists and prefer to be considered Burman. They are distinguishable by their sharper features. The chief occupation of the Manipuris is weaving. They have mud floors and mud-plastered walls in their houses.

There are a few Chinese in the town of Amarapura, and a few Shans and Danus in the Pa-thein-gyi township.

Communications.

Among the new roads which have been built since the annexation are the roads which lead from Mandalay south-east to Kywe-napa, and from Tamôk-so to Tônbo on the Mandalay and Kywe-napa roads. The usual means of communication in the subdivision are the village cart-tracks, but during the rains access to certain parts, especially to the villages of the Shan foot hills, is difficult. Boat communication along the river-banks and the inlets which come under flood during the monsoon is easy.

Bridges.

There are seven public bridges of considerable interest in the Amarapura township; two of them are of brick; none were built by Royalty. They were constructed by wealthy traders or officials, or with public money. They are now all more or less in need of repair, but were originally substantial and costly structures. They are—

(1) The brick viaduct or causeway spanning with arches the A-than creek, and connecting Ta-gun-daing and Taung-myin; it was built by the Pakan *Mingyi*, the Pakan-gyi *Myoza*, who was the *Thènat-wun* or Minister of Ordnance in King Mindôn's reign. The length of the viaduct is about 800 yards.

(2) The brick causeway built by the merchant U Shwe-daung across Taung-tha-man lake to the east of Amarapura; it formerly connected old Amarapura with the large village of Taung-tha-man, south of the lake. Its length is about 1,000 feet.

(3) The *Myo-saye* (town clerk) Maung Bein's high wooden bridge, usually known as the U Bein *Tada*; it is about 1,000 yards in length, and runs along the highway between new Amarapura town and the villages to the south of the Taung-tha-man lake, which the bridge spans. It is said to have cost about a lakh of rupees. The bridge is an instance of ill-acquired wealth put to a good purpose, for the town clerk, a Mahomedan, was an agent and follower of Maung Bai Sat or Bhai Shahib, the infamous Mahomedan favourite of Pagan *Min*, a man who was guilty of many atrocities and responsible for many of the King's most extravagant and vicious excesses. The bridge is very useful; in the rains, when the country is inundated and impassable, it is the only direct means of communication between Mandalay and Amarapura and the south of the subdivision.

The material at hand is almost sufficient to construct a new bridge and ample to repair the old one thoroughly.

(4) The A-thi-bôn-o, a high wooden bridge, spanning the Sa-gyin-wa inlet of the Taung-tha-man lake; it was built at considerable cost with public money. In the rains this bridge is the only means of communication for foot passengers with the villages to the immediate south of Amarapura. It is about 600 feet long and is still in serviceable condition, but needs considerable repairs. There is sufficient material to construct a new bridge on economic lines.

(5) The Letpanzin, a high wooden bridge built by public subscription, over the Ywe-gyu-bauk creek; it was designed to keep open the communication in the dry weather between A-thi-bôn-o and Letpanzin, and the other villages in the south of the township.

(6) The Sa-gyin-wa, a high wooden bridge over the Sa-gyin-wa creek; it was formerly the highway between Amarapura and the villages to the

south-west, was partly dismantled to make way for the first section of six miles of the Mu Valley Railway bunded line, between Amarapura Shore station, opposite Sagaing, and Myo-haung junction.

The bridge was originally about 600 yards long.

(7) The Sek-kya-wun bridge, lying between Amarapura town and Yindaw island, and spanning the Pè-hlaw creek, an inlet of the Irrawaddy-flooded during the south-west monsoon. This work is in great disrepair, is little used, and of little utility.

Trade and manufactures.

Of late years there has been little or no surplus produce for export, but Pa-thein-gyi once yielded abundant harvests and a large surplus.

The chief manufactures, besides mat and basket making which are practised in all parts, are silk-weaving, *kammawa* writing, pottery, and tile-making.

The silk-weaving industry.

This industry, once the most lucrative of any in the Upper Country, is now on the wane, owing to the importation not only of cheaper silk fabrics, but of cheaper ready-made variegated silk thread, which saves much time and enables the weaver to produce more cloth than when he had to prepare his thread as well as weave it.

There is still, however, a large sale of Chinese raw silk, which passes through the following processes:—

(1) The raw silk is separated into the three qualities of fine, medium, and coarse, by winding off the rolls of the raw thread on to large square reels.

(2) The coarse is utilized for the production of a mixed cotton and silk fabric.

(3) The fine threads are twisted in pairs to form the medium kind, which is wound on large wheels. The thread is then washed with soap and boiled to get rid of the Chinese size and other foreign matter. It is then dyed, and the rolls of thread are gently stretched and dried to separate the filaments. Threads of suitable length for the intended breadth of the fabric and of the colours needed in the design are then counted out for the warp, and the requisite number of shuttles for each colour in the order of requirement are filled to form the weft. As many as one hundred shuttles are sometimes employed.

The loom or *yekkan-sin* is simple and effective, and consists of a frame with four small perpendicular posts forming a rectangle measuring about four cubits by two and a half. These are connected by bars at the top, in the middle, and at the bottom, a few inches from the ground.

On the near, middle, and farther top side of the longitudinal bars rest a pair of rollers (*leik*) at the full distance of the length between the middle latitudinal bars. The roller at the nearer side, where the operator's seat is, is employed for rolling the finished fabric. On the other roller opposite are the threads which form the warp.

To separate the threads of the warp into the alternately upper and lower rows, so as to allow of the shuttles being passed between them to produce the weft, are employed two frames like a comb (*hnat*) closed by a bar at the points

of the teeth. Stout cotton threads are used to form the teeth of the closed comb. These combs are hung at their respective ends by sliding looped cords resting on a round bar, usually a piece of bamboo placed across the top longitudinal bars of the main frame. Beneath the *hnat* is a latitudinal cross bar on which are placed two pedals (*che-nin*) for the feet of the operator: the toe-ends of those are connected by cords with the combs, to enable the weaver to alternate the two series of threads of the warp by alternately pressing the pedals with his feet.

Placed in front of the combs and nearer to the weaver is a third frame (the *lek-khat* or *yin-thwa*, pronounced *ya-thwa*) like the combs, with twice as many spaces as each *hnat* has, to permit of all the threads of the warp being passed through the interstices of the teeth. These are made of very fine slit bamboo. This third frame, which is employed for pressing the threads of the weft close together, is suspended at its ends by cords made fast to an independent cross bar placed over the two top longitudinal bars of the main frame.

Finally there is the shuttle (*lún*), the body of which is made of a hard black wood (*yin-daik*) or, if large and for white and cotton fabrics of simple patterns, of the almost equally hard red wood (*pa-dauk*). The spindle is manufactured out of hard bamboo. A hundred of the former cost three rupees, and one of the latter costs four annas. An entire weaving frame with all appurtenances costs about ten rupees. The preparation for work is as follows:—

The threads for the warp where the weaver sits are looped on to the roller (*leik*) and, after passing through the interstices of the pressing comb (the *lek-khat* or *yinthwa*), pass alternately through the lifting and depressing combs (*hnats*), then from under the farther roller (*leik*) round it, and over the top of the cross bar and roller at the farther top part of the frame, till they reach the top bar above the weaver's head, where they are gathered into a bunch and secured to a piece of wood made fast to the top bar overhead to allow of the worker paying out the warp thread as the fabric grows and is rolled up on the roller in front of him.

The seat is a rough bench, usually made of a moveable loose plank with two holes, let into projecting parts of two upright posts fixed into the ground.

There are four main classes or designs:—

(1) The *bala* of thirty-seven patterns;
(2) The *a-cheik* of thirty;
(3) and (4) The *gaik* and the *sat*, of one pattern each, but varied according to the number of colours employed.

(A) The *bala* comprises—

(1) The *Saung-daw-baik.*
(2) The *Le-bwin-saing.*
(3) *Paung-du-sin*
(4) *Paung-bo-paung-ma.*
(5) *Ye-sin.*
(6) *Ta-gyaung-hto.*
(7) *Lawka-dat.*
(8) *Na-di.*
(9) *Nadi-an-gwè.*
(10) *Pa-dein-sin.*
(11) *Hnit-ka-dwe.*
(12) *Saung-daw-ku.*
(13) *Shwe-bo-yo.*
(14) *Shwe-bo-nan-thein.*
(15) *Shwe-bo-hteik-tin.*
(16) *Tein-hko-sin.*

(17) *Kwet-htôn.*
(18) *Sa-lwe-sin.*
(19) *A-wa-sin.*
(20) *Lemmaw-sin.*
(21) *Ye-gwet.*
(22) *Lemmaw-gwet.*
(23) *A-wa-gwet.*
(24) *Hnit-tat-lawka-dat.*
(25) *Lawka-dat-an-gwè.*
(26) *Than-bat-sin.*
(27) *Ngwe-ban-sin.*
(28) *De-wi-sin.*
(29) *Kyauk-sein-sin.*
(30) *Ma-yan-sin.*
(31) *Dawna-sin.*
(32) *Bôn-baing-sin.*
(33) *Ya-thet-pan.*
(34) *Appyu-gwet.*
(35) *Hpu-nyo-sin.*
(36) *Ba-da-mya-sin.*
(37) *Hpa-yan-sin.*

(B) The *a-cheik* includes—

(1) The *Myo-ye-gyi.*
(2) *Myo-ye-gwe.*
(3) *Kali* or *Wûnna.*
(4) *Kyet-mi.*
(5) *Kyo-gyi.*
(6) *Sein-na-hpan.*
(7) *Tho-sin-ban-wût.*
(8) *Sein-daing-sin.*
(9) *A-twin-sin.*
(10) *Kala-ban.*
(11) *Sein-ta-khet.*
(12) *Hnitpwin-gaing.*
(13) *Leik-pya-sin.*
(14) *Ye-cheit.*
(15) *Kye-taya.*
(16) *Sado-sin.*
(17) *Kya-bu-kya-gaing.*
(18) *Shwe-tazôk-ngwe-tazôk.*
(19) *Shit-pwin-saing-kyo-gyi.*
(20) *Sun-hnit-ein-sin.*
(21) *Kyo-gyi-hteik-khaung-din.*
(22) *Ye-sin-ban-wût.*
(23) *Thôn-sin-nawa-dat.*
(24) *Saung-daw-ku-sin.*
(25) *Dinga-pan.*
(26) *Hpa-yaung-pan.*
(27) *Kywe-gyo-gaik.*
(28) *Taung-teik-pan.*
(29) *Hpi-la-cheik.*
(30) *Keit-cheik.*

Kammawa writing strips.

This is the material on which the *kammavaça* and cognate Buddhist religious texts are written in Pali. It is exclusively manufactured at Ta-gun-daing, a village forming the extreme eastern ward of the town of Amarapura.

The strips, which measure about a cubit by two inches, are made of four folds of well-sized white chintz gummed together by a black mucilaginous substance called *thit-si*, a wood-oil obtained from a tree of the same name. The outside of the fourfold strip is also well but evenly coated with the gum, which, while wet, is overlaid with vermilion. The result is a smooth plastic strip of writing material, wheron the texts are written with the same gum; the commonest texts are the *Kammavaça*, *Sikkha padam*, and *Pirita potakam*, for presentation to the holy brotherhood. The character employed is a peculiar form of square Pali current in Burma, so written as to require practice to decipher it.

When the text is complete the margin, which is left blank in Burmese palm-leaf texts, is ornamented with artistic scroll work, for which liquid gold is employed. A book of a dozen strips costs two rupees, and a larger one is charged for proportionately.

Pottery and tiles.

Pottery is made at Ta-gun-daing, Tat-kyi, Se-obo, and Pôn-daw-naing-ngan, noted for its black-burnt monkish almsbowls. Tiles are manufactured exclusivelyat Kyi-myin-daing, a Mahommedan village. All these places are, with the exception

of Ta-gun-daing, in the south and south-east of Amarapura town. Some of the pottery is very good and of artistic shape, and a large trade in pots and tiles is carried on with Mandalay and Sagaing. None of the pots are glazed, as the art of glazing is unknown in the locality. The tiles manufactured are flat and light, about six inches by four, and hooked at the ends in opposite directions so that they may fit on to one another.

Revenue in Burmese times.

The *thathameda* was in Burmese times the chief tax, and was assessed and collected as elsewhere. State lands (*aya-daw*) were assessed at one-fourth of the value of the crops raised, and this varied from four rupees for poor to as much as thirty rupees for alluvial soil. State lands are now assessed at acreage rates, according to the class of soil and kind of crops. The acreage rates were introduced in 1896-97 for the first time.

Private lands (*boba-baing*) paid only an irrigation water-tax of two rupees a *pè* (about 1·75 acres).

The fisheries, gardens, ferries, bazaars, and wharves were leased, and an octroi was levied on all cocoanuts, plantains, and sugar-cane, at two rupees for every boat-load imported into Mandalay from Kyauksè, Sagaing, Amarapura, and Madaya.

The following is given as the crop and other taxes on State lands during the last ten years of the rule of the Alaung-paya dynasty:—

Crop and other taxes.	AMARAPURA.		LAMAING.		TAMÔKSO.	
	Baskets.	Value.	Baskets.	Value.	Baskets.	Value.
		Rs.		Rs.		Rs.
Kauk-kyi ...	22,200	15,540	60,000	42,000	200,000	1,40,000
Mayin and *kauk-ti* ...	30,000	15,000	6,000	3,000	1,000	500
Kaing-ya ...	...	2,300	...	15,000	...	1,000
Water-tax ...	...	316	...	2,500	...	260
Bazaars ...	...	500	...	*Nil*	...	*Nil.*
Ferries at Ywa-thit-gyi, Thawta-pan, U-tôk-tan, Pa-leik, Mi-gyaung-det.	...	10,000	...	*Nil*	...	*Nil.*
Gardens ...	...	1,710	...	all royal	...	60

There was also a cart-tax of four annas per cart a day, the right of collecting which was sold by an *atwin-wun* in Mandalay by public auction. This tax realized Rs. 1,800 as follows:—

	Rs.
Amarapura	700
La-maing	1,000
Tamôk-so	100

La-maing paid a larger proportion of the tax owing to its large trade with the Shan States.

The ten per cent. tax (*taya-kôn-bo sè-gaing*) in civil suits, *plus* the fee of two rupees paid equally by plaintiff and defendant for adjudication, brought in Rs. 1,230 on an average, namely—

					Rs.
Amarapura	...	...	...	...	1,000
Tamôk-so	...	...	...	...	200
La-maing	...	...	...	...	30

In the juice-yielding season, from mid-January to mid-July, a tax called *dha-kôn* (*dha*-tax) was levied at rates varying from two to three rupees per *dha, i.e.*, per man, for the extraction of juice from the palmyra palm trees. The number of licenses for Amarapura was about 70. The rates of tax were—for *Tabô-dwe* two rupees, *Ta-baung* three, *Ta-gu* three *Ka-sôn* three, *Na-yôn* two and half, and *Wa-zo* two. The amount realized, was Rs. 1,040 approximately.

Administration and History in Burmese times.

The old city of Amarapura, the "City of immortality," is in a state of utter ruin. To Burmans it is known as Myo-haung, the old city. Its site is between south and south-east of Mandalay, the Burmese capital that superseded it, and to the east and north-east of the group of villages in its vicinity which is called Amarapura by Europeans, but by Burmans Taung-myo, the Southern City, in contradistinction to Mandalay, often spoken of as Myauk-myo, the Northern City.

The earliest settlements made are said to have been along the banks of the Irrawaddy and Myit-ngè.

In 702 B.E. (1340) a prince styled Minzaw, banished by his father for disrespect from the capital, Panya, near Ava, is said to have built himself a Royal city, south of the site of Mandalay. Very little of the land was cleared of forest, but during his brief residence the villages of Botetkôn, Tun-dôn, Myo-daw, Myo-din-gôn, Myo-tha-gôn, Myôn-gè-gôn, Myo-gyi-gôn, Kyauk-than-bat, and others, sprang into existence in the Lamaing township.

This prince had bunds raised to enclose the water that flowed into the natural depressions known as the Aung-bin-le and Nanda lakes, afterwards enlarged by King Bodaw-paya and subsequently repaired by Mindôn *Min*.

On Minzaw's departure to Pagan the village sites relapsed, it is said, into jungle. In 726 B.E. (1364), however, when Thadomin-paya removed his Court to Ava, a fresh start was made, and villages of importance were established in the Amarapura township. During the time of the dynasty that reigned at Shwebo, *wuns* governed the townships of Amarapura and La-maing, and subsequently a *nè-ôk* was appointed to keep order in the Tamôk-so neighbourhood, which was generally the scene of dacoity and turbulence.

When Bodaw-paya transferred his capital to Amarapura, the old city, now in ruins, the remoter villages of Kyauk-mi, Ôn-gyaw, Kywe-na-pa, Taung-gaing, Môn-daw, and others were settled, and his son, the Pathein *Min*, formed the town of Pathein-gyi in La-maing in a cutch-bearing tract. The site was consequently known as the Shazi-gyet-taw, though not the vestige of a cutch tree is now to be seen.

From the time of Bodaw-paya onwards Amarapura has flourished or lost in importance, according to the caprices of the different kings. The attack

made on Bodaw-paya by Maung Pôn, the brother of the murdered prince whose throne Bodaw-paya usurped, and by Min Yin-hla, seem to be chiefly acconntable for the transference of the capital from Ava to Amarapura.

The city was founded and built in accordance with the time-honoured rules. Its name imports the City of the Immortals, but fields are now cultivated within its crumbling walls, where the ground is not choked with jungle growth.

Authenticated historical records date from 1145 B.E. (1783 A.D.), in which year Amarapura displaced Sagaing as the capital of Maung Waing, the Padôn prince, who assumed the titles of *Sin-byu-mya-shin*, the Lord of White Elephants: *Mintaya-gyi*, the great strategist: and *Bodaw-paya*, "the fore-"most of the wise," the title by which he is historically known. Bodaw-paya is said to have transferred his capital from Sagaing to Amarapura, partly in accordance with the custom of Burmese royalty and partly from superstition awakened by the Court Astrologer, who knew that the former capital, Sagaing, was disliked by the new sovereign, as it had been the scene of much intrigue and bloodshed.

Amarapura, though little more than a century old, is stamped with the desolation of ages, so completely have time and the effects of climate and vandalism changed its aspect. Old Amarapura formed a square with a side of about one mile English, or half a Burmese *taing*. The king's palace was not imposing, though built of solid masonry. It occupied a spot in the north-east quarter, and close by stand the remains of the court-house, which was the royal audience hall, and much more handsomely constructed than the palace. Now, too, it is in a better state of preservation. Around these are buildings of substantial materials connected with the palace, and the remains of what appears to have been a royal indigo factory, the whole inclosed within a thick wall, whose crumbling remains mark the dimensions of the city. The spaces within the buildings and outside the royal enclosure are strewn with broken bricks, and the ground is now cultivated rudely for crops of millet and sessamum, which do not demand the removal of the débris.

The whole area was surrounded by a wall of six feet thickness and a moat twenty four feet wide, which can still be traced. Within this enclosure were raised the sacred Buddhist shrines of Shin-kun-gya-ôk and Shwe-zaga to the southeast, while on the west stood Sin-gyo, Shwe-gu, and Shwe-linbin, all raised by Bodaw-paya. Outside, to the north-west, stands the Baggiya-daik with its central pile, the Nan-u, raised by his great-grandson the Pagan Min.

It was within this city that Bodaw-paya in 1784 assembled an army of 20,000 infantry, 2,500 horsemen, and 200 elephants for the conquest of Arakan, whence his victorious son, the *Ein-she-min*, or heir-apparent, brought the huge brass image of Gaudama known as Maha-muni (great sage, a sobriquet of the founder of Buddhism) to the Arakan pagoda, south of Mandalay and north-west of Bodaw-paya's capital. Here too Bodaw-paya, mortified by the defeat of the troops he despatched to capture Junk Seylon, raised a force of one hundred thousand men for the conquest of Siam, and wrested Tenasserim, Mergui, and Tavoy from that kingdom.

The first British embassy to Burma came to Amarapura in 1795. It was sent by Sir John Shore, the Governor-General of India, and Captain Symes

was the envoy. He reached the city on the 17th July, but one cause or another delayed the interview till early in September, when permission was granted to station a British Consul in Rangoon. Captain Cox, the first Consul, arrived the next year. Owing to repeated indignities and insults, both at the capital and in Rangoon, he returned to India in March 1798, to be followed by Captain Symes, who fared no better, for the king now refused to allow a British Consul to be stationed either at Rangoon or his capital. Again in 1809 Captain Canning visited the Immortal City to notify the British blockade of French possessions. Bodaw-paya took the opportunity to send the envoy a letter hinting at the restoration of Chittagong and Dacca.

In 1783 the first census of the Burmese dominions was compiled, recording the number of inhabitants of each town and village, and the boundaries of provinces, townships, and villages. When the census was completed the king fixed the amount of revenue that should be paid annually into the royal treasury. Bodaw-paya was the patron of Sangermano, the celebrated Italian priest, who received from His Majesty both encouragement and favour. He also carried out several public works of utility, among them the enlargement of the Aung-bin-le lake, which supplied the royal city with water through the Zaung-galaw lake.

Ba-gyi-daw, the succeeding king, retained Amarapura as his capital till 1822, the year of the great fire, which destroyed the greater part of the city and some of the public buildings near the palace. The Court Astrologer saw a vulture alight on the palace, and prophesied evil, and the city of the Immortals was given up for Ava after being capital for thirty-nine years.

In 1837 Tharrawaddy, Ba-gyi-daw's successor and youngest brother, became dissatisfied with Kyauk-myaung, where he lived a few months, and transferred the seat of Government to Amarapura again.

Major Burney lived here for a short time, but left on account of the atrocities of the new king, and was succeeded in 1838 the year following, by Colonel Benson, with an Assistant, Captain McLeod. They were so treated that British diplomatic intercourse with the Burmese Court was suspended for a time.

In 1852 broke out the rebellion in Amarapura which placed Mindôn *Min* on the throne of his brother Pagan Min.

Major, afterwards Major-General Sir Arthur Phayre, with a staff and escort of fifteen gentlemen, came to Amarapura in 1855, and five years later, in 1860, Amarapura ceased to be the capital.

Later history.

In the first year after the annexation the Amarapura subdivision was disturbed by the supporters of the Myin-zaing Prince, and Tamôk-so and its neighbourhood were held by them for some months. When the Prince died, however, the subdivision became quiet. There was a slight revival of disturbances in 1889 with the appearance of Kyaw Zaw and his lieutenant, Bo Thin, but they were soon driven into the Shan States and thence into China.

Pagodas.

The chief pagodas, according to priority of time, are—

I.—*Within Amarapura.*

(1) Shin-kun-gya-ôk, and
(2) Shwe-zaga, in the south-east, with—

(3) Sin-gyo, and
(4) Shwe-linbin, in the south-west of old Amarapura town, built by order of King Bodaw-paya in 1798 A.D.
(5) Sinbin-ku-gyi, erected by the order of the *Ein-she-min*, King Bodaw-paya's only son, in 1798 A.D., near the Pato-daw-gyi pagoda, the largest of all the stupas.
(6) Taung-min-gyi, built in 1803 by the Governor of Taung-dwin-myo near Min-hla, now in the Thayetmyo district.
(7) Pato-daw-gyi, put up by King Ba-gyi-daw in 1818.
(8) Mogaung, built by the townspeople in 1844.
(9) Nan-u, the central shrine of the Baggiya (tiger)-taik group, built by Pagan *Min* in 1846 to commemorate his accession to the throne.
(10) Shinbin-sat-thwa, built by Pagan *Min* in 1848.
(11) Kyauk-taw-gyi,built by Pagan *Min* in 1850. The stones for this shrine were transferred from a pagoda of the same name in Ava, the former capital.

II.—*Outside Amarapura.*

(12) Ayo-o, built by Mindôn *Min* in Taung-tha-man in 1857.
(13) Bawdi-thandaing, built by the townspeople in Taung-gyi to the south of Amarapura.
(14) Zaung-galaw, the central shrine in the Kutho-daw-taik near Ngwe-daw-wé, built by King Ba-gyi-daw in 1813.
(15) Shinbin-gayu, east of Amarapura, between the villages of Kyi-gôn and Thinbangôn, built by a courtier.
(16) Shwe-zayan, near the village of that name, on the right bank of the Myit-ngè, and about twenty miles from Amarapura, built at the cost of Shin-mun-hla, a Shan princess, the consort of the great King Nawra-hta; it is the oldest of the pagodas in the subdivision.

These pagodas are of comparatively recent date, except the last, but as compared with the pagodas of Lower Burma they are handsome in shape, more elegantly embellished, and more lavishly surrounded with figures, grotesque and chaste, human and mythical.

The Shwe-zayan pagoda, the oldest, is perhaps the simplest of them all, and, though much needing renovation, appears to have been kept in repair by voluntary subscriptions, collected during the festival of the shrine in the month of *Tabaung*.

The Pato-daw-gyi pagoda, the largest, is embellished with hundreds of marble tablets in three tiers, of three rows each, running round the structure, illustrating the chief incidents in the principal *zats*.

The only feasts worthy of note are—

(1) The Shwe-zayan pagoda festival in February, which is made the occasion for a great fair.
(2) The Nyi-naung *nat* or the Yatana-ku shrine *pwè*, held on the banks of the Sa-gyin-wa creek near Amarapura, in memory of Shwe-byin-gyi and Shwe-byin-ngè (*see* under Madaya). At this festival contests are held in boating, boxing, and wrest-

ling, and rewards are given out of public subscriptions. The festival continues for ten days, and is largely attended from Mandalay. Dramatic and marionette performances go on without ceasing. The festival in Burmese times was made an occasion for gambling, and the license thus farmed out yielded a handsome sum to the treasury.

The festival near Amarapura is a continuation of one preceding it held at Kut-ywa-Taung-byôn in the Madaya subdivision of Mandalay district, the first of a series of festivals commemorating the closing history of the two princes. It is followed by one at Myittu-sin-ywa, then by others held in a series of places as far as Popa Hill, where the last of the year is held.

AMARAPURA.—A township of the subdivision of the same name in the Mandalay district.

The general character of the Amarapura township is that of a plain, slightly undulating under the hills to the east and south-east, and having a westward slope to the Irrawaddy; immediately north of the Myit-ngè the land is slightly higher than it is to the south of Mandalay, and in this tract there are depressions and small channels which would simplify the work of developing a system of irrigation, aided by the floods of the Irrawaddy and the Myit-ngè during the south-west monsoon.

In the northern half of the township the soil is overlaid and intermixed with a rich black clay, which renders it specially suitable for the cultivation of cotton, but the irrigation system of the Burmese Government facilitated the growing of paddy, and this in consequence received the preference. Except those parts that are flooded by the Irrawaddy and the Myit-ngè, the greater part of the township is arid, especially towards the east, where it borders on the southern half of the Pa-thein-gyi township. The soil here is sandy. These sandy highlands are nevertheless cultivated, and yield good *ya* crops of jowar, sessamum, vegetables, cotton, and maize, when the rains are fair. In other parts the lands that are submerged during the rains are cultivated and yield good dry-weather (*kaing*) crops of gram, peas, beans, tobacco, onions, and potatoes.

Soil and crops.

When the rains are over and the lagoons partially dry the borders are brought under *ma-yin* or dry-weather rice-cultivation.

The western half of the township is for the most part a clay soil, and the inundation of large tracts of this region by the floods of the Irrawaddy and the Myit-ngè facilitates the growing of rice.

The clay of this tract is serviceable for pottery work, which is carried on in several villages.

Mango gardens are found all along the right bank of the Myit-ngè. The mangoes have a considerable reputation and the custard-apples raised here too are of good quality.

The marian flourishes in the Ngè-do and Shwe-gyet-yet circles.

Wood-apples grow wild. Jack, pummeloes, citron, lime (sweet and sour), lemon (sweet and sour), and cocoanut gardens are found in most of the villages along the Myit-ngè and the Irrawaddy. Plums and plantains are found in great variety.

There is one reserved forest, the Kywè-napa, in the Amarapura township.

AMARAPURA MYOMA (*See* Amarapura subdivision).—A town in the Amarapura township and subdivision of Mandalay district. It is the subdivisional and township headquarters, and has a court-house and other public buildings. The town comprises nine quarters, which have been constituted separate circles, and has two bazaars: the land revenue derived from it in 1890-91 was Rs. 4,917.

A-MEIK.—A village in the Ma-dwe circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 133, and a revenue of Rs. 290 in 1897.

A-MI-HKAW.—A village east of the Salween in the Kokang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is inhabited by Lihsaws and contained, in 1892, four houses, with a population of twenty-four. The village, which is at a height of 5,500 feet, is situated about three miles south of Kawng-ai on the frontier range, and is only a few hundred yards from the boundary line with Tsung Kang (Möng Hkēng). Opium is cultivated in considerable quantities, as well as maize and barley, the latter for the manufacture of liquor. The Lihsaws or Lissu of this village are highly esteemed for their bravery, and are frequently called out to repel Kachin raids from the west of the Salween.

A-MYAUK-BÔN-O.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle and lies two miles south of headquarters. It had a population of 505 at the census of 1891, and paid Rs. 860 *thathameda* tax and Rs. 261 land revenue.

A-MYIN.—An important revenue circle in Chaung-u township of Sagaing district. It lies ten miles west of Chaung-u, on the east bank of the Chindwin river, and was formerly the headquarters of the *Nga-myo-dan*, which after the separation of Alla-kappa became the *Le-myo-dan*, the other three towns being Pa-yein-ma, Kyauk-yit, and Nabet. The Burmese *Wun's* charge also included Kaing-se-ywa, Chaung-u, and other villages. A-myin had its own *myothugyi* and included places like Shwe-gu, which are now separate circles, and a number of villages west of the Chindwin, now in the Lower Chindwin district. The present *myothugyi*, Maung Kyun, early joined the British and served loyally. He captured the great disturber of those parts, Maung Kyaw Gaing, *ex-Wun* of Talôk-myo. As a reward he was formerly allowed to keep quite a battery of jingals, and is still allowed a number of licensed guns. A-myin was also the headquarters of a *thwe-thauk*. The *thwe-thauk-gyi*, Maung Tun U, having served loyally, has been given the *thugyi*ship of four villages. The village of A-myin is laid out with some neatness. The bazaar was accidentally destroyed by fire in 1889, but a new one has been built, and there are many extensive monasteries and large pagodas in the circle. In 1888 the Roman Catholics opened a mission here, but the converts removed to Chaung-u, giving up A-myin.

Min-gyi Swa Sawkè, who succeeded Thado-min-paya, the founder of Ava, came to this elevation from the governorship of A-myin. The village is said to have been founded in 888 B.E. (1526 A.D.), and was called the "*Kan-myin-myo*" as it was on a high bank of the river. By corruption this has become *A-myin-myo*. The circle is one of the richest in Chaung-u-township, as paddy is worked everywhere and nearly always successfully.

A-NAUK-DÔNMA.—A village in the Pya-thi circle, Myaing township, Pakôkku subdivision and district, with a population of 82, according to the census of 1891. The *thathameda* amounted to Rs. 360 for 1897-98.

A-NAUK-GÔN.—A village in the Kyat circle, Pakôkku township, subdivision, and district, with a population of 320, according to the census of 1891, and a revenue of Rs. 600, included in that of Kyat.

A-NAUK-KA-BYU.—A village in the A-nauk-ka-byu circle, Seikpyu township, Pakôkku subdivision and district, with a population of 194, according to the census of 1891. The *thathameda* amounted to Rs. 910 for 1897-98.

A-NAUK-KAING.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes a single village, and paid Rs. 100 revenue in 1897.

A-NAUK-KYAT-O.—A village in the Kyat circle, Pakôkku township, subdivision and district, with a population of 271, according to the census of 1891, and a revenue of Rs. 450, included in that of Kyat.

A-NAUK-LET-THA-MA.—A village of the Hintha circle, in the Amarapura township and subdivision of Mandalay district, is situated two miles south-south-west of headquarters. It had a population of 90 at the census of 1891, and paid Rs. 160 *thathameda* tax.

A-NAUK-PET.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 36 and a revenue of Rs. 90.

A-NAUK-SU.—A village in the Gwe-daung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 322, according to the census of 1891, and a revenue of Rs. 690.

A-NAUK-SU.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of 289, according to the census of 1891, and a revenue of Rs. 540, included in that of Kunlat.

A-NAUK-TAW.—A village in the Kyat circle, Pakôkku township, subdivision, and district, with a population of 144, according to the census of 1891, and a revenue of Rs. 360, included in that of Kyat.

A-NAUK-TAW.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of 88, according to the census of 1891, and a revenue of Rs. 130, included in that of Chaung-zôn-gyi.

A-NAUK-YAT.—A village in the Pakôkku circle, township, and subdivision, of Pakôkku district, with a population of 514, according to the census of 1891. The *thathameda* amounted to Rs. 1,392 for 1897-98.

A-NAUK-YAT.—A village in the A-she-yat circle, Pakôkku township, subdivision and district, with a population of 203, according to the census of 1891, and a revenue of Rs. 380, included in that of Ye-gyi.

A-NEIN —A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,470, the *thathameda* Rs. 1,926, the State land revenue Rs. 2,635-15-9, and the gross revenueRs. 4,561-15-9.

A-NEIN.—A circle in the Chaung-u township of Sagaing district, comprising four villages on both banks of the Chindwin river, some five or six miles below A-myin and fifteen miles south-west of Chaung-u. South of A-nein

village is a pagoda on a hillock, which affords an extensive view of the surrounding country. Further south, at A-nein Tawgaung, is a very large old pagoda with a *maha-yan*, resembling rather a fortification than a temple wall. East of A-nein, between it and Nga-lôndin, is the great *kaingtaw* called Lè-thaung, once a most thickly populated and productive tract, irrigated by floods from branches of the Chindwin and canals cut from these channels. It is now an uninhabited waste. Its destruction is said to have taken place in 1161 B. E. (1800 A. D.) at the hands of the dacoit *bos* Kyan Gôn and Shwe Min. Now, however, cultivators are beginning to return to it. It was in this *kaingtaw* that on the 5th April 1888 Mr. Wooldridge, Assistant Superintendent of Police, and Subadar Shewpultan Singh, with a small party, came across the noted rebel dacoit gangs of Kyaw Gaing and Shwe Kyun. The Subadar was killed in the fight, and Mr. Wooldridge had a narrow escape before the rebels took to flight.

A-NEIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 125, according to the census of 1891. The *thathameda* amounted to Rs. 90 for 1897-98.

ANG-LE-YWA.—A sub-State of Yawng Hwe (*q. v.*).

ANG TENG (Burmese, In-dein).—The chief village of the division of the Yawng Hwe State of that name. It is situated on the Nam Hpilu, or Balu river, at the south-western extremity of the Yawng Hwe lake valley. In 1898 Ang Tēng contained 80 houses. In Burmese times it was the headquarters of the Mye-lat *Wun*, and had a garrison of Burmese troops. Lieutenant G. Sconce, who visited it in 1864, says: "In-le would be a very small town "if it was not for the Burmese troops stationed here, but as we did not go "inside the stockade we had no means of properly judging their numbers, "and the people that visited us were all very careful in their answers to "our enquiries about it. The stockade is a square about 300 yards wide, "protected on three sides by the river, which bifurcates immediately above "it, and by a broad deep ditch, which joins the two streams, on the fourth. "In the centre of the square there is an inner stockade apparently sur-"rounded by a ditch, and it is inside this that all the troops lie. We did "not see or hear of any guns, but suppose there are only a few jingals. "There is nothing of importance to be seen here. The view from our "house (which was built for his reception by orders of the *Wundauk*) is "rather fine, with the river, about thirty yards wide, flowing at our feet; the "bazaar, town, and stockade on the opposite side, and the hills in the back-"ground all dotted over with pagodas. There are three bridges across the "river, all close together, in a very dilapidated condition. Immediately "above the western one the river is black with fish of about one to two "pounds weight. They never leave this spot and are fed by the *pôngyis* "night and morning, as well as by almost every person as they cross. It "is certain death to any person who kills any of them. Shortly before our "arrival a Shan was caught fishing with some dead fish in his possession. "He was instantly taken away and killed without even reference to the "*Wundauk*. All the people hold them sacred as being the dead come to "life again in a different form."

Mr. Sconce was delayed the whole of the month of February at Ang Tēng. He wished to go to Möng Nai, but was prevented from doing so, and was not allowed to start for the capital for many days, on the pretext that the

Royal permission was necessary for the journey. He did not see the *Wundauk* because he refused to take off his shoes in his presence. This official claimed to be Governor of all the Shan States, and required the same respect as was shown to the King. It seems improbable that this was true of the office, though he may have been the highest official then in the Shan States. Ordinarily the Myelat *Wun* was subordinate to the Möng Nai Court.

Mr. Sconce mentions the crowds who came to the bazaar, and estimates the number of strangers at five thousand, which is far beyond the numbers of later days. He mentions that large numbers of canoes came from Karen-ni, and visited some sugar-mills a short distance above the post. They were worked by water-power and were all "direct acting, the wheel being con-"nected with a roller with cogs that turns another cylinder underneath. "Between these two the cane is pressed several times, so that none of the "juice can possibly be left. The juice is then boiled down, and the refuse "cane spread out to dry and used as firewood."

The Indein-gôn pagoda annual feast attracts people from long distances. The right to collect festival dues was regularly farmed out in Mandalay.

ANNGÜN (Burmanized In-ngin).—A stream which is practically a back-water of the Irrawaddy and forms an island or series of islands known by the same name, in the Myitkyina district. This stream or arm of the river is forty to fifty yards wide, and the current is sluggish. The southern entrance is easy, but across the north end, just below Paraw, there are rocks, which make the passage difficult, except when the water is fairly high. On this stream there are the following Kachin villages:—(1) Tai-lum, a collection of ten houses of Lahtawng Kachins, producing annually five hundred baskets of paddy, and owning two buffaloes. The village is five miles from Hokat. (2) Sin-kaung, with six houses of Wawang Lepais. This is some little distance from the actual river-bank. (3) An-ngün, with six houses of Lahtawng Kachins, owning three buffaloes and growing annually about two hundred baskets of paddy. (4) Ma-le, in 1891 the residence of the *A-kyi*, Kan Mai Wa, containing only three houses of Lahtawngs. They came from Loi Laung Pum about sixty years ago; the range is five days' journey distant. (5) About five miles further up is the village of Ning-num, consisting of five houses of Nehè Makawng houses. These are an offshoot of the Marip tribe and came from Kupta, six marches off to the north-west. (6) Hkai-tan, on the north of An-ngün island and on the main stream of the Irrawaddy. Near it on the arm is the village of Naw Khiun with eight houses of Lepais.

The An-ngün island is very fertile and is cultivated by the Kachins with opium.

A NYA-BAN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 143, according to the census of 1891, and a revenue of Rs. 180.

A-NYA-DAW.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 50, according to the census of 1891. The *thathameda* amounted to Rs. 110 on eleven houses during 1897-98.

A-NYA-DAW.—A village in the Tha-bye circle, Yesagyo township, Pakôkku subdivision and district, with a population of 286, according to the census of 1891. The *thathameda* amounted to Rs. 910 for 1897-98.

A NYA-DAW.—A village in the Pyugan circle, Myaing township, Pakôkku subdivision and district, with a population of 115, according to the census of 1891, and a revenue of Rs. 240, included in that of Pugan.

A-NYA-GAING.—A village in the Taung-byôn Ngè-a-she circle, Madaya township and subdivision of Mandalay district, south of Zi-byu-gôn. It has twenty-five houses and its population amounted in 1897 to 100 approximately. The villagers are cultivators and coolies.

A-PAW.—A village in the Apaw circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 62 and a revenue of Rs. 140 in 1897.

A-PWA.—*See* under Katha.

A-RÈ.—A village in the Maing-na circle of the Myitkyina district. It contained in 1890 seven houses of Kachins of the Lawkhum-Lahtawng tribe. The estimated population was 42.

A-SE-GAN.—One of the quarters of Sagaing town. In Burmese times the villagers of this quarter had to serve the king as boatmen and steersmen.

A SHANG.—A Kachin village in tract No. 12, Bhamo district, situated in 24° 31′ north latitude and 97° 32′ east longitude. In 1892 it contained fifteen houses, with a population of forty-eight. The headman of the village has no others subordinate to him. The inhabitants are of the 'Nkhum tribe, and raise five hundred baskets of paddy yearly.

A-SHE and A-NAUK-SIN-BYU-ZEIK.—A circle in the Ti-gyaing township, Katha subdivision and district. A-she-sin-byu-zeik is a single village. A-nauk-sin-byu-zeik consists of four villages, Sin-byu-zeik, La-baingtin, Kyun-bintha, and Nat-pe. A-nauk-sin-byu-zeik has fifty-five houses and A-she-sin-byu-zeik eighty-four. The villagers cultivate *mayin*, *kauk-kyi*, and *taung-ya*. They are Burmans and Shans.

A-SHE-CHAUK-TAUNG.—A village in the A-she-chauk-taung circle, My-aing township, Pakôkku subdivision and district, with a population of 622, according to the census of 1891. The *thathameda* amounted to Rs. 850 for 1897-98.

A-SHE-DÔN-MA.—A village in the Pya-thi circle, Myaing township, Pakôkku subdivision and district, with a population of 106, according to the census of 1891, and a revenue of Rs. 210, included in that of A-nauk-dôn-ma.

A-SHE-GAING.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes a single village, and paid a revenue of Rs. 40 in 1897.

A-SHE-KA-BYU.—A village in the A-she-ka-byu circle, Pakôkku township, subdivision, and district, with a population of 491, according to the census of 1891. The *thathameda* amounted to Rs. 820 for 1897-98.

A-SHE-KYUN.—A village in the Nyaung-daw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 62, according to the census of 1891, and a revenue of Rs. 120.

A-SHE-LET-THA-MA.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district, situated two miles south-

south-west of headquarters. It had a population of 115 at the census of 1891 and paid Rs. 200 *thathameda* tax. The circle has three villages, inclusive of A-she-let-tha-ma.

A-SHE-NGA-KUT.—A village in the Nga-lè-kôn circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of eighty-six, and a revenue of Rs. 210 in 1897.

A-SHE-YAT.—A village in the A-she-yat circle, Pakôkku township, subdivision, and district, with a population of 327, according to the census of 1891, and a revenue of Rs. 740, included in that of Ye-gyi.

A-SHE-YWA.—A village in the Thayet-taw circle, Madaya township and subdivision of Mandalay district, north of Pa-dauk-pin. It has forty houses and a population which amounted, in 1897, to 150. The villagers are cultivators.

A-SHUN-GYI.—A village in the Tha-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of 42, according to the census of 1891, and a revenue of Rs. 90.

A-SU-GYI.—A circle in the Ti-gyaing township, Katha subdivision and district, containing four villages. The inhabitants came from A-su-gyi village on the Shweli river, and number now one hundred and six houses of Shans and Burmans; they are traders and cultivate also *mayin*, *kauk-kyi*, and *taung-ya* paddy.

A-TET-NYIN.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 290 and the *thathameda* Rs. 486: the land revenue collected was Rs. 464-9-3, and the gross revenue amounted to Rs. 950-9-3.

A-TET-SA-THA.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It contains a single village and paid a revenue of Rs. 380 in 1897.

A-THI-BÔN-O.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. The circle has four villages. The *thathameda* tax amounted in 1896-97 to Rs. 830.

AUK-KIN.—A village in the Madaya township and subdivision of Mandalay district, east of Tawbu. It has fifty houses with an approximate population, as ascertained in 1897, of 200. The villagers are cultivators.

AUK-KYIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of sixty according to the census of 1891. The *thathameda* amounted to Rs. 110 for 1897-98.

AUK-KYIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 318, according to the census of 1891, and a revenue of Rs. 490, included in that of Pyinchaung.

AUK-KYIN.—A village in the Tauksôk circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 95, and a revenue of Rs. 210 in 1897.

AUK-MYIN.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 645, the *thathameda* Rs. 819, the State land revenue Rs. 14-3-6, and the gross revenue Rs. 833-3-6.

AUK-O-A-NAUK.—A village in the Pay-rein-tha circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 289 and a revenue of Rs. 540.

AUK-Ô-A-SHE.—A village in the Pay-rein-tha circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 230, according to the census of 1891. The *thathameda* amounted to Rs. 1,190 for 1897-98.

AUK-SA-THA.—A revenue circle in the Mingin township and subdivision, Upper Chindwin district. It includes a single village, and paid a revenue of Rs. 410 in 1897.

AUK-SEIK.—The headquarters village of the Seik-pyu township, Pakôkku subdivision and district, with a population of 245, according to the census of 1891. The *thathameda* amounted to Rs. 640 for 1897-98.

AUK-TAUNG.—A revenue circle in the Le-ga-yaing township and subdivision, Upper Chindwin district, including ten villages.

AUK-YE-DWIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district. There are 144 inhabitants and twenty-three acres under cultivation, the chief products being paddy and *thitsi*. The *thathameda* revenue in 1896-97 was Rs. 390. The village, which is forty-three miles from Ye-u, is in the Palu-zwa *thugyi*ship.

AUK-YO.—A village of twenty-four houses in the Myotha township of Sagaing district, three miles west of Myotha.

AUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 149, according to the census of 1891, and a revenue of Rs. 280.

AUNG-BAN-CHAUNG.—A village in the Nwe-ni circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 85, according to the census of 1891. The *thathameda* amounted to Rs. 410 for 1897-98.

AUNG-BIN-LE.—A revenue circle in the Pa-thein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle, and lies ten miles north-east of headquarters. It had a population of 525 at the census of 1891, and paid Rs. 1,320 *thathameda*-tax and Rs. 371 land revenue.

AUNG-BÔN.—A revenue circle in the Katha subdivision and district, comprising, in 1897, one village with 30 houses, 6 miles north-west of Katha. The annual average revenue from this circle is—*thathameda*, Rs. 270, *kauk-kyi* tax, Rs. 5, and *taung-ya* tax, Rs. 579. The villagers make thatch after the crops have been reaped. Kadus form the bulk of the inhabitants.

AUNG-GA-LEIN-KAN.—A sheet of water to the west of the present Ela, in the Pyinmana subdivision of Yamèthin district. It lies near the old city of Ela, which was also called Aung-ga-lein. The tank is 2,000 *tas* (about four miles) long, 1,800 *tas* broad, and has a depth of four or five cubits.

AUNG-KÈ-ZIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, covering an area of two square miles and with a population of two hundred and twenty-six. There are one hundred and seven acres under cultivation, for the most part rice. The village is fourteen miles distant from Ye-u. The *thathameda* revenue in 1896-97 amounted to Rs. 1,660.

AUNG-THA.—A revenue circle in the Budalin township, Lower Chindwin district, on the right bank of the Mu river, with a population of 681. The chief products are paddy, sessamum, and peas. The revenue in 1896-97 was Rs. 1,120 from *thathameda*.

AUNG-THA.—A revenue circle in the Sa-daung township, Sagaing district, fourteen miles north-west of Sagaing town. It has a pagoda, the Sedi-hla-paya, built by Thin-hkaya Saw Yan in the year 684 B.E. (A.D. 1322). It is 52½ feet high and in spite of its 563 years is in good preservation.

AUNG-THA.—A village in the Nga-kyaung circle, Pakôkku township, subdivision, and district, with a population of seventy-four, according to the census of 1891, and a revenue of Rs. 200, included in that of Nga-Kyaung.

AUNG-THA.—A village in the Ye-u township and subdivision of Shwebo district. It lies seven miles from Ye-u town, and has a population of thirty-six. Fifty-eight acres of land are cultivated, and Rs. 54 *thathameda* was paid in 1896-97.

AUNG-THA.—A village in the Lè-we township, Pyinmana subdivision of Yamèthin district. It was established by King Maha Thiri-zeya-thu of Taungoo in B. E. 847 (1485), west of the Paunglaung river, near the Shwe-litha pagoda, built by Thiri Dhamma Thawka. Aung-tha does not, however, seem to have prospered, and it was destroyed at the same time as Taungoo, in 969 B.E. (1607), when king Thiri-dhamma-yaza overthrew that kingdom. It then remained deserted for many years, until in the time of Alaung-paya it was colonized by thirty households of Ya-bein silk-worm breeders. Their descendants still live there, and there are some other villages in the neighbourhood, since established.

AUNG-THA-GAN.—A village in the Pakôkku circle, township, and subdivision, of Pakôkku district, with a population of 640, according to the census of 1891, and revenue amounting to Rs. 1,060. The *thathameda* amounted to Rs. 696 for 1897-98.

AUNG-ZAN-GÔN.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision and district, with a population of 122, according to the census of 1891. The *thathameda* amounted to Rs. 38 for 1897-98.

AUNG-ZWA.—A village in the Ta-zè township, Ye-u subdivision of Shwebo district, with a population, in 1891, of 164. The chief crop is rice, and the *thathameda* revenue in 1896-97 amounted to Rs. 380. The village is 35 miles from Ye-u.

A-VA.—A subdivision of the Sagaing district in the Sagaing division. It formed a separate district in Burmese times and under British rule until the 15th January 1889, when it was amalgamated with Sagaing. It is bounded on the north by the Irrawaddy, on the east and south by the district boundary, the Mandalay, Kyauksè, and Myingyan districts, and on the west by the Myingyan district and the Irrawaddy. The subdivision has on its southern border the Moza-daung range, the main ridge of which runs north and south, with sub-features to the east and west, but presenting a broad face to the north. The northern spur reaches to the Irrawaddy and divides the townships of Ava and Myotha. The highest point is 1,661 feet above mean sea level. There is also a small range running parallel with the Pan-laung and the Sa-môn streams, known as the Shwe-myin-din. This is a continuation, south of the Irrawaddy, of the east riverine ridge of Sagaing.

All along the south-west of the subdivision is a line of broken upland. The subdivision is divided into the two townships of Myotha and Ava.

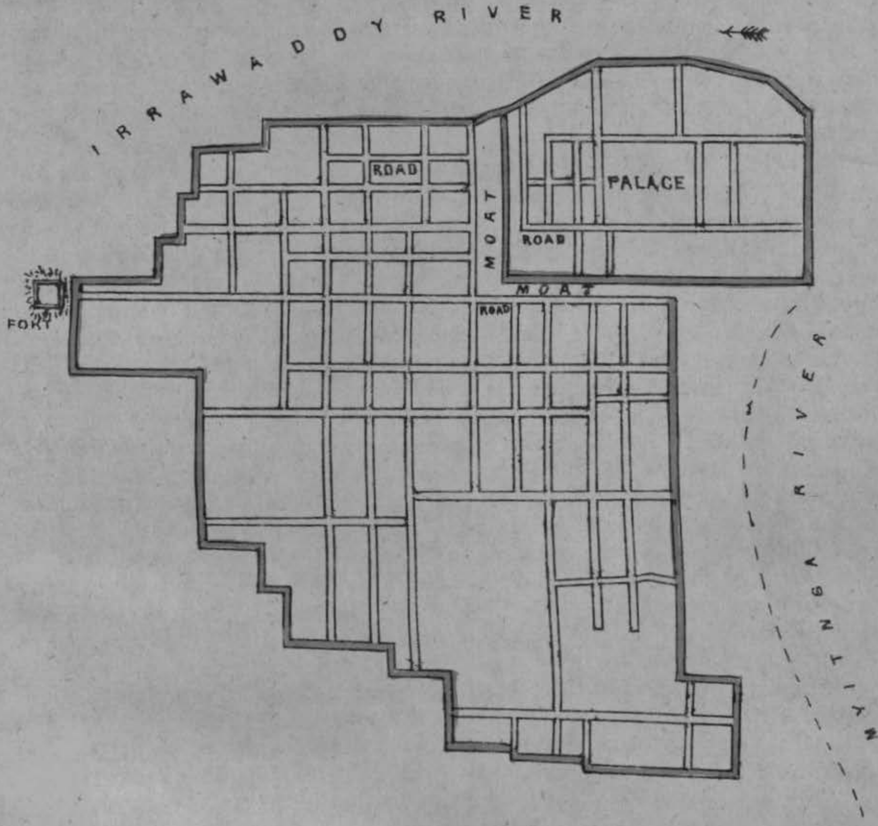
AVA.—A township in the Ava subdivision of Sagaing district, with its headquarters at Tada-u. It is 310 square miles in area, and has a population of 39,477 persons. The revenue is collected by 46 thugyis, all of whom draw commission. There are two civil police-stations, at Tada-u and Chaung-wa, and an outpost at Myinthi. There are Government rest-houses at all these villages as well. The township produces a very fair quantity of wheat. There are two large tracts, one near Gwe-gôn village and one near Kan-gyi and Saga-dè villages, where saponaceous earth is obtainable. The villagers of Paung-a are the principal collectors of this earth, of which the local selling price is from two annas to four annas a basket; the same earth is sold at Sagaing for eight annas, and at Mandalay for from 12 annas to Re. 1 the basket. About 2,500 baskets are exported annually by the villagers. At Gwe-gôn, too, a few of the villagers are employed in refining the earth and in making small balls of *sapya*. These are sold at Re. 1 per hundred balls.

AVA.—The old capital of Burma, was founded in 1364 A.D. by Thadomin Paya. It lies at the junction of the Myit-ngè (Dôktawadi) with the Irrawaddy, and the town was built on an artificial island, formed by a channel called the Myittha *chaung*, which was dug from the Myit-ngè to the Irrawaddy. The houses, of which there are many, are now scattered about in over two dozen little hamlets, some without, some within, the old city walls. The city stands in the north-east corner of the triangular island, of which the base lies to the east along the banks of the Myit-ngè and the apex to the west, where that river has had its course straightened by an artificial channel. The outer or city wall is surrounded by a moat open towards the east (Myit-ngè), but closed on the north towards the Irrawaddy. The inner or palace wall has a second similar moat round it. Of the old palace nothing remains but one old tower, very much out of the perpendicular, and not likely to remain long standing. The old walls, both outer and inner, are still very solid and substantial. Between the inner and outer walls the area is now filled with cultivated land, scattered hamlets, *kyaungs*, and enormous masses of bricks, that once were pagodas. Much of this area and all that within the inner walls is extremely pretty. The numberless fine old tamarind trees of huge size, the level green swards, the profuse vegetation half hiding the little hamlets, the massive old walls and ruined shrines, the cleared vistas, bathed in the soft atmosphere, make up a scene which suggests a park rather than the site of an old capital. The view across the river to Sagaing up stream to Mandalay and eastwards over the Amarapura plains to the Shan hills is unequalled on the Irrawaddy.

Pagodas. The principal pagodas are—

	Cubits in circumference.	
(1) Sawka-man-aung	50	These pagodas were built by King Sa-nemintaya-gyi in the year 306 B.E. (944 A.D.).
(2) Yatana-man-aung	25	
(3) Zina-man-aung	30	
(4) Tutha-man-aung	40	
(5) Nga-man-aung	30	
(6) Shwe-si-gôn Paya	60	Built by King Mingyi-swa-sawkè, in the year 529 B. E. (1167 A.D.).

Plan
OF
CITY OF AVA,
KING'S PALACE.



After the surrender of King Thibaw in Mandalay to the British forces, a column marched from Mandalay to Myingyan, through Ava. The *Taung-hmu* of Ava, Maung Hlwa, joined the British at once, and did good service in the fighting that followed. He was rewarded with the title of *Wun*, and still retains the office. The fort and the large Lawka-tharapu pagoda were occupied by troops for some time, and their place was taken afterwards by police. A small court-house was built in the north-west angle of the outer wall, but it was burnt down in 1889.

Recent history.

Ava continued until the 15th January 1888 to be the headquarters of a small district, consisting of two townships, but on that date was incorporated with Sagaing. During its separate existence of about two years, the district had no less than thirteen Deputy Commissioners, and to this perpetual change of officers the long-continued turbulence of the district was largely due. From January 1888 to June 1889 Ava was the headquarters of the Ava subdivision of the Sagaing district. These were then removed to Myotha, and the Ava Township Officer's headquarters have since been moved to Tada-u. The police post has also been removed, and Ava will be left what it was when we first occupied it, a collection of cultivators' hamlets scattered amidst the remains of former greatness. Much trade passes by it, but does not centre in Ava, the gathering point having fixed itself at Tada-u, three miles south of Ava fort. The Irrawaddy Flotilla Company's steamers call near the fort, and, at the mouth of the Myit-ngè, the Bombay-Burma Trading Corporation, Limited, have an agent and the Forest Department a station.

The following statement of the founding of the city of Ava is taken from a Burmese chronicle:

In the reign of Min-byauk, the last king of Sagaing, in the year 726 B. E. (1364 A. D.), the Shan King of Mogaung, at the instigation of the King of Pinya, attacked Sagaing. The king sent his step-son, Thado-min-paya, to oppose the invasion. He advanced as far as Ta-gaung, but was worsted and retreated to Sagaing. Min-byauk was offended and sent him, loaded with chains, as a prisoner to Chikatwara. A few days later the Shans attacked Sagaing and destroyed the city, and Min-byauk himself fled to Chikatwara, where Thado-min-paya was imprisoned. The Shans, after destroying Sagaing, marched to Pinya, and destroyed that place also. The king, Narathu, was captured and carried off as a prisoner to Mogaung, and thus in the same year the kingdoms of Sagaing and Pinya were overthrown. After the retreat of the Shans Thado-min-paya collected a number of men and killed his step-father Min-byauk, and then marched on Pinya, where he attacked and killed Uzana-byaung, the brother and successor of Narathu. Thado-min-paya remained seven months at Pinya, whence he went to Ava and founded the city there, proclaiming himself king of Ava, Sagaing, and Pinya. This was in the same year, 1364. Ava was called by him Ratanapura (the Precious City). Thado-min-paya died, after only three years' rule, at the age of twenty-four.

Traditional history.

He bore a high character for courage and energy. He was in the habit, it is said, of leaving the palace in disguise at night in order to hear the news of the town. The legend of Nga Tatbya is thus told: There was a notorious robber of Sagaing, named Nga Tatbya, who used to cross the river and

commit acts of violence in Ava. He terrorized the country, and no one dared arrest him. The king heard of this and went in search of him. One night he met him, and Nga Tatbya asked who and what he was. The king replied that he was a robber like Nga Tatbya himself. So they struck up a friendship and after a time the king asked the robber to show him the Palace, which he said he had never seen. Nga Tatbya agreed, on condition that he promised to take nothing belonging to the king. They then went to the Palace, and near the treasury the king pretended to drink a great deal and contrived to make Nga Tatbya so drunk that he fell asleep where he was. In the morning Nga Tatbya was brought before the king, who gave him his choice of the death he would die. Nga Tatbya said that all he desired was the Queen Sa-wum-ma for his wife, and the title of king for himself. The king burst into a laugh and said that a man who cared so little for life should not die. He therefore appointed Nga Tatbya *Shwe-daik-so*, and he remained an honest servant of the king for the rest of his life.

The following is a list of the kings who ruled in Ava :—

	Date of accession, B. E.	A. D.	Age on accession.	Length of reign.
Thado-min-paya	726	1364	21	3 years.
Min-gyi-swa Sawkè ...	729	1367	37	33 years.
Tarabya-min	762	1400	32	5 months.
Patama Mingaung ...	762	1400	29	21 years.
Thaha-thu	783	1421	29	4 years.
Minthi	787	1425	9	3 months.
Kale-kye-taung-ngo ...	787	1425	31	7 months.
Môn-yaing Min	788	1426	47	13 years.
Minyè-kyaw-swa	801	1439	37	3 years.
Nara-pati-gyi	804	1442	38	26 years.
Maha-thiha-thura ...	830	1468	42	12 years.
Dutiya Mingaung ...	842	1480	33	21 years.
Shwenan Kyaw Shin ...	863	1501	25	25 years.
Mônyaing Thoham-bwa ...	888	1526	25	15 years.
Ônbaung Kônmaing ...	903	1541	43	6 years.
Mo-bya Nara-pati ...	909	1547	31	4 years.
Sagaing Sithu-kyawdin ...	913	1551	57	2 years.
Thado-minsaw	915	1553	21	30 years.
Letya-sethu	945	1583	...	3 years.
Minyè-kyawswa	948	1586	...	7 years.

In 955 B. E. (1593 A. D.) the kingdom was overthrown and there was no ruler for five years. Then Nyaung-yan Mintaya, the son of Hanthawadi Sin-byu-mya Shin, the king of Taung-ngu, came to Ava and took over the Government in 960 B. E. (A. D. 1598).

The succession of kings then was—

	Date of accession, B. E.	A. D.	Age on accession.	Length of reign.
Nyaungyan Mintaya ...	960	1598	42	8 years.
A-nauk-petlôn Min ...	968	1606	27	24 years.
Thalun Mintaya ...	992	1630	45	18 years.
Min-yè Yantamat ...	1010	1648	41	13 years.
Pyi Min	1023	1661	42	11 years.
Nara-wara	1034	1672	22	6 months.
Minyè Kyawdin	1034	1672	22	26 years.
Sane Min	1060	1698	26	16 years.
Hman-nan Min	1076	1714	25	19 years.
Hanthawadipa Min ...	1095	1733	20	18 years.

In 1113 B. E. (1751 A. D.) the city was again destroyed by the Talaings and the king, Hanthawadipa Min, was taken prisoner to Hanthawaddy (Rangoon). The Talaings held Ava for about a year and were then driven out by Alaung-paya.

AW.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including seven villages, with an area of twenty-four square miles. The population in 1891 was 473, and the revenue Rs. 1,371.

AW-THAW.—A revenue circle in the Homalin township, Legayaing subdivision of Upper Chindwin district, including a single village.

AW-YAW.—A village in the Kan-a-she circle of the State of Paung-tara, Myelat district of the Southern Shan States. It lies on the east bank of the Paung-tara lake, and contained in 1897 forty-nine houses with a population of 340 persons, who paid Rs. 391 annual revenue.

A-YA-DAW.—A revenue circle in the Budalin township, Lower Chindwin district, consisting of the villages of A-ya-daw, Lè-di, and Chaung-net, with 1,615 inhabitants.

It is situated on the high ground in the south-east of the township. During the hot months of the year water is scarce: tanks have been dug at different places, but are of little use, as the water percolates through the bed and escapes. Most of the villagers are cultivators, but there are a few blacksmiths and potters.

The chief crops are sessamum, peas, and cotton.

The revenue obtained in 1896-97 was Rs. 3,810, from *thathameda*.

A-YA-DAW.—A village with 1,491 inhabitants in the Budalin township of Lower Chindwin district. It was formerly the headquarters of the A-ya-daw township, but on the 1st December 1894 was amalgamated with the present Budalin and Môn-ywa townships.

The Government buildings in the village are a civil police-station, a Public Works Department inspection bungalow, and a rest-house.

During the hot months water is obtained from the Kanbyu tank, four miles distant.

A-YA-DAW.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It contains one village only, and paid a revenue of Rs. 80 in 1897.

A-YAING-GÈ.—A village in the A-yaing-gè circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 646 and a revenue of Rs. 1,500 in 1897.

A-YAT-SU.—A village in the Ku-she circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 38, according to the census of 1891 and a revenue or Rs. 260, included in that of Kushe.

A-YAW.—A village in the Ma-a-we circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of 134 and a revenue of Rs. 300 in 1897.

A-YEIN-DA-MA.—A village in the Talaw-gyi circle of the Myitkyina disdrict, on the east bank of the Irrawaddy. It contains thirty-three Shan-Burmese and twelve Kachin houses (Lahtawngs from Panga Taung), in a group a little to the north of the village. The village has no fence. There is a small bamboo *pôn-gyi kyaung*, with very little accommodation, and two ruined *zayats*. No fruit trees are grown, although the village is out of reach of the highest floods.

The products of the village are Chinese radishes, tobacco, and *le-pôk* paddy. There were in 1890 but few buffaloes, and the villagers had to borrow animals from the Kachins of Panga Taung, one day's journey to the east, by whom the village was "protected."

A-yein-da-ma was founded in 1220 B.E. (1858 A.D.) by Shan-Burmese, but was subsequently deserted owing to Kachin oppression. The Kachins, however, soon found it advisable in their own interests to re-establish it for the purpose of trade, and in 1240 B E. they invited Shan-Burmese from Ka-yôn-ywa, further down the river on the Hokat side, now deserted. The Shans were willing to come, as the taxes on the Bhamo side were less than those on the Mogaung side, and since then the village has been free from attack. The villagers say that they no longer pay the Kachins for their "protection." Some two hundred travellers annually pass through this village to Hokat, *en route* to the Jade Mines to work as coolies. They are nearly all pedestrians, and consequently, although they bring down opium and liquor, the amount cannot be very great. A few of the inhabitants engage in fishing.

BA-DA-YÈ A village in the Tha-yè-zet circle, in the Madaya township and subdivision of Mandalay district, east of Tha-yè-zet. It has twenty houses and its population amounted in 1897 to 100 approximately. The villagers are cultivators.

BA-GA-KAUNG or PA-KA-KAUNG.—A Kachin village in Tract No. 3, Bhamo district, situated in 24° 41′ north latitude, and 97° 13′ east longitude. In 1892 it contained thirteen houses with a population of 41. The headman has three other villages subordinate to him. The inhabitants are of the Lepai

tribe and Lahkum sub-tribe. There are two buffaloes and one bullock in the village.

BA-HÈ.—A good-sized village in the Mo-hlaing township, Ruby Mines district. It is situated on the right bank of the Shweli river, about half-way between Myitsôn and Ma-bein.

BA-HIN.—A village in the Ba-hin circle, Myaing township, Pakôkku sub-division and district, with a population of 4,941, according to the census of 1891. The *thathameda* amounted to Rs. 1,550 for 1897-98.

BAING.—A revenue circle in the Mingin township and subdivision, Upper Chindwin district. It includes five villages, and paid a revenue of Rs. 70 in 1897.

Local historians say that Baing was built by Aung-zeya, one of the 89,000 *Amats* of the Queen of Pithano. In Burmese times it was under the Kan-ni *Wun*.

BAIK-THA-YET.—A revenue circle in the Salin-gyi township, Lower Chindwin district, including the villages of Baik-tha-yet and Thanat-myaung. It is situated in the centre of the township. The population of the circle is 391, and the revenue was Rs. 860 from *thathameda* in 1896-97.

BALBIL or BILON.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had sixteen houses: the name of the resident Chief was Kamshuek. The village lies on the eastern slopes of Tang, west of Khampat, whence it is reached by a track passing first through Chin clearings and crossing two small streams, then over a low hill, then descending and crossing a large torrent, then up a very steep ascent of 1,900 feet, above the stream and 5½ miles from Balbil, and down again through dense jungle. The elevation is 3,160 feet. The inhabitants are Thados of the Bumlu and Bumtam families, and the village is subordinate to Howchinkup, the Kanhow Chief. Water is obtained from the Twiyal stream and the Tuipu river.

BA-LE-BA.—A Manipuri village of 84 houses in the Ava township of Sagaing district, on the Tanlôn creek, two miles south-east of Ava. The name Ba-le ba in Manipuri is equivalent to the Burmese "Ywa-tha." The villages of Ôk-kyut-hpo, forty-two houses, and Wetto-gan, twelve houses, are subordinate to the Ba-le-ba thugyi. Ba-le-ba is noted for its silk-weaving.

BA-LET.—A township in the Ka-le subdivision of Upper Chindwin district with an approximate area of 880 square miles.

Boundaries.

Its boundaries are—On the north the Kindat township, on the east the Shwebo district, on the west the Ka-le township, and on the south the Mingin subdivision.

Before the annexation of the Ka-le valley that portion of the Balet township which lies on the right bank of the Chindwin river, excepting the villages of Kywè and Saba-gyi, belonged to the Ka-le State

After the incorporation of the Ka-le State with the Upper Chindwin district on the 6th October 1891, this portion was detached from Ka-le and added to the Balet township. The Kaungnan circle on the eastern borders of the township was administered from Ye-u in Burmese times.

The whole of the township is a network of small hills and narrow valleys, watered by insignificant streams.

Administration.

There are thirty-one independent circles under headmen known as *thugyis* and *shwe-hmus*, and twenty-one sub-circles under subordinate *thugyis*. In five cases these subordinate *thugyis* draw no commission on revenue collections; in the remaining cases the commission is divided in the proportion commonly obtaining in the district, namely, two-fifths to the *myo-thugyi* and three-fifths to the subordinate headman.

The revenue collected from the township is—

	Rs.
Thathameda	35,000
Land-tax	8,200
Miscellaneous, net tax, ferries, &c. ...	3,000

Population.

The population of the township, as given in the census returns for 1891, is 12,646. The population at present (1897) may safely be put down as 15,000. The original inhabitants were Shans and Kadus, but all traces of distinctive nationality have now disappeared.

The most noteworthy circle is Ma-sein, which has eighteen subordinate *thugyis* and 67 villages, with a total population of 6,500.

Though the township is covered with a tangle of small hills, none of them reaches a greater altitude than 800 feet.

Natural features and products.

There are no rivers worthy of notice in the township, though the tract is generally well watered by a number of hill streams flowing in narrow valleys.

Iron ore is found near the village of Thingan, and coal near Palu-zawa and to the west of Matu. Gold dust is washed in the bed of the Shwe-gyin river, but the outturn is barely sufficient to secure a livelihood to the families engaged.

The forests are meagre and one reserve only is in course of formation.

The climate is comparatively dry and moderately healthy.

Administration and revenue in Burmese times.

In Burmese times (*v. infra*) the Balet township (excluding the tract incorporated on the annexation of the Ka-le State in 1891) was composed of the following circles:—

(1) Balet under a *myothugyi*.
(2) Ma-sein, (3) Kaing, (4) Matut, (5) In-daing — each under a *shwe-hmu*.

These officials were appointed by the King and had extensive powers. With the consent of the King they could sentence a man to death, the procedure in such cases being to submit a petition to the effect that the offender was incorrigible and a source of danger to the Government. For purposes of local control these officials were subordinate to the *Wun*, stationed at Mingin. As they were paid no salaries, the support of them and their establishments was an additional charge on the population of the township.

In early times each circle paid a fixed annual sum to the King at Mandalay. The exact amounts for each circle are not easily traceable, but in the Balet *myo-thugyi*ship the amount was Rs. 450. In 1223 (1861) the *thatha-*

meda-tax was inaugurated at the rate of Rs. 3 per household. In 1224 (1862) the rate was raised to Rs. 5, and remained constant till 1874, when the old system was re-introduced, with the variation that instead of a money assessment the tax was payable in paddy, the rupee being taken as an equivalent for eight baskets of paddy. This arrangement not giving satisfaction, the *thathameda*-tax was brought into force again in 1240 (1878), the rate being enhanced to Rs. 10 per household.

History.

The following account of the history of the Balet township is given in an old Burmese manuscript :—

"During the reign of the King of Talaings in Pèko-myo (Pegu), in 990 B.E., the Burmese King prepared to invade his country, and consulted the Royal Astrologers as to the means of gaining a victory. They accordingly told the King that he must appoint a man with black hands General-in-Chief. Search was made for such a person, and he was found fishing near the bank of the river at a place called Letmè-taung in the Ma-sein circle. The King appointed the man General. He invaded the Talaing country successfully, and at the end of the war the King offered him a higher position than that of General, but he refused. The King then offered him the privilege of *Petlet-eiksa* (*q.d.*, enjoy the revenues) over an area of one *daing* square at any place within his dominions. This he accepted ; he set out with a cock placed on the prow of his canoe, and on his way he resolved to settle at the place where the cock should crow. At Sinkaung Seik the cock crowed while he was eating, and consequently he settled there and called the place Petletsa-myo, subsequently corrupted into Banlet-myo, or Balet.

Balet is bounded on the east by the Sein-dan Balet fief, on the west by the Chindwin Thallawaddy river and the Kale *Sawbwa's* territory, on the south by the Mingin, and on the north by the Kindat fiefs.

"The Banlet township is divided into five *taik* or circles, the Ma-sein *taik* in charge of a *shwe-hmu*, the Banlet *taik* in charge of a *Myothugyi*, the Kaing *taik* in charge of a *shwe-hmu*, the Matut *taik* in charge of a *shwe-hmu*, and the Hkaungnan *taik* in charge of a thugyi. Those circle officers who submit revenue in gold have the title of *shwe-hmu*."

BAL LOI.—A village of Chins in the Central Chin Hills. In 1894 it had thirty houses, with Lenbil as its resident Chief. It lies sixteen miles from Lomban, *viâ* Lati and Bwetkwa, and is reached by a Chin path leading north from Lomban. The people are Tashôns, commonly called Nawns, tributary to Falam. There is a good water-supply.

BAM-KWA.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had thirty-five houses, with Haimon and Dweda as its resident Chiefs. It lies three miles south of Lonlar, and five miles north-west of Tunzan. It can be reached from Haka, fifty-four miles, *viâ* Klangklang and Munlipi. The village has stockaded entrances, but is of little importance. It pays tribute to the Sinza family of the Klangklang Chiefs, and was partially disarmed in 1895.

BAM PA.—A village in Loi-lông, a Southern Shan State of the Myelat division. It lies about ten miles south of Pinlaung, the capital of the State, just off the main road, on a hill of the same name. It is a Za-yein, or Sawngtüng Karen village, and, though it contains only fifteen houses, is the headquarters of the Za-yein people. In it lives the *Mintagè* (or *Hkun-*

tan-gyè), the regent of the State, and all the *taungzas*, or local officials, who are married to Zayein wives. The village had in 1893 a population of 210 persons and, being officials or their followers, they were exempted from the payment of tribute.

BA-NAW.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. It is situated nine miles west-south-west of headquarters. It had a population of 405 and paid Rs. 680 *thathameda* tax and Rs. 341 land revenue in 1891.

BAN-BIN.—A village in the Taung-zôn circle, Myaing township, Pakôkku subdivision and district, with a population of 350, according to the census of 1891, and a revenue of Rs. 820, included in that of Taung-zôn.

BAN-BO.—A village in the Banbo circle, Myaing township, Pakôkku subdivision and district, with a population of 101, according to the census of 1891. The *thathameda* amounted to Rs. 380 for 1897-98.

BAN-BWE.—A revenue circle and village with 115 inhabitants in the Shit-ywa-gyaung village, in the west of the Min-taing-bin township, Lower Chindwin district. Most of the villagers are cultivators, but there are a few who live by the manufacture of bamboo mats.

Thathameda, which is the only source of revenue in the circle, amounted to Rs. 380 in 1896-97.

BAN-DIN.—A revenue circle in the Pat-hein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle, and is situated eleven miles east-north-east of headquarters. It had a population of 75 at the census of 1891, and paid Rs. 160 *thathameda* tax and Rs. 227 land revenue.

BAN-GÔN—A village in the Ye-u township and subdivision of Shwebo district, with a population of 409 and with 302 acres of cultivated land. It is six miles distant from Ye-u and has no State lands, and grows nothing but paddy. The *thathameda* revenue in 1896-97 amounted to Rs. 980.

BAN-KIN.—A village in the Nalin circle, Maymyo subdivision of Mandalay district, cultivating a little paddy. In 1896 it paid Rs. 200 *thathameda*.

BAN-MAUK.—A subdivision and township of the Katha district in the Mandalay division. It has an area of 1,100 square miles and had in 1897 an estimated population of 15,710. It is bounded on the north and west by the Upper Chindwin and Myitkyina districts; on the east by the Mawlu and Manlè townships, with the Mèza river as a boundary line; and on the south by the Wuntho and Pinlè-bu townships of the Katha district. The subdivision had formerly two townships, Banmauk and Mansi, with 23 revenue circles and 128 villages; but Mansi township is now included in Banmauk. In Burmese times there were two *pawmaings*, four thugyis, two *shwe-hmus*, and two *than-hmus*.

Boundaries and divisions.

The subdivision lies in the north-west of the Katha district and is hilly throughout, more particularly the old Mansi township. The highest point of the Minwun range, to the east of the subdivision, is between 1,500 and 2,000 feet above sea-level. There are extensive forests of teak, *in*, and *ingyin*, and bamboos are very abundant.

Natural features.

The principal river in the subdivision is the Mèza, which takes its rise in the extreme north of the Mansi and Mawlu townships and joins the Irrawaddy about two miles below Ti-gyaing.

Public works.

There are two court-houses—one at Mansi, the other at Banmauk; the latter place is the headquarters of the subdivision and has a Public Works Department bungalow, and a military post and hospital; there is a bazaar at Kywè-gaw, about five miles from Banmauk. A Public Works cart-road runs through the subdivision as far as to Mansi.

Revenue and industries.

The revenue realized in 1897 under all heads was Rs. 42,031-7-0 from Mansi and Rs. 30,761-1-0 from Banmauk. The main industries are the cultivation of rice and of tea. The tea industry seems to be extending and both leaves and seed sell well. Mansi has to depend upon coolies and carts for transport, while boats can be used from Banmauk.

About three miles south of Mansi is the Sôn-u-gôt-tu hill, which the Wuntho *Sawbwa* fortified with stockades and trenches during his rebellion. The defences were strong and may still be seen, but the defence was weak. At the foot of a hill about twelve miles north of Mansi there is an oblong pond about eight feet long and one and a half feet deep, fed by a spring which flows all the year round; the water of the spring is poisonous and any animal drinking of it dies immediately.

Races

The population of the subdivision is made up of Shans and Kadus. The Kadus of the old Mansi township differ in dress from those of other parts of Katha district. They are known as Ganan-ma and Ganan-pwa. Two explanations are given of the name; one is that, when the first party came from Maha-myaing in Ye-u, they built a large shed, which, however, was not large enough to hold them all; those who found shelter were called Ganan-ma, and those who had to camp out were called Ganan-pwa. The other story is that the Ganan-ma are the direct descendants of the male line; the Ganan-pwa of the female.

The married women of the tribe always dress in black, while the maidens are allowed what colours they please. The dresses are home-made. The people themselves believe that they are descended from the Kachins of the hills.

Administration in Burmese times.

It is said that the first official appointed in Banmauk was a *Pyi-so*, a young Kadu, who made himself agreeable to the *Sawbwas* of Mo-hnyin and Mo-gaung, when they were paying a homage visit to the Burmese capital. This *Pyi-so* was subordinate to the Wuntho *Sawbwa*, which seems to show that he was a feudatory of Mohnyin. The first *Hta-mông* of Banmauk was appointed in 1085 B.E. (1723) in place of the *Pyi-so*. The *Hta-mông* had to pay 105 viss of silver as *kunbo*. *Thathameda* was first introduced in 1224 B.E. (1862), at the rate of three rupees a house, afterwards gradually raised to ten.

Religion

Nat worship is still regularly kept up; the feast times are at the beginning and end of the rains. Formerly a pony was sacrificed and was eaten sacramentally after the religious ceremonial. When ponies became dear, dogs were substituted, and

in the present day fowls are substituted for them. Figures of ponies still figure on the *Ta-gun-daing* streamers in place of the celestial representations of the Burmese.

BAN-MAUK TOWNSHIP.—*See* Banmauk subdivision.

BAN-MAUK.—The headquarters of the township and subdivision of the same name, in the Katha district.

BAN-MAUK.—A Palaung village of 77 houses in the Kun Hai circle of Tawng Peng State, Northern Shan States. The population in 1897 was 231 males, 154 females, and 281 children. The villagers cultivate tea and owned 35 cattle and 15 ponies. There is a large plank monastery.

BAN-YIN.—*See* Wan Yin.

BA-SHU.—A revenue circle and village in the Budalin township of Lower Chindwin district, with 235 inhabitants. It is situated in the north of the township, on the main road from Môn-ywa to Ye-u. The revenue in 1896-97 was Rs. 460, from *thathameda*.

BA-SHU-DAW.—A village in the O-yin circle, Myaing township, Pakôkku subdivision and district, with a population of 217, according to the census of 1891; the *thathameda* amounted to Rs. 240 for 1897-98.

BAUK-WE-DAW.—A village three miles west of Nyaung-ôk, in the Mahlaing township, Northern subdivision of Meiktila district, in the centre of the Chin-ya circle. The village of Chin-ya itself, lying east of Nyaung-ôk, is in the Nyaung-ôk circle. The Chin-ya circle gave some trouble at the annexation, as it was dominated by the dacoits Nga Ka Maung, Nga Shwe Hlaing, and Nga Shwe Wa.

BAUNG-GYA.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Baung-gya East and Baung-gya West. It lies on the right bank of the Mu river, and has a population of 877. The revenue in 1896-97 was Rs. 1,310, from *thathameda*. The majority of the villagers are cultivators, a few only being blacksmiths.

BAUNG-LÈ.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles. The population in 1891 was sixty-nine and there were forty-five acres of cultivated land. Paddy and jaggery are the chief produce. Baunglè is fifteen miles from Ye-u, and paid Rs. 210 *thathameda* in 1896-97; it is under the Shwegu *thugyi*.

BAW.—A village in the Paw-pyin circle, Maymyo township and subdivision of Mandalay district, thirteen miles south-east of Maymyo. Some paddy is cultivated.

BAW-DI.—A village in the Ye-u township and subdivision of Shwebo district, sixteen miles from Ye-u town. There are 151 inhabitants and 107 acres of cultivated land, chiefly cropped with paddy. The *thathameda* paid in 1896-97 amounted to Rs. 270.

BAW-DI-GÔN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 385 and the *thathameda* Rs. 497; no land revenue was collected from the circle.

BAW-DI-YWA—A village in the Thayet-taw circle, Madaya township and subdivision of Mandalay district, west of Ma-de-ywa. It has fifty houses, and its population amounted in 1892 to 288 approximately. The villagers are cultivators.

BAW-DÔN.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of 201, according to the census of 1891. The *thathameda* amounted to Rs. 490 for 1897-98.

BAW-GYO.—The Burmese name of Maw Kio. (*q. v.*)

BAW-LA-KÈ.—A small State in Karen-ni, lying to the south-west of Sawlôn, the capital of Gantarawadi, or Eastern Karen-ni. The present *Myoza* is Paban, who was born in 1857, and succeeded to the *Myoza*ship about 1872. He is by race a Red Karen, and by religion a *nat*-worshipper.

Area and boundaries.

The area of the State of Baw-la-kè may be computed at about 300 square miles, and the population at from 5,000 to 6,000. The boundaries of the State were laid down in the open season of 1895-96. They are as follows :—

Kyè-bo-gyi-Baw-la-kè boundary.—From the Tisaw-du peak in a southerly direction along the Tisaw-du range to the source of the Lomu-law; along this stream in a south-easterly direction to where it disappears in a cave at the foot of the Tisaw-siso; thence north-east to the Lusaw-so, still north-east along a valley at its head, having the Risi-so on the west and the Tala-so on the east; then up and across the Tala-so, crossing the road to Moso, as far as the summit of a rocky crag by the northern side of the road. Thence in a north-easterly direction, crossing the western corner of the Tala-daw, a deep enclosed hollow, to the Tilaw-pawso; from this hill along a valley to the Soma-sotu; thence in a north-easterly direction to a valley which leads to the source of the Tida-telya (the Ngwe-daung *chaung*); thence in a north-easterly direction along this stream to a spot between the Kusu on the south and Sota-ke hill on the northern bank.

Baw-la-kè-Naung-pa-le boundary.—From the Ngwe-daung *chaung* in a line north to the summit of the Sota-ke; thence north to the main-road to Naung-pa-le, and along this north-east to a spot due east of the Limu-so; then due west to the summit of the Limu-so, whence in a line almost due north to the Subaw-se (in which there is a cave visible from the road); thence along this range this to the Pula-kyaso, due west of the source of the Pula-kyalya; along this range north to where it ends in a rocky crag, the Salaw-plu, due west of the Dako-so, an isolated hill in the plain.

Baw-la-kè-Nam-mè-kôn boundary.—From the Salaw-plu at the end of the Pula-kyaso range in a line almost due north to the foot of the Somya-le, to include Myale in Baw-la-kè; from this spot slightly north-east to a *gyobin*, east of the village Kweso-daw, to include this village and Sola-peku in the Baw-la-kè State. From this *gyobin* in a line almost due west to the summit of the Laso, whence in a line due north to the summit of the Laso; then due west to the Tukelya, stream to and along this stream to the point where the Möng-pai boundary strikes it.

Baw-la-kè-Eastern Karen-ni boundary.—The Pun *chaung* to a spot south of the Taklüta Byaso, the water-shed; up this hill and along the range north to the So-ke-dawtaw peak, then south-west along a small dry nullah to the Lyadu, a large dry nullah.

Baw-la-kè-Kyè-bo-gyi boundary.—From the Lyadu to the summit of the Kadya-so, which is crossed by the road from Kyè-bo-gyi to Baw-la-kè; thence west to the head of the Talyaita, a dry nullah; thence due west to the

main road to Papun; along this road south to Dawseku village; round this village east, to include it in the Kyè-bo-gyi State returning to the road; along the road to the Pelya nullah, and down this to the Tu *chaung*.

The chief town is Baw-la-ké on the Pun *chaung*, the residence of the *Myoza*.

List of villages in Bawlakè State.

	Name of village.	Name of headman.	Number of houses.
1	Pruko	Turè	30
2	Siso	Lilè	50
3	Kobya	Saw	40
4	Dawpiku	Bakan	25
5	Dawraku	Sèrè	100
6	Pitha-aw	Prè	40
7	Daw-kyè-taw	Ko Pu	30
8	Tanitolè	Li	25
9	Dawtaw-i	Ko Tu	25
10	Lalipus-i	Kowra	30
11	Tilasu	Kaw	30
12	Wè-bya-ku	Prè	40
13	Lawpèku	La Sè	35
14	Bupèku	Sathain	40
15	Wawpya	Lahan	40
16	Rèku	Pu	30
17	Banbaik	Basè	100
18	Wasawku	Laku	25
19	Lisi	Maung	100
20	Tisado	Pitu	40
21	Sawatu	Siso	30
22	Kwèsawdaw	Lapya	25
23	Myalè	Masè	20
24	Bawlakè *Myoma*	Kku Tu	50
25	Dawtacha	Lapya Nyèlè	20
26	Yinta-lèlôn	Ripè	30
27	Nam-huleng	Laprē	15
28	Sawilya	Kadu Labu...	50
29	Pasaung	Gaungleng	25
30	Taliki	Thamamo	50
31	Kaprèdu	Laka	30
32	Romoku	Lahè	50
33	Dawlaw	Lamya	30
34	Moki	Saku	30

BAW-NIN.—*See* Maw Nang.

BAW-ZAING.—*See* Maw Sün.

BEIK-PEIN-PAUNG.—The name of an irrigation bund constructed by Maung Tha Dôk Gyi near Sinan-dôn village, in the Pyinmana subdivision of Yamèthin district. It extends seventy *tas* from north to south and fifty *tas* from east to west, and the embankment itself is five cubits high.

Maung Bo Haik gives the following account of the origin of the name,—At the southern end of the embankment there is a hillock, which is said to contain buried treasure. Once upon a time a *theik-saya*, or professional

treasure-seeker, came from Pagan with thirty men to search for this treasure. After futile digging they tried magical arts. First they surrounded the hill with " glorified thread " and muttered *gâthas* all round it; then they lighted four magic candles and sprinkled charmed water all over the hillock, but without success; finally the *theik-saya* inscribed an *in*, or magic figure, on a piece broken off a *thein-win thabeik*, a monkish begging bowl which had been consecrated, and this he burnt in a fire. Upon this an ogress, who was believed to be the guardian of the buried treasure, appeared on the top of the hillock. She faced towards the east; she had a drum hanging round her neck, and this she beat violently with both hands, so that the drum sounded *beik-pein-paung*. Then she suddenly disappeared, and immediately afterwards water gushed out from all four sides of the hillock. The *theik-saya* and his men were stricken with fear and ran away, and the treasure was never found. The hillock was always afterwards called *beik-pein paung*, because that was the sound which came from the drum. When long afterwards the irrigation embankment was built the name Beik-Pein Paung was given to it also.

BEIN-BIN (also called MATANG KIN KAN).—A village of eleven houses, on the Nammali *chaung*, in the Myitkyina subdivision and district. Three of the households are Shan-Burmese, three Shan-Chinese, and five Kachins of the Laika-Maran tribe. The village was founded in 1886 from Talawgyi, and lies on the road from Talaw-gyi to Sima.

BELAI, a village of Yotun Chins in the Southern Chin Hills. In 1894 it had five houses; there was no resident Chief. Belai lies seven miles north-west of Lungno, and is under the Lungno Chiefs, who are responsible for its good behaviour.

BE-MÈ.—A village in the Madaya circle, township, and subdivision of Mandalay district, south of Madaya town. The population, on an approximate calculation, amounted in 1897 to 380. It has 120 houses of cultivators.

BERNARD-MYO.—Near the Lishaw village of Pyaung-gaung in the Mogôk township, Ruby Mines district, is locally known by that name.

Bernard-myo was named after the Chief Commissioner, Sir Charles Bernard, and was until recently a military station; it lies ten miles north-west of Môgok and sixty-one miles from Tha-beik-kyin, the steamer calling place on the Irrawaddy. It is garrisoned by a detachment of European troops. The climate is excellent, and it was hoped that Bernard-myo might become a sanitarium for the British troops throughout Burma. The only drawback is its inaccessibility, and the evil reputation for malaria which is borne by the tract between it and the river. There is a good cart-road to Bernard-myo, branching from the Tha-beik-kyin-Mogôk cart-road at Ka-baing, but during the rains this has to be closed to cart traffic, and owing to its malarious reputation the troops are not allowed to move along it at that season. They are therefore regarded as isolated and inaccessible, and it is proposed for this reason to abandon the post. It is an excellent site for a sanitarium, but cannot, of course, compete with places which can be approached by railway, and its development has therefore been neglected.

BE-YIN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of 77. The chief crop is paddy, and the *thathameda* revenue in 1896-97 was Rs. 80. The village is twenty-two miles from Ye-u.

BE-YWA-MA.—A village in the Nga-kyaw circle, Pakôkku township, subdivision, and district, with a population of 298, according to the census of 1891, and a revenue of Rs. 680, included in that of Nga-kyaw.

BE-YWA-THIT.—A village in the Nga-kyaw circle, Pakôkku township, subdivision, and district, with a population of 336, according to the census of 1891, and a revenue of Rs. 620, included in that of Nga-kyaw.

BHA-MO.—A district in the Northern Division, is bounded on the north by the Myitkyina district, on the south and west by the State of Möng Mit and the Katha district, and on the east by the Chinese frontier. It lies wholly in the basin of the Irrawaddy and its tributaries, and the river runs through the heart of it.

Boundaries.

The Irrawaddy enters the district from Myitkyina at Shwe-pu, some ten miles below Sinbo and the Upper Defile. After a course of some thirty-five miles in a generally southerly direction it widens out beyond Bhamo into extensive reaches dotted with numerous islands of considerable size, and retains this character through another twenty miles of its length, in which it describes a fairly regular westerly curve as far as the Second Defile; there it narrows, to widen out into broad island-studded reaches again beyond Shwe-gu. Here its course is west, with a slight northward trend, and it enters the Katha district just below the mouth of its southern affluent, the Setkala *chaung*.

Rivers.

The chief tributaries of the Irrawaddy, proceeding northwards from the point where it enters the district from Katha, are, on the east bank:—

(1) The Setkala *chaung*, forming the boundary of the district for some miles.

(2) The Paung-net *chaung*, draining the Kyi-daw-gyi circle of Shwe-gu.

(3) The Nga-bat, or Nam-hpa *chaung*, which joins it just below the Second Defile and, during the floods, provides the means of floating out the teak timber of the Nam-hpa Reserved Forest.

(4) The Sinkan *chaung*, draining the whole Sinkan valley, and entering the Irrawaddy just above the Second Defile. This stream is, like the Nga-bat *chaung*, much used for transporting timber, cane, bamboos, and other forest produce.

(5) The Mo-yu,
(6) The Thein-lin,
(7) The Namsiri, } which drain the Eastern Kachin Hills and run into the Irrawaddy below Bhamo. These three streams are of little importance.

(8) The Taping *chaung*, its most important affluent in the Bhamo district. It rises in the neighbourhood of Mo-mein in Yinnan, passes through the Chinese Shan States of Möngla and Santa and the important Chinese frontier town of Manwaing (Maw Yun), then winds through the hills and plains, and eventually empties itself into the Irrawaddy at Shwe-kyi-na, about four miles north of Bhamo. It is navigable for steam-launches as far as Myothit during the rains, but in the dry weather difficulty is experienced in taking up even the smallest boats, on account of the numerous shallows; beyond Myothit rapids prevent further progress, except with a great expenditure of labour and time. Tracking over shallows enables small boats to go up to Manwaing at all seasons of the year. The river is liable to sudden and destructive flushes in the rains, and floods the surrounding

plains, occasionally causing loss of life and property. In 1890 it is said to have carried away eight Shan-Chinese villages above Manwaing, and much damage was done to our own villages on its banks. From Manwaing downwards it carries a constant stream of traffic engaged in the transport of goods to and from China.

(9) A little way north of the Taping is the mouth of the Molè, a stream which rises in the hills to the east of the Chinese State of Sana, and, after a tortuous passage through the deserted plain which lies between the hills of the Third Defile of the Irrawaddy and those of the Chinese border, empties itself into the Irrawaddy at Hnget-pyaw-daw. The stream, though long and comparatively deep, is hardly ever used by boats.

On the west bank, proceeding northwards, the most important tributaries are—

(10) The Kaukkwè *chaung*, which forms the western boundary between the Bhamo and Katha districts. This stream rises in the Kachin hills north of Sinbo and south of Mogaung, in the Myitkyina district, and enters the Irrawaddy at Wun-bo-gôn, some four or five miles above Moda in Katha. It never runs dry, and is consequently used during the greater part of the year for floating down timber and bamboos; as far as Mi-gè, some thirteen miles north of Wun-bo-gôn, it is navigable for boats all the year round, but above that it is too shallow for traffic during the dry months.

Tradition gives the following explanation of the winding course followed, as its name implies, by the stream:

Some hundreds of years ago a *nat* came to this earth in the shape of an alligator, and lay at the spot where the mouth of the creek now is and wept bitterly: a crow appearing asked why he was so sorrowful, and the alligator replied that he was anxious to drink water from a certain mountain stream, but was unable owing to blindness to find his way to the place. The crow offered to act as guide, and told the alligator to follow in the direction of the sounds it would make. The journey commenced, but possibly owing to the erratic flight of the crow, possibly to some defect in the alligator's sense of hearing, the course followed was peculiarly tortuous, and it was not till after some months of slow travelling that the hills were reached and the alligator drank of the water of the stream: this then flowed into the winding track left by him and formed the Kaukkwè *chaung*.

(11) The Mosit *chaung*, a small but important stream, floats down large quantities of teak into the Irrawaddy. It rises in the hills to the west of the Third Defile, and following a south-westerly direction has its mouth below the Second Defile.

Mountains.

On the east is the rim of the Shan plateau, running almost due north and south, and following the line of the Irrawaddy at varying distances, narrowest near Bhamo, where the intervening plain is twelve miles wide only. Spurs from this range stretch westward and form the Second Defile between Bhamo and Shwegu.

West of the Irrawaddy there is a regular series of ranges walling in the basins of the Kaukkwè, Mosit, Indaw, and other streams. Beyond the Kaukkwè there is a ridge of hills which starts at Leka, near Mogaung, and diverges to the south, the eastern ridge dividing the Kaukkwè from

the Mosit, and the western forming the eastern watershed of the Namyin and running south into Katha. There does not seem to be any general name for these ridges. They are known at different places by local names applicable only to a limited portion of their length. It is an off-shoot of the easternmost of these two ridges that forms the Third Defile of the Irrawaddy between Bhamo and Sinbo.

Administration.

In Burmese times the unit of administration was the *thugyi*, and above him were the *myo-thugyi* and the *wun*. An account of their jurisdiction is given under Myitkyina.

For administrative purposes now the district is divided into the Bhamo subdivision and township and the Shwe-gu subdivision and township, with headquarters at Bhamo and Shwe-gu. The district headquarters are at Bhamo.

Taxation.

There were two main heads of taxation in Burmese times: the ordinary *thathameda*, or capitation-tax, and the *saba-daw* or *kywè-mi-leik*, the tax on Royal paddy-lands. There was a third subsidiary general tax, the *asut-kun*, levied on fisheries. At Bhamo, the centre of a much larger trade under the Burmese Kings than it is now, various imposts were levied: besides the *sè-hnit-ya* or tax on twelve kinds of vendible goods, there was an *ad valorem* tax of five per cent. on *myoma pwès*, or imports; a tax of twelve annas was levied on each beast of burden used in exports from the Myoma, and, outside the capital, was collected from all caravans passing the Taping at Sitkaw and the Molè *chaung* at Manthè; and boats were taxed two rupees, one rupee, or eight annas, according to their carrying capacity, collection being made at Mo-peng, Naung-paung and Thein-thaw, as well as at Bhamo.

Population.

The population of the district, according to the preliminary census returns of 1891, is 54,200, but this must be very largely below the real number, as there was then no means of enumerating the dwellers in the hills. It is mainly composed of Shan-Burmese and Kachins.

Shan-Burmese.

The Shan-Burmese inhabit the valleys and alluvial plains on either side of the river, and are the result of the intermixture of the conquering Burmans with the inhabitants of the ancient Shan Principalities, which formerly covered the entire district and extended farther north up the basin of the Irrawaddy than they do at present. They were gradually pressed downward and southward by the movement of the Kachins from the north, and at the same time lost their independence and were brought under Burmese rule. They are a singularly quiet and tractable race, devoted mainly to agriculture, and very illiterate. They have irregular features, dark complexions, and none of the energy of expression of the Burman.

Kachins.

The Kachins inhabit the mountain ranges throughout the district, and encircle Bhamo on every side except the south-west, towards Katha. They come from what is known as "Khaku land," the ancestral home of the Kachins, a stretch of territory due north, probably on the sub-features of the Himalayas. Thence successive waves of emigrants have come, much as the Indo-Aryan race sent forth swarms from the Central Asian highlands. The Kachins, the latest invaders, have been steadily pressing farther and farther south, and had begun to make their presence dreaded even by the Burmese.

They are true mountaineers and but rarely settle in the plains. They have, however, found it to their interest, for the sake of trade and in order to obtain salt and other necessaries, to establish Shan-Burmese villages in the plains or on the rivers at the foot of their hills. These they "protect;" it appears that there was hardly a village in the whole Bhamo district which was not thus protected, and the Kachins were far more really masters of the country than the Bhamo *Wun* and other representatives of Burmese authority. Indeed in some places, as on the Upper Sinkan, the Kachin chieftains actually and regularly appointed the village headmen, and the authority of the *Wun* was a mere shadow. Each group of villages was thus protected by some Kachin chieftain, and had, whenever he demanded it, to present him with a gun, a yoke of buffaloes, and a few fowls for sacrificial purposes. The exactions were irregular and not at all heavy, for the hill-men knew that, if the Shan-Burmese were driven away, all supplies would be cut off, unless a Kachin village were founded in the plains near a trade centre, or on a trade route, and this was an alternative which was very distasteful. The Shan-Burman is peaceful and attached to his home, and he prefered to submit to petty exactions, coupled with a reasonable immunity from Kachin raids, to shifting to some neighbourhood where he might be worse off. Moreover, as *aung-gya*, or middleman, between traders and his protectors, he reaped a Semitic profit. Indeed, some Shan-Burmese villages on the Upper Irrawaddy, which owing to their position were steady marts of Kachin trade, found the occupation so profitable that they neglected agriculture altogether. Nevertheless the protection afforded to the Shan-Burmese was by no means conspicuous for its thoroughness. Often the protecting tribe lived three and four days' journey off, up in the hills, and there was abundance of time for another Kachin clan to make a raid and get clear away. This, however, started a feud, or, as it was termed, a "debt" between the raiders and the protecting clan, which necessitated reprisals at some time or other, often many years after. A debt might arise from anything, from a murder to an annoyance of the most trifling kind, and the manner in which such an incident was revenged on persons apparently quite unconnected with the original offence shows a train of reasoning of the most eccentric kind. To a European mind it is quite bewildering, and would often be ludicrous if it were not for the usually sanguinary results.

The following instance is given,—Years ago at the time of the expedition to Mo-mein (Möng Myen and Teng Yüeh), Colonel Browne was helped in his return by a Kachin Chief and invited him to accompany the party back to Bhamo. The Chieftain came down and unfortunately died in Bhamo of natural causes. This was held to constitute a debt against Bhamo. Consequently, in the cold season of 1890-91, after the lapse of over twenty years, the son of the deceased Chief determined to liquidate the debt. This he effected, not by attacking Bhamo or its inhabitants, but by setting on a caravan of Chinamen who had simply visited Bhamo in the ordinary course of trade and were returning home. Two of the Chinamen were killed—It is therefore easy enough to understand that, when one clan is at variance with another, the easiest way of gratifying its hostility is to attack the villages protected by the indebted clan, and kill and carry off as slaves its inhabitants. Revenge is not by any means immediately taken, nor is restitution demanded. The protecting clan sometimes tries

to ransom the captives, but not often, and, in any case, always at the expense of the Shan-Burmese villagers who have been the real sufferers. Most frequently, however, the matter is simply noted, and a suitable opportunity is taken long afterwards to raid a village protected by the former aggressors. It is not therefore a matter of surprise that the Burmese have gradually moved farther and farther away from the hills and nearer and nearer to the river, where flight is easier and the Kachins are more remote. Even now, on the Upper Irrawaddy, except for a few hamlets up the Nam-tabet, there is not a single Shan-Burmese village off the river-bank.

Shan Chinese.

Besides Kachins and Shan-Burmese there are a few Shan-Chinese in the district. These come for the most part from the Shan-*Tayôk* (*q.* Chinese) States of Möngla and Santa (Ch'anta), and settle along the course of the Taping. They are very good workers, and supply all the cheap labour during the cold season. Many hundreds come yearly from their homes in the Chinese States to work in Bhamo and elsewhere. They arrive about November and return to reach their villages before the break of the rains. The Chinese officials forbid them to remove their families, and in 1889 and 1890 actually beheaded a man at Manwaing for having persuaded a party to come and settle at Thè-gôn in the Taping circle. They will, however, gradually settle in parties of two and three, for the valley of the Taping affords facilities for the agriculture which they specially like and do not possess at home; other Shan-*Tayôk* villages are found on either side of the boundary to the east of the Upper Irrawaddy, and also on the head-waters of the Molè. So far they have been little visited by British officers.

Assamese.

There is a small colony of Assamese settled in a village to the north of Bhamo. They were the followers of the Tabaung Yaza, brother of Jor's Singh, whom Bodaw Shwebo *Min* placed on the throne of Assam, and it was from choice and not of necessity that he led to Bhamo the five hundred men-at-arms who were the ancestors of the present colony.

Up till quite recently they seem to have married only amongst themselves, and even now the majority continue to do so, though a few have married with Shans. When the Burmese capital was moved to Mandalay, the Assamese had three *win*, or enclosures; those of the Tabaung Yaza, the Manlu *Mintha*, and the Bhamo *Mibuya*, their sister, and the wife of Bodaw Shwebo *Min*. Each enclosure numbered about forty houses, and all the revenue collected from the inhabitants was paid to the Assamese Princes and Princesses. The Manlu *Mintha*, with his mother and sister, the Bhamo *Mibuya*, who had no children, always lived in the capital.

The Tabaung Yaza and the Manlu *Mintha* brought their wives over with them from Assam. The former had five sons—Maung Gyi, Maung Mintha, Maung Lat, Maung Gale, and Maung Lôn. In Burmese times Maung Gyi and Maung Lat held the office of *myin-hmu*; Maung Mintha and Maung Gale were *Wuns* of Manlu, Kaungtôn, and Man-le (in the Katha district). Maung Lôn had no official position, and is said to be now living, but where he lives is not known. Tabaung Yaza's daughters were the Madaya *Mibuya*, wife of Mindôn *Min*, and two other *apyo-daw*, the maids-of-honour. One of them, Mi Mi Gale, is still living in Mandalay.

The Kachins occasionally kidnapped Assamese, but never to any very great extent. These were usually sold to the Assamese settlers in Burma, and so served to keep up the colony. The Assamese of Burma are therefore descendants of followers of the Court, and not prisoners of war as is usually believed.

Shans.

The pure Shan element is represented in Bhamo district by several villages near Bhamo town. The inhabitants have mostly come from the Nam Hkam township of North Hsen Wi.

Chinese.

The Chinese communities at Bhamo and Mogaung are fairly large. The latter are mostly engaged in the jade and India-rubber trade, and are nearly all Yünnanese. Lately, however, Chinamen from Lower Burma, who belong to the Straits or to Southern China, have been establishing themselves in Bhamo.

Agriculture.

The great bulk of the population consists of cultivators. Paddy is grown in the ordinary crops of *mayin*, *kauk-gyi*, and *taungya*. Tobacco is freely grown along the banks of the Irrawaddy, and indigo is also cultivated, but only for home use. Market gardening, introduced by natives of India, is rapidly increasing, and the islands in the river offer magnificent soil for this industry. Maize is sown in small quantities, mixed with paddy, in *taungya* cultivation, but the actual land under crop is out of all proportion to the possible area which could be utilized if the jungle were once cleared. The Kaukkwè valley, consisting almost entirely of uninhabited jungle, and the Mo-hnyin valley, a *kaing* grass belt, are both being gradually brought under cultivation.

[The following account of the trade of the district was written in 1891]:—

Trade.

The trade with China is conducted, by means of pack-animals, across the Kachin hills to the east of Bhamo, but it would have to be very considerably extended to justify much expenditure in opening up the routes. Meanwhile, for political reasons, the construction of a bridle-road has been sanctioned to run as far as Hantôn, some twenty-eight miles in a straight line east of Bhamo. This is to give ready access to the Kachin hills when the hill-men are refractory, but there is little doubt that it will be much used by caravans, in preference to the other and steeper routes. A considerable amount of trade is carried on in the cold season across the Upper Irrawaddy to the Jade Mines, but no means of estimating its magnitude has yet been found. The Jade Mines are now in our hands, and it will be possible for the future to control this trade, especially as a post has been established on the Upper Irrawaddy. The traffic in illicit opium and spirits is enormous, and it has been hitherto impossible to check it effectually. The Kachins all grow opium, wherever the soil will support the poppy, and rice distilling is universal. There is also an extensive trade in rubber and jade. The rubber chiefly comes from beyond the region of the Amber Mines. The trees are all in the hands of the Kachins, who contract to supply the Chinamen trading there. Formerly rubber was a Government monopoly, and the right to export it was restricted to one firm. In 1888, however, the monopoly was abolished, and a duty of eight annas a viss was levied by the Forest Department on all rubber exported. At first, owing to jealousies between the rival firms, the export fell off. The India-rubber tract was much disturbed by the hired vagabond following of the various

Rubber.

parties, who tried to retain as much as possible of the trade in their hands. These disturbances have now ceased, and the establishment of a post at the Jade Mines is likely to prevent their occurrence for the future. The wisdom of withdrawing the monopoly has been proved by the increase in the exports and the corresponding increase in revenue.

No sufficient data have been collected to estimate the total output of jade. The Kachin chieftains at present claim the mine and levy tolls, and Government farms out the right of collecting the 33⅓ per cent. duty on the declared value of jade exported through Burma. This farm fetched, for the year 1890-91, Rs. 52,500.

Trade routes (*v. sub* Bhamo town also).—(*a*) The principal route to China passes through Nam Hkam. This route, with its hill section commencing from Mansi, was not many years ago extensively used by traders, but was subsequently abandoned owing to the frequent looting of caravans by Kachins. It is the shortest and most direct route to Nam Hkam, and is known as the Lana route.

The road as it existed originally was simply a Kachin track. It was taken in hand during the cold season of 1896-97. The track was widened and converted into a hill road about twelve feet broad, and several small bridges were thrown across streams. The old track was followed throughout, except in a few places where the road was diverted on account of the steepness of the gradients. The whole length of the road from Bhamo to Nam Hkam is a little over sixty miles, forty miles of which run through the Kachin hills. Shortly after the road was completed numerous caravans travelled over it, and it is now being extensively used. If caravans remain unmolested, there is no reason why the route should not become popular again. The road passes through the following villages:—

(1) Mansi (Shan Burmese).
(2) Pita (Kachin).
(3) Kannwe (Kachin.)
(4) Warrabum (Kachin).
(5) Kwina (Kachin).
(6) Magyi Katong (Kachin).
(7) Hkalum 1 (Kachin).
(8) Hkalum 2 (Kachin).
(9) Paung-nwe (Kachin).
(10) Lungrang } (Kachin). In the
(11) Kacheng } triangle.
(12) Man Hsawn (Shan).

(*b*) The Chiri or Pansai route from Bhamo into Möngwan passes over the hills due east of Bhamo and traverses to the following villages:—

(1) Si In (Shan Burmese).
(2) Man Pong (Shan Burmese).
(3) Chiri or Sari (Kachin).
(4) Kawpan Katong (Kachin).
(5) Lagya Katong (Kachin).
(6) Maingwai (Kachin).
(7) Patma (Kachin).
(8) Maing Kong (Kachin).
(9) Pan Lôn (Kachin).
(10) Kaukli Katong (Kachin).
(11) Aszi Ra Kwan (Kachin).
(12) Sadôn (Kachin).
(13) Mawswi (Kachin).
(14) Pansi or Pansai (Kachin).
(15) Naung In (Shan).
(16) Tai Sa (Shan).
(17) Naw Mun (Shan).
(18) Nan Wun chaung (Shan).
(19) Haung Hsine (Shan).
(20) Sanhoung Zai (Shan).
(15)–(20): In China.

Fisheries.

There are extensive fisheries in the Shwe-gu and Mo-hnyin circles of the Shwe-gu subdivision, yielding on an average about Rs. 9,000 revenue a year. In Burmese times a series of fisheries existed in the In-daw-gyi creek (*v. infra*), where a tenth

part of the take was claimed by the Burmese Government from all fishermen, Kachins and Shan-Burmese alike. This is the only recorded case of payment of revenue by the Kachins to the Burmese Government. The tax fell into abeyance on the Occupation, but was revived in 1890. The results so far have been very unsatisfactory. The villagers declare that the steamers have frightened all the fish away and permanently ruined the fishery. The most common kinds are—

Nga thaing (*Catla Buchanani*).
Nga gyin (*Cirrhina mrigala*).
Nga bat (*Wallago attu*).
Nga lu (*Labeo angra*).
Nga pa-ma (*Amblypharyngodon Atkinsonii*).
Nga myin.

But there are many other species not so well known. The *labaing*, or Irrawaddy porpoise, is also to be seen sporting in various reaches, and especially at the lower end of the Third Defile. None, however, are captured, partly because the fishing nets are not strong enough, and partly because the fishermen regard them as a sort of spirit and worship them accordingly.

The following account of the Indaw fishery is given:—

The Indaw fishery.

The Indaw, a chain of lakes just behind the Mosit, opposite Shwe-gu in the Shwe-gu subdivision, is the largest fishery in the Bhamo district, having an area of seven square miles. It has not been successfully worked since 1887, when the lessee realized a profit of over Rs. 20,000; even then the success was only partial, owing to the escape of some thousands of viss of fish through a breach in the weir, caused by the rush of water from the fishery. The subsequent failures have been due not to lack of fish in the waters of the lake, but to the want of a weir sufficiently strong to withstand the outrush of water from the lakes when the river commences to fall. The method adopted by the Burmans for the working of the fishery is as follows:—

The lakes are fed from the river by a single narrow inlet, through which the fish crowd in as soon as the river commences to rise, generally during the months of May or June. They remain in the fishery during the high water season, and do not leave it until the river begins to fall finally after the rains; this usually takes place between the first week in October and the first week in December. Preparations for closing the inlet and preventing the escape of fish are made at the beginning of September; posts of junglewood from ten to twelve inches in girth are fixed, about a foot or eighteen inches apart in the bed of the nullah. Cross-beams of the same material, but much smaller in girth, are then tied on at intervals of two feet, and when it is considered that there will be no further rise in the river the inlet is closed by *yins* of split bamboo interlaced. Unfortunately these *yin* do not offer much resistance to the flow of the water from the fisheries towards the river, and every year the weir is either breached or collapses altogether, with the result that all the fish escape. Even such little resistance as the *yin* offer is on the inside only, and no precautions are taken against a possible rise in the river outside. If such rise occurs, the pressure lifts the *yin* off the bed of the stream, and in this case too all the fish escape. In the rare event of no accidents of the kind happening, the retreat of the fish is successfully cut off, and operations for catching them are immediately

taken in hand. They attack the weir in thousands for four or five days after the *yin* are put down, when great numbers are taken by means of the *khayè*, a bamboo platform which slides up and down a door-way made in the weir. As the fish attack the weir the platform is let down a foot or so below the surface of the water; the fish rush on to it; the platform is then raised, and the fish left high and dry. After thus attacking the weir continuously for four or five days they retire into deep water, to return in a couple of days and recommence their attacks, which are repeated until the water in the nullah falls to a depth of about four feet; the fish then retire finally to the lakes: there they are taken in nets and traps and, when the water in the lakes falls to its lowest level, at the end of February or the beginning of March, the whole of the waters are poisoned with the *mahaga* root and the fish come to the surface in a dazed condition and are so captured. If a weir could be erected of sufficient strength to withstand the rush of water in either direction, there is no reason why fish worth from Rs. 20,000 to Rs. 80,000 should not be taken yearly, without any risk of depletion. It is said that there are fishermen willing to give from Rs. 40,000 to Rs. 50,000 for the use of the fishery under such conditions.

Proposals have been submitted with this object in view, the cost of the erection of such a weir being estimated at not more than Rs. 5,000. The fishery at present is leased for a period of five years to the Mo-hnyin *Myo-thugyi*, at a yearly rental of Rs. 4,000. He has worked it since 1894, but has been unsuccessful.

Forests and vegetation.

The district abounds in rich teak forests, and a large amount of revenue is collected by the Forest Department. The following reserves are situated within the Shwegu subdivision:—

(1) Part of the Nansotè,	(4) Setkala; and in process of reservation,
(2) Mosit,	
(3) Nam-hpa,	(5) Shwe-gu,

representing approximately over 60,000 acres of teak plantation. These reserves are sown with teak seed in lines twelve feet apart, with an interval of three feet between the sowings. The plantations were started in 1894, and the earliest-planted now contain trees two feet in girth and twenty to twenty-five feet high. Cutch was tried in 1897, but any opinion as to the result would be premature.

Teak.

Timber extraction in the reserves is carried out by the Forest Department, for the most part through the agency of contractors. The system follows these lines:—

A contractor undertakes to bring out a certain number of logs and these, after being supplied, undergo selection. All good and sound logs are taken over by Government, the contractor receiving payment according to the rules laid down by the Conservator of Forests; the rejected logs are either made over to the contractor at local duty rates, or the timber is auctioned and the contractor receives half of the proceeds of the sale.

Timber is also extracted under local trade licenses, but such licenses are for small logs only, rarely exceeding four feet six inches in girth.

All the timber extracted in the Bhamo district is brought down to the revenue station at Shwe-gu, where selection is made and measurements taken,

Timber extracted below Shwe-gu is floated down to the minor station at Seik-tha for selection.

The timber is brought down from the forests to the small streams in the neighbour hood by elephants and buffaloes. These small streams during the rains come in flood and float the logs into the larger streams, and these into the Irrawaddy. As a rule a strong rope of canes is stretched above and across the mouths of the larger tributaries to prevent the logs from escaping and floating down in confusion. After a sufficient number have been collected at the stream mouths they are formed into rafts and sent down the main river thus to the Shwe-gu or Seik-tha depôts. Teak logs require no support when being floated down, but some of the unreserved kinds, such as *in* and *in-gyin*, do not float, and, when made into rafts, have to be supported by bundles of bamboos before they can be safely started on their journey. The Forest Department at Shwe-gu gave contracts and licenses in 1897 for nearly 26,000 logs.

Other kinds.

The only really marketable wood to be found in the district is teak. There are of course many other useful woods, such as—

In-gyin (*Pentacme Siamensis*).
In (*Dipterocarpus tuberculatus*).
Ka-nyin (*Dipterocarpus lævis*).
Gangaw (*Mesua ferrea*).
Kôk-ko (*Albizzia Lebbek*)
Taung-nyet (*Calophyllum Inophyllum*).
Shaw-in (*Sterculia villosa*).
Thit-ya (*Shorea obtusa*).
Tinyu (*Pinus*).
Thitkado (*Cedrela toona*).
Taung-dama (*Cedrela multijuga*).
Yinmana (*Gmelina arborea*).

But there is no market for them as timber, nor are they used, except in very small quantities. There is a great deal of *kanzin* in the district, but the oil is used only locally, and there is no trade in it. The bark of the *shaw-in* is largely used by the timber lessees for making ropes to drag out the teak logs.

Little is as yet known of the shrub growth. Tea certainly grows on the hills, but it does not seem to be gathered anywhere in any quantity. Coffee does not appear to grow wild. Most of the shrubs found in Lower Burma seem to be found throughout the district.

Climate.

Generally speaking, the whole of the level country along the banks of the Irrawaddy, and the Molè, Taping, Sinkan, and Kauk-kwè streams is at certain seasons of the year in a water-logged condition. This is in great measure due to the rise in the main river which dams back its tributaries and overflows its own banks. The rise of the water-level is considerable, ranging from about thirty feet at Bhamo to over sixty at Sinbo, just above the Third Defile and immediately beyond the Myit-kyina-Bhamo boundary. It is also partly due to the banking up of water at the heads of the two Defiles, as the rise thus caused pushes back the water brought down by the many hill streams and prevents a free flow. The climate

in consequence, especially at the beginning and end of the rains, is decidedly malarious. During the rains there is a marked absence of any breeze which might render the close moisture-laden atmosphere less enervating. Yet the climate is not altogether bad, and the hot season is not only shorter than that of Mandalay, but constant showers tend to keep the air pleasant and the nights always cool. The highest temperatures recorded are—

1888	... 103°
1889	... 102·8°
1890	... 106°
1891	... 105·6°

On the other hand, there is a very bracing cold weather, lasting from November to March. The lowest temperatures recorded are—

1888	... 40·6°
1889	... 41·8°
1890	... 39°
1891	... 38·8°

The average temperatures for the year are—

	Maximum.	Minimum.
1888	78°	... 63·2°
1889	88·6°	... 65°
1890	87°	... 62·4°
1891	88·5°	... 59·5°

The rainfall averages 72 inches, the recorded fall being in—

	Inches.
1888	... 71·09
1889	... 70·71
1890	... 69·15

The Bhamo district has an unenviable reputation for sickness, but this is in great part due to the site of headquarters, which is in the most unhealthy place in the whole district. The malarious backwaters are nowhere so extensive as in the neighbourhood of Bhamo. Means are, however, now being adopted to counteract their noxious breezes by transforming them into permanent lakes.

History.

The name *Man* or *Wanmaw* (Bhamo) is Shan, and implies that it was originally a *potter's village*. It was its situation which thrust greater importance upon it. At the extreme north end of the town, however, are the ruins of Sampenago, concerning which the following legend is told,—Long ago, when history began, Sektu *Min* was King of Sampenago. His wife was long childless, and this was a source of great grief to him, until, after many prayers and supplications to the spirits, she at length conceived. But when she was within two months of her time the Kôktha *Min*, who lived up the Irrawaddy where Ayein-dama now is, invaded Sampenago territory, and the Sektu *Min* and his wife fled to the hills on the east of the defile and to the north of Bhamo, known as Wilatha (now called Tein-paung). For some time the prince and his wife remained in hiding, but a *Mintha* discovered their retreat in a cave and informed the pursuers The Kôktha *Min* then sent out a force to seize the fugitives. Sektu *Min* surrendered himself and so succeeded in diverting the attention of the troops from his wife, who escaped. He was thrown into prison, and in the meantime his wife was delivered of a son, whom she called

The legend of Sampenago.

Wilatha, after the name of the hills where she was in hiding. When the boy was seven years old he determined to search for his father, and by the aid of the *nats* was transported to Sampenago. He arrived there on the very day that had been fixed for his father's execution, and met him on his way to the scaffold. He bowed down and showed his mother's ring, and implored the executioner to let his father go and accept him as a victim in his stead. The gaoler refused to act without orders, and took both father and son before Kôktha *Min*. There Wilatha refused to do homage, and thus diverted the whole of Kôktha *Min's* rage on himself. The Prince ordered the father to be set free and the son to be beheaded. But when the time of execution came the headsman found that neither *dha* nor spear would harm the boy. He was therefore thrown into the river, but the crocodiles bore him up and lashed the water into such foam with their tails that the executioner and his assistants took to their heels and ran. The King then declared that Wilatha must be burnt, and he was thrown into a burning fiery furnace. But in the midst of the flames there appeared a lotus, and seated on this the boy was raised beyond the reach of the flames. The royal elephants were then called out, but their keepers could not induce them to tread upon the victim. As a last resource Kôktha *Min* ordered Wilatha to be taken to the top of the Deva-faced cliff (*Nat myet-hna taungteik*) in the Second Defile, and thence to be cast into the river, and he himself went to see it done. When the party reached the summit the waters raged furiously and a wild storm broke, while the solid earth shook, when Wilatha was cast from the brow of the cliff. Kôktha *Min* was seized with fear and sped back to his palace, but as he was about to enter it the earth gaped, and he was swallowed up in the presence of all his people, and the Sektu *Min* reigned in his place.

Meanwhile, however, a *Naga* had seized Wilatha as he fell from the cliff, and saved him from death. The place where the Naga broke the prince's fall is now marked by the pagoda perched on a rock at the foot of the cliff. So the prince returned to Sampenago, but set off immediately in quest of his mother. He, however, only arrived to find her dead on the hills. A funeral pyre was prepared, but it refused to burn, for that, although the prince had undergone sufferings and hardships on behalf of his father, he had as yet made no sacrifices for the mother who had so carefully nurtured him. When this thought occurred to Wilatha he leapt on the pile himself and it forthwith took fire. The *nats*, however, protected the prince once more and, when the pyre had burnt out, he issued unscathed.

Early history and boundaries.

From a Burmese translation of an old Shan document which tells the history of Sampenago, it appears that Sektu *Min's* successors continued to rule in Sampenago till the time of the *Sawbwa* Thô-kyin-bwe in 400 B.E. (1038 A.D.). This chieftain fancied that he was not as powerful as his predecessors, and moved his capital to the village of Man Maw (Bhamo). According to the Shan chronicle, in the palmy days of the kingdom, its boundaries extended from the Shweli on the south to Loi Nga (one of the twin peaks north-east of Myitkyina) on the north. On the east it stretched up into the Kachin hills to the Lwèlaing range beyond Hantôn, where it was bounded, not by the Chinese empire, but by the other Shan kingdoms. The peak of Hopin was the point where the territories of Möng Mao, Nam Hkam, and Bhamo met

in those times. On the west the Bhamo State extended across the river to Ta-gyi-gôn Mya-gôn, a low bluff running parallel to the Irrawaddy, about four *daings* west of Maung Ka. The other boundaries mentiond are Hèmaw-taung and Zali-taung on the north-east, where Sampenago adjoined Santa, Chauk-o-gin (which cannot now be identified), and on the north-east Mo-gaung.

Later history.

Later the power of the *Sawbwa* seems gradually to have declined, and in the year 1113 B.E. (1751 A.D.) the inhabitants sent to the Shan State of Möng Mit to ask for a *Sawbwa*. Accordingly Maung Myat Aung, one of the reigning family, was sent. About this time the Burmese seem to have become distrustful of their northern vassal, and in the year 1133 B.E. (1771 A.D.) a *Wun* was appointed as joint ruler with the *Sawbwa*. After this there was an in-and-out succession of *Wuns* and *Sawbwas*, according to the energy and ambition of the individual in office for the moment. In 1206 B.E. (1844 A.D.) Taban Yaza, who was one of the Assamese princes of Mogaung, was appointed *Sawbwa* for one year. After him there came a long succession of *Wuns*, with a *Sawbwa* now and then, down to the time of the British Occuaption. In practice, whether the official was a *Wun* or a *Sawbwa*, the powers were exactly the same, the only distinction being apparently that the title of *Sawbwa* was used when the holder was a local man, that of *Wun* when he was sent from Mandalay or elsewhere. Under the *Sawbwas* were a great number of *Myozas* and *Pawmaings*, the only remains of whose jurisdiction are seen in the antique names of villages. Under the Burmese system of arbitrary appointment of lesser officials by the *Wun*, it was not to be expected that any fixity of tenure would be found.

According to Mr. Ney Elias.

Mr. Ney Elias, in his *Introductory Sketch of the History of the Shans* (published in 1876), gives the following details about Bhamo. It is unfortunate that he does not give his authorities. He calls Sektu *Min* Sitta Raja, and Kôk-tha Kucha Raja, and identifies Wilatha with the hero of the Vilaça Jataka, recounting the former existence of the Buddha Gautama. He then continues: "At the close of Sitta's dynasty two sons of one Hastetdeva "Raja, of Kusambi, arrived at Champanagara (Sabènago) and commenced to "reign, after first changing the name of the town to Sampala. After this an-"other (nameless) dynasty appears to have followed and to have transferred "the capital to the opposite bank of the Irrawaddy at Kaungsin, and fourthly "the country came under the sway of Asoka of Pataliputra (Dhammathawka "of the Burmese), when Sampenago was again made the capital and was rec-"koned one of the 84,000 towns over which he governed, and in each of which "he is related to have built a pagoda, a tank, a well, and a rest-house for "travellers. The present Shwe-kyi-na pagoda, close to the ruins of old Sam-"penago, is believed to be the one built by Asoka, but there are also three "others in the neighbourhood which claim the same origin, though that at "Shwekyina is undoubtedly the most ancient and the most important. The "three in question are (1) that at Hakan on the right bank of the Irrawaddy, "nearly opposite Sampenago, and known as the Mya-zedi; (2) the Kaung-"taung pagoda, called the Shwe-zi-gôn pagoda; and (3) the Shwe-zedi at "Bhamo. The reason of Asoka's choosing Sampenago for one set of his "pagodas, tanks, &c., is said to be that Buddha had lived there in a former "existence in the body of a crow.

" But to pass from fable to reality, in the year 400 B.E. or A.D. 1038 a " Mao *Sawbwa* of the Tai Pông race (perhaps Hkun Kawt Hpa) placed a " *Htamöng* or *Pawmöng* at Bhamo and assumed supreme power over the " province; but on Möng Mit becoming a separate *Sawbwa*ship under Hpu " Sang Kang in B.E. 564, or A.D. 1202, it was constituted a portion of that " State and Möng Mit *Pawmöngs* were appointed as local Governors until " the year B.E. 832 or 1470 A.D., when a son of the Möng Mit *Sawbwa*, " named Sao Lin Hpa, was appointed *Sawbwa* and became to a certain extent " independent, being only tributary to Möng Mit like Hsipaw, Möng Nai, " &c. The line of these *Sawbwas* then runs as follows :—

" (1) Sao Lin Hpa, B.E. 832 or A.D. 1470, reigned 12 years.
" (2) Sao Hĕng Hpa, B.E. 844 or A.D. 1482, reigned 3 years.
" (3) Sao Hŭng Hpa, B.E. 847 or A.D. 1485, reigned 22 years.
" (4) Sao Hsaw Hpa, B.E. 869 or A.D. 1507, reigned 11 years.
" (5) Sao Tu Hpa, B.E. 880 or A.D. 1518, reigned 25 years.

" (6) Sao Sawk Hpa, B.E. 905 or A.D. 1543, reigned 39 years. During " this *Sawbwa's* reign Möng Mit became tributary to Burma, and with it " Bhamo. He died in 944 B.E., when the line continues thus—

" (7) Sao Yung Hpa, B.E. 944 or A.D. 1582, reigned 6 years.
" (8) Sao Siu Hpa, B.E. 950 or A.D. 1588, reigned 15 years.
" (9) Sao Sĕng Lung Hpa B.E. 965 or A.D. 1603, reigned 31 years.
" (10) Sao San Hpa, B.E. 996 or A.D. 1634, reigned 12 years.
" (11) Sao Law San, B.E. 1008 or A.D. 1646, reigned 1 year.
" (12) Sao Lin Hpa, B.E. 1009 or A.D. 1647, reigned 6 years.
" (13) Sao Hsawk Hpa, B.E. 1015 or A.D. 1653, reigned 15 years.

" (14) Sao Ngawk Hpa, B.E. 1030 or A.D. 1668, reigned 1 year. He " went to Yünnan and persuaded the Chinese to send an army and invade " Burma. The Burmese, however, defeated the Chinese, and Sao Ngawk " Hpa fled to China. The general of the Burmese army then assumed the " Government of Bhamo.

" (15) Min Gôn, Burmese General, B.E. 1031 or A.D. 1669, reigned 5 " years.

" (16) Ngè Myat, Burmese Merchant, B.E. 1036 or A.D. 1674, reigned " 11 years.

" (17) Sao Pi Hpa, B.E. 1047 or A.D. 1685, reigned 21 years.
" (18) Sao Tun Hpa, B.E. 1068 or A.D. 1706, reigned 13 years.
" (19) Hpo U, B.E. 1081 or A.D. 1719, reigned 1 year. He " fled to China.

" (20) Sao Möng Hpa, B.E. 1082 or A.D. 1710, reigned 7 years. He " died at Ava while on a visit to the King of Burma.

" (21) Sao Tung Ngai, B.E. 1089 or A.D. 1727, reigned 7 years. He " was killed at Shwe-gu by his minister, when for one year no *Sawbwa* ruled.

" (22) Haw Kit, B.E. 1097 or A.D. 1735, reigned 7 years. He was *Sawb-* " *wa* of Molè.

" (23) Sao Tung Ngai II, B.E. 1104 or A.D. 1742, reigned 25 years. " During part of Sao Tung Ngai's reign he is said to have freed himself from " the Burmese yoke, but a war between Burma and China took place and he " fled to China, when a Burmese General called Bo La Nawra-hta took pos- " session of Kaungtôn (distant about thirteen miles from Bhamo) and gov- " erned the province of Bhamo for three years, during which period an almost

"continuous war was carried on with China, the Shans of Hsen Wi, Mo-
"gaung, and Bhamo siding with the Chinese. The next and last Bhamo
"*Sawbwa* was—

"(24) Sao Myat Aung, B.E. 1132 or A.D. 1770. He was son of the *Sawbwa* "of Möng Mit and 80 years of age when he assumed the government of "Bhamo. His reign was consequently short, and at his death the Burmese "began to appoint *Wuns* to administer the *Sawbwa*ship as a Burmese dis-"trict. From B.E. 1177 to 1208 or 1815 to 1846, however, the district was "eaten' by an Assamese princess, a wife of king Tharrawaddy."

The following historical details have been extracted by Mr. E. H. Parker from the annals of neighbouring Chinese Shan States :—

From Chinese sources.

"Man Moh used to be under a *Süan-fu-sz*. It is on the inner side of the Kinsha Kiong and west of the *chou* (Mo-mein, once a *chou*, now a *t'ing*) town, below the Manha hill "(Man-hka hills and river). The hill is like an elephant's trunk, and very "fatiguing for pedestrians. It is three days from the top of the Pu Ling hills "to their land (*i.e.*, their capital). The land is rich and productive, and the "popular customs are the same as those of Lung Ch'wan and Mêng Mih "(Möng Mit). Eastwards the Têng Lien mountains are encircled by the "Na Moh river (the Nam-mao of the Shans, the Burmese Shweli), which "runs straight into the Kinsha river (*i.e.* the Irrawaddy). It is on the high "road, both by land and water, into Burma.

"It used to be a part of Mêng Mih, but afterwards a Chief arrogated "possession of it to himself. When Burma attacked Mêng Yang (Mo-hnyin), "the Man Moh aboriginal Chief Sz-cheh gave in his adhesion to the Burmese "Mang Jwei-t'i (Meng-ta-ra-shwe-htee). In the year 1573 he formed an alli-"ance with Han Pah of Muh-pang (Hsen Wi) and Yoh Fêng (a Chinese rene-"gade) of Lung Ch'wan in favour of Jwei-t'i against China, and made an em-"broidered bag and ivory box, inside which was a Burman inscription on "palmyra leaf saying: "Prince Lung, Lord of the Golden Platform and "White Elephant in the south-west, Mang-ta-la, by letter announces to the "Celestial Emperor, &c.

"At that time Kan Ngai and Lung Ch'wan were both on Burma's side, "and Burma had placed Generals in charge of them. In the year 1582 the "Burmese united the different barbarians for an invasion of China. Lu T'ing "(a Chinese General) called upon Yoh Fêng and his son to go and attack "Man Moh, which they did. Sz-cheh was taken, but allowed to go free, or, "as the letter under flying seal (great victories are announced by open letter) "aptly said:—'He had chastised Man Moh and then pardoned it, with the 'object of teaching the rebel horde a salutary lesson.' When Lu T'ing's "troops marched on Ava, Sz-shun collapsed first, and on this the Burmese "came with offers of submission. At that time Sz-hwa was in occupation "of Mêng-ha or Manha (probably Man Hka), and went over to Lu T'ing "together with Sz-wei of the west (*i. e.*, Mo-hnyin), Han of Muh-pang, and "Yoh Fêng. They killed all the Burmese officials and went over to Lu "T'ing. The Emperor appointed Lu T'ing to keep an eye on Man Moh, and "Sz-shun was made *Süan-fu* as before.

"When Lu T'ing returned to China, the majority of the barbarians at "Man Moh went off in all directions, and Burma proceeded to attack Mêng "Yang and Man Moh. The Assistant Commissary Li Ts'ai gave them battle "at Chê Lang (no doubt Sè Lan near Nam Hkam), routed their elephant-

"erie, and took over 5,000 prisoners. He also secured Sz-hwa's (Sz-hwa "would appear to be Sz-shun's successor) adherence. In 1591 the Bur-"mese got Man Moh in a tight place. Sz-hwa applied for aid, and a subor-"dinate officer named Wan Kwoh Ch'un went by night with all speed to "the rescue. On his arrival he lighted a large number of torches so as to "suggest numerous troops, in consequence of which the Burmese were "afraid and withdrew. They were utterly defeated, and this victory was "the greatest we had gained in the south-west since 1573. In the late "autumn of 1592 the Burmese attacked Man-moh. Sz-hwa fled to the "Têng Lien hills, but was rescued by Têng Tsz Lung (the Chinese General), "who attacked the Burmese at Chê Ngao, and had a second great battle with "them at the K'ung Ha. The Burmese troops retreated and encamped at "Sha Chou ('sandy bank;' possibly one of the banks near modern Bhamo: "the Burmese army occupied one of these banks in the war of 1769), where "they held out obstinately for over a month before they departed.

"At the close of 1593 the Burmese sent one Yün Meh with an army to "occupy Man Moh. Sz-hwa took to flight, and Yün Meh thereupon pro-"ceeded to invade China by different roads in pursuit of Sz-hwa. The "Chinese officials were ill-informed, and went so far as to report that they "were giving him a settlement in China, so all the blame was thrown on "Sz-hwa. Towards the end of 1596 the Burmese sent Sz-jên and Ping "Ts'eh (perhaps Sz-jên-ping-ts'eh is one name, the second half being a "Burmese suffix to the Shan-Chinese name of a Burmese *protégé* of the "Sz-family; the date is two years out) to attack Man Moh. Sz-hwa applied "for assistance, and Colonel Wu Hien Chung attacked the Burmese, be-"heading Ping Ts'êh.

"At this moment our prestige on the frontier was very considerable, and the "different barbarians all abandoned the Burmese and brought tribute to us. "In the year 1598 Sz-hung left the Burmese and came over to us. In 1599 "the Burmese attacked Sz-hung, but the different *Sawbwas* were called upon "to repel them, and they broke in disorder. Sz-chêng, son of Sz-hwa, held the "line of the Kinsha river against Burma in conjunction with Sz-hung. In "the year 1601 Sz-chêng seized the occasion of the obsequies of To Sz-shun "of Lung Ch'wan to surprise Lung Ch'wan, after which he returned to Man "Moh. "In the year 1602 Yung Han of Ava and Han Kai of Muh-pang "surprised Sz-chêng and went off with his head. Sz-hung marched his men "and elephants with all possible speed to the rescue, but was too late. In "1604 the Burmese attacked Mêng Mih and demanded troops from Sz-hung; "but Colonel Wang T'ieng Kwang stopped Sz-hung from sending them, and "he cut off the Burmese envoy's head to send to the Emperor.

"The Burmese were enraged at this, and attacked Sz-hung, who fled and "lost his life. Major Wang Wan Nien was too late to come to his rescue. "The Burmese placed Sz-hwa (not the same Chinese character as in Sz-hwa "of Man Moh's name) in charge of Mêng Yang. The next year Ch'ên Yung-"pin sent Colonel Ch'ên Yin to take prisoner a Burmese officer named Han "Fuh. But later on Man Moh fell after all into Burmese hands, and towards "the end of Ch'ung Chêng's reign (the last Ming, 1628-1943), Sz-kin of Man "Moh kept the Nang-muh river for Burma, and when the Ming Prince "Yungming (known as the Kwei Prince; his son is buried in a small *kyaung* "on an island opposite Shwe-gu) fled to Man Moh, Sz-kin sent an envoy to "report the fact to Burma."

From this date on China made no more efforts to maintain authority over Bhamo as a portion of the Empire, though trade relations were always maintained.

Recent History.

Dr. Anderson in his "Mandalay to Momein" writes as follows of Bhamo and the trade route from there to China: "Hannay (in "1830) gives the reported number of houses as one thou- "sand five hundred, while Drs. Griffiths and Bayfield, who visited Bhamo two "years later, estimated town and suburbs as containing five hundred and "ninety-eight houses, neither good nor large, which latter description is "more likely to have been correct. In 1848 Baron Otto des Granges publish- "ed a short survey of the countries between Bengal and China, showing the "great commercial and political importance of Bhamo, and the practicability "of a direct trade overland between Calcutta and China. In 1862 the Govern- "ment of India, in the prospect of a treaty being negotiated with the King "of Burma, directed the Chief Commissioner, Sir Arthur Phayre, to "include in it, if possible, the re-opening of the caravan route with Western "China by the town of Bhamo, and the concession of facilities to British "merchants to reside at that place or to travel to Yünnan, and for Chinese "from Yünnan to have free access to British territory, including Assam. "The first of these objects was to be effected by obtaining the King's "sanction to a joint Burmese and British Mission to China. A treaty was "concluded, whereby the British and Burmese Governments were declared "friends, and trade in and through Upper Burma was freely thrown open to "British enterprise. It was further stipulated that a direct trade with China "might be carried on through Upper Burma, subject to a transit duty of one "per cent. *ad valorem* on Chinese exports, and *nil* on imports. The "proposal, however, as to the joint mission was unsuccessful. In the follow- "ing year Dr. Clement Williams, formerly Resident at the Court of Manda- "lay, obtained the royal permission to travel as far as Bhamo, where he "arrived in February, after a journey of twenty-two days. This object "was to test the practicability of a route through Burma to Western China, "and the results of his experience led him to strongly advocate the Bhamo "route as politically, physically, and commercially the most advantageous.

"Growing intercourse with the capital of Burma had made it known that "for twelve years the Burma Chinese trade *via* Bhamo, which in 1855 repre- "sented £ 500,000 per annum, had almost entirely ceased. Whether this "was owing to the effects of the Mahomedan rebellion in Yünnan, or, as some "alleged, to Burmese policy, was uncertain, and, for the "purpose of determining it, Colonel E. B. Sladen's mission "was despatched in 1868, leaving Mandalay in January "of that year. The chief objects of the expedition were to discover the "causes of the cessation of the trade formerly existing by the Bhamo routes, "the exact position held by the Kachins, Shans, and Panthes with reference "to this traffic, and their disposition or otherwise to resuscitate it; also to "examine the physical conditions of the route. The mission experienced "great difficulties and delays, but it succeeded in reaching Möng Myen "(Mo-mein), and was received there with great cordiality by the rebel "Mahomedan Chinese Government. It was discovered that there were "three routes in use between Bhamo and China. Between Bhamo and "Möng Myen lies a range of hills running north and south, forming a spur

Sladen's mission to Bhamo.

"from the Himalayas. Bhamo is on the west of the spur and Möng Myen "on the east, and the range is pierced by three valleys, along each of which "passes a trade route. The northern, Santa valley or Pôn-laing route, is "formed by the Tapin river, joining the Irrawaddy four miles above Bhamo. "The centre, Hotha valley or "Embassy" route, is formed by the Nam Sa, a "tributary of the Tapin, which it joins at a point about forty-five miles east "of Bhamo The southern or Sawadi route follows the valley of the Nam "Wan, which takes its rise in the Shamataung range. The northern route "was considered to be the best, but the matter is now of little importance "since it has been discovered that the best trade route to China from Burma "is the Thibaw—Thein-ni—Kun Lông Ferry road.

"As a result of this mission, in March 1869 Captain Strover was gazetted "as the first British Resident in Bhamo, and the British flag was hoisted "during the same year. It is almost needless to remark that, as regards "direct British commerce, no considerable results followed. In 1872 it was "reported that not a single consignment belonging to British firms had ar-"rived at Bhamo during the three previous years. The native trade in-"creased considerably, and the Chinese merchants of Rangoon and Manda-"lay had despatched large quantities of cotton and salt and other com-"modities, as well as a moderate supply of piece-goods. In the spring of "1870 the arrivals at Sitkaw averaged eight hundred mules a month. Dur-"ing the two following years caravans of one thousand beasts of burden "are recorded as arriving from the Chinese territories. The river-borne "trade increased so much that the agents for the Irrawaddy Flotilla Com-"pany found that the monthly steamer service to Bhamo was insufficient, "and, besides the extra steamers placed on the line by them, the India Gen-"eral Steam Navigation Company despatched steamers and heavily laden "flats. To quote a correspondent of the *Times*: 'in four years the steam na-"'vigation developed itself into an almost regular fortnightly service, which "'during the year ending October 1874 carried cargo to the value of about "'£200,000 to and from Bhamo."

The trade of Bhamo.

The King of Burma showed his anxiety to restore the trade of the Bhamo route by erecting and garrisoning a line of guard-houses through the Kachin hills from the plain to the Nampaung, beyond which river, as being the boundary line of China, Li Sieh-tai would not permit their erection. In 1872 no less than one hundred and fifty thousand viss of royal cotton were stored at Manwaing under the charge of the King's agents resident there, and it was expressly noted that as far as the Burmese were concerned, British goods could have been forwarded with perfect security. The Mandalay Chinese, however, were deterred from buying cotton for the Yünnan market by the information that the Chinese imperialist officers had laid an embargo on the caravans to prevent them from supplying the Panthays with provisions. The caravans were not infrequently attacked by dacoits, especially near Nantin, and the Kachin Chief of Seray was accused by the Burmese of having intercepted royal presents on their way to China. The *saye-daw-gyi* of Bhamo, by way of reprisal, seized thirty mules belonging to the Seray Chief, whence rose a feud which doubtless helped to prevent the passage of Colonel Horace Browne's mission.

It was a necessary but regrettable consequence of the reception given to Colonel Sladen's mission by the Governor of Möng Myen that the latter

maintained friendly relations with successive British Residents at Bhamo. It appeared desirable, with a view to maintain the security of the trade route, to keep on friendly though strictly neutral terms with the holders of the commanding position of Möng Myen. This unfortunatley created in the minds of the Chinese at Bhamo a distinct impression that the Interests of their possible commercial rivals and of their actual political foes were identified. In 1870 Li Sieh-tai invested Möng Myen, but was beaten off, only to again invest the town before the end of the year. It was August 1872, however, before Tali-fu fell, and May 1873 before the Imperialists captured Möng Myen. In 1874, after the fall of Wusaw, Chinese authority was thoroughly re-established. Nevertheless, notwithstanding all this fighting, the routes were regularly open and large quantities of cotton and other goods were regularly exported.

Colonel Horace Browne's mission.

In 1875 it was therefore decided to send a second expedition to penetrate China from Burma, and pass through, if possible, to Shanghai. To avoid possible misunderstandings and to make it plain to the Western Chinese officials that the foreign visitors were of the same nation as the English who lived and traded in the Treaty Ports, Her Majesty's Minister at Peking sent Mr. Augustus Raymond Margary, with imperial passports, to meet the mission on the frontiers of China. Mr. Margary accordingly came across China, and met Colonel Browne's party at Bhamo. The mission started, but was stopped not more than fifty miles from Bhamo. Mr. Margary went on to Manwaing and was murdered there. The main party was attacked at Seray and returned to Bhamo. The real reasons for the resistance to the mission and the real opponents can hardly be said to have been discovered.

There is, however, little doubt that the Bhamo route, though a profitable trade may be carried over it, will never serve a large area of country, and is certainly not the route by which to tap South-western China.

Dr. Anderson's description of the town fifteen years ago is interesting :—

Bhamo Town in 1875.

"Bhamo known by the Chinese as Tsing-gai, and in Pali "calledTsin-ting, is a narrow town about one mile long, "occupying a high prominence on the left bank of the "Irrawaddy. Instead of walls there is a stockade about nine feet high, con-"sisting of split trees driven side by side into the ground and strengthened "with cross-beams above and below. This paling is further defended on "the outside by a forest of bamboo stakes fixed in the ground and project-"ing at an acute angle. However formidable to bare-footed natives, the "stockade does not always exclude tigers, which pay occasional visits, and "during our stay killed a woman as she sat with her companions. There are "four gates, one at either end, and two on the eastern side, which are closed "immediately after sunset; a guard is stationed at the northern and south-"ern gates, while several look-out huts perched at intervals on the stockade "are manned when an attack of the Kachins is expected. The population "numbers about two thousand five hundred souls, occupying about five "hundred houses, which form three principal streets. There are many "thickly wooded by-paths and bridges over a swamp in the centre of the "town, leading to scattered houses, dilapidated pagodas, *zayats*, and monaste-"ries. The street following the course of the bank, with high flights of steps

"ascending from the river, has a row of houses on either side, with a row "of teak planks laid in the middle to afford dry footing during the rains. "The houses of the central portion are all small one-storied cottages, built "of sun-dried bricks, with tiled concave roofs with deep projecting eaves. "This is the Chinese quarter. The head Chinaman, who is responsible for "order amongst his compatriots, is a man of great influence. The rest of the "townspeople are exclusively Shan-Burmese, living in small houses built of "teak and bamboo, all detached and raised on piles. The *Wun's* house, on a "low promontory running out into the swamp behind the Chinese quarter, "was a large tumble-down timber and bamboo structure; but its double roof "and high palisade covered with bamboo mats marked the dignity of its oc-"cupier. A small garden overrun with weeds contained the remains of a "rockery and fish-pond, and a neglected brass cannon, under a low thatched "shed, guarded either side of the gate; in a large adjacent space stood the "court-house. All the public buildings were then in a state of dilapidation "and decay; this the inhabitants attributed to Kachin raids, destructive fires, "decay of trade since the Panthe wars, and misrule. Evidence was not "wanting in the numerous neglected pagodas and timber bridges, and in the "ruinous and charred remains of what must have been handsome *zayats*, "that Bhamo, in palmier days, deserved the eulogiums passed on it by Han-"nay and other travellers."

Sampenago.

Occupying the angle between the Irrawaddy and the Taping rivers are still to be seen the remains of the ancient city of Sampenago, though the whole is overgrown with magnificent trees and thickets of bamboo and elephant grass. The broad wall, composed of bricks and pebbles, can be traced from the river-banks at its northern and southern extremities, which are a mile apart. In some places the wall is thirty feet above the bottom of the moat, which can still be traced. The ruins, which to judge from appearances are coeval with those of Tagaung, mark the oldest Sampenago, a city which according to tradition flourished in the days of the Buddha Gautama. There is another ruined city of the same name on the other side of the Taping, which does not, however, present the same appearance of great antiquity. Twelve miles to the east of Bhamo are the ruins of another city, named Kôktha, alluded to in the legend quoted above. Bhamo itself has a predecessor in the village called Old Bhamo, near the foot of the Kachin Hills, the former importance of which is witnessed to by its ruined pagodas. Here too is the old brick building mentioned by Dr. Bayfield as probably the remains of the old English factory erected at the beginning of the seventeenth century. Sampenago is the Burmese form of the Pali Champanagara, from *Nagam*, a town, and *champa*, the seat of a powerful kingdom flourishing in the era of Gautama, the ruins of which are still visible near Bhawgulpore on the Ganges.

Even in King Mindôn's reign the Burmese hold on Bhamo was never very firm, and in King Thibaw's time it was violently shaken, as will appear from the following narrative, which is given by a Burman official:—

About the year 1240-41 B.E. (1879 A.D.), a Chinaman named Li Win Sho came down to Bhamo in the company of the ex-*sikkè* Maung Hpu Gaung, who had been to China on business connected with the sale of the royal cotton and salt.

Bhamo in Thibaw's time.

Li Wun Sho brought a considerable following with him and said he wanted to enter the Burmese service. The *Wun*, U Pôn, sent him on to Mandalay, where he was appointed *Tayôk Bo*, or Captain China, on a fixed salary. The salary, however, never got beyond the stage of being set forth on paper, so Li Win Sho came back to Bhamo in about a year's time and commenced trading as a merchant, still with all his following. He did not, however, seem satisfied with his profits and, in 1884, went off with his chief friend and follower, a man named Set Kyin, to start gambling houses in Mogaung.

After a time Li Win Sho went back to Mandalay, leaving Set Kyin and nine or ten of his men at Mogaung. Shortly after this Haw Saing's rebellion broke out, Mogaung was invested, and the villages began to take to flight.

The Mogaung *Sadaw* and the headmen of the place offered to pay Set Kyin a large sum of money if he would raise a body of Chinamen and oppose the rebels. With what money was raised Set Kyin got together about eighty men, and fought the rebels for some time. He got no support, however, from the Mogaung people, and had eventually to beat a retreat. He then applied to the Bhamo *Wun* for the money promised to him by the *lugyis* of Mogaung, but nothing could be done, for the whole population of Mogaung was scattered. In the meantime the Haw Saing rebels had marched farther south and were threatening Bhamo. The Chinese merchants in Bhamo therefore offered Set Kyin a large sum of money if he would protect them in case of attack. Before Set Kyin could do anything the rebels were defeated at Sinkin and Bhamo was saved. When the danger was over the Chinese merchants refused to pay Set Kyin any more money beyond the advances he had already received. Set Kyin and his men therefore started a gambling hell in the Chinese temple at Bhamo and paid the *Wun* fifty rupees a month hush-money.

After a time the *Wun*, finding that many of the Burmese population frequented the gambling establishment, raided the temple and seized several Burmans whom he found in it. Set Kyin thereupon boldly appeared before the *Wun* and said he would not stand this, for all his profits were made from the Burmese and, if he had none but Chinese clients, he would make nothing. The *Wun* was terrified into setting free the men he had arrested. A day or two afterwards Set Kyin cut down a Chinaman inside the temple after a quarrel over some gambling matter. This was reported to the King and the *Wun* was degraded as being incompetent to manage the Chinamen and a new *Wun*, U Lu Gyi, was appointed in his place.

On U Lu Gyi's arrival, he demanded the surrender of the guns held by Set Kyin and his men. The Chinese merchants offered to settle the matter quietly. Meanwhile some of the *Wun's* men had strolled down to look at the gambling. The Chinamen thought they had come to arrest the gamblers, and a rush was made to close the temple gates. Four of the *Wun's* men were shut inside the temple in the confusion.

The *Wun's* followers outside demanded that these men should be given up, but this was refused. They then made an attack on the temple, while Set Kyin and the sixty or eighty men he had with him resisted from the inside. During the night two of the four men escaped, and Set Kyin explained that the disturbances were not of his causing. He and his men had no quarrel with the Burmese officials. He had been driven to gamble

because the money promised by the Chinese merchants had not been paid. The *Wun* called up the Chinese merchants, decided that they must pay the three thousand rupees promised to Set Kyin and his men, and then confiscated this sum to his own use, on account of the disturbances caused by Set Kyin.

After further negotiations next day Set Kyin offered to give up the two prisoners, if he and his men were allowed to depart unmolested. This was agreed to, and Set Kyin and his men marched off to Matin hill, where they settled amongst the Kachins.

There he made preparations to attack Bhamo, and finally did so in November 1885. He drove out the *Wun* and the Burmese troops and burnt down nearly the whole of the town. Forces came up from Mandalay, but the Chinamen held their own for three months, though the Burmese called out the Maran Kachins of Sama and Maikôn, who came down to the number of six hundred or seven hundred men.

In the end the Shwelan *Wun*, who was in command of the Burmese troops, bribed the Chinamen to give up their leader, Set Kyin, and he was put to death. The rest of the Chinamen were permitted to go home unharmed.

The incident was not an isolated one, and shows how the Burmese were losing hold over their outlying provinces and even over places so comparatively near as Bhamo is to the capital of the country.

BHAMO.—A subdivision of the district of the same name in the Mandalay division, is bounded on the north by the Myitkyina district, from the source of the Nam Sang *chaung* to the point where it meets the watershed between the Molè and the Irrawaddy; thence in a south-westerly direction to the Irrawaddy; thence west to the hills which divide the basins of that river and the Mosit stream: on the west by the Shwe-gu subdivision: on the east by the Chinese frontier: and on the south by the Irrawaddy from the mouth of the Sinkan to the mouth of the Su-pôk stream above Kaungtôn, and thence in a south-easterly direction to the northern boundary of the State of Mông Mit.

Bhamo is the headquarters of the district, as well as of the subdivision and township, and is garrisoned by British and Native Infantry. The following are the most important villages in the Bhamo subdivision:—

Name of village.	Number of houses.	Population.	Outturn of paddy in baskets.	Occupation of inhabitants.	Remarks.
Paukkôn ...	199	796	3,300	Cultivators ...	Included in Bhamo town.
Tat-ga-le ...	45	135	...	Traders ...	
Kun-tha-yat ...	166	664	1,500	Mostly traders ...	
Mye-nu-yat ...	177	608	...	Traders ...	
Alè-yat ...	300	1,200	...	do ...	
Tayôk-tan ...	139	557	...	do ...	
Myaung-bin-yat ...	244	976	...	do ...	
Min-chaung-kôn ...	123	369	...	do ...	

Name of village.	Number of houses.	Population.	Outturn of paddy in baskets.	Occupation of inhabitants.	Remarks.
Sampenago ...	29	87	...	Traders ...	Two miles south of Bhamo.
Chunu ...	26	76	...	do ...	Two miles north-west of Bhamo,
Manpin ...	66	199	...	do ...	ditto.
Kôn-hka ...	138	552	...	do ...	ditto.
Min-gala ...	57	171	...	do ...	One and a half miles north-west of Bhamo.
Kaung-sin ...	94	282	...	do ...	One mile west of Bhamo.
Pyin-ga ...	30	90	...	do ...	Four miles south-west of Bhamo.
Han-te ...	51	207	...	Vegetable gardeners.	Two miles east of Bhamo.
Myauk-lôk-gôn ...	69	576	...	do ...	Three miles south of Bhamo.
Bodema ...	25	75	...	do ...	Three and a half miles south-east of Bhamo.
Hko-chin ...	31	93	1,000	Cultivators ...	Five miles east of Bhamo.
Man-hpa ...	32	97	2,150	do ...	Six miles east of Bhamo.
Sihè ...	29	87	210	do ..	Five miles east of Bhamo.
Si-in ...	26	78	70	do ...	ditto.
Thein-lin ...	54	216	3,000	do ...	Seven miles east of Bhamo.
Man-yut ...	46	138	2,000	do ...	Eight miles east of Bhamo.
Nama-pwé ...	31	93	700	do ...	Eight and a half miles east of Bhamo.
Mankin ...	33	98	240	do ...	Nine miles east of Bhamo.
Sawadi ...	81	320	324	do ...	Nine miles south of Bhamo.
Thitsôn ...	44	132	1,110	do ...	Thirteen miles south of Bhamo.
Manma-kauk ...	31	93	2,270	do ...	Fourteen miles south of Bhamo.
Gwe-gyi ...	28	84	3,055	do ...	Twenty miles south-east of Bhamo.
Manthè ...	40	120	2,550	do ...	ditto.
Hantet ...	50	150	2,430	do ...	Twenty-one miles south-east of Bhamo.
Kun-daing ...	28	84	1,310	do ...	Twenty-two miles south-east of Bhamo.
Mansi ...	28	84	2,030	do ...	Twenty-four miles south-east of Bhamo.
Letpandan ...	56	324	23	*Taungya*-cutters and fishermen.	Eight miles south-west of Bhamo.

Name of village.	Number of houses.	Population.	Outturn of paddy in baskets.	Occupation of inhabitants.	Remarks.
Thapan-chun ...	37	111	104	*Taungya*-cutters and fishermen.	Eleven miles south-west of Bhamo.
Pinthet ...	26	68	67	do ...	Twelve miles south-west of Bhamo.
Chauk-aik ...	33	99	94	do ...	Thirteen miles south-west of Bhamo.
Nankôk ...	38	114	...	do ...	Fourteen miles south-west of Bhamo.
Shwe-kyi-na ...	91	367	714	do ...	Three miles north of Bhamo.
Nan-hpa ...	106	425	1,445	do ...	Five miles north of Bhamo.
Momauk ...	68	272	...	Cultivators ...	A new village settled in 1897. Seven miles north-east of Bhamo.
Sinkin ...	181	724	2,040	Traders and cultivators.	Four miles north of Bhamo.
Kan-ni ...	28	84	...	Vegetable growers	ditto.
Kyun-gyi Atet ...	103	412	700	Traders and cultivators.	Five miles north of Bhamo.
Kyun-gyi Auk ...	71	284	120	do ...	ditto.
Maingka ...	95	382	50	do ...	Six miles north-west of Bhamo.
Mosaing Kyun ...	134	537	3,200	Cultivators ...	Five miles north-west of Bhamo.
Hnga-pyaw-daw ...	69	276	3,000	do ...	Eight miles north of Bhamo.
Taingthaw ...	56	387	2,400	do ...	Nine miles north of Bhamo.
Thapan-bin ...	53	233	300	do ...	ditto.
Tamaik-lôn ...	40	120	1,500	do ...	Seven miles north-east of Bhamo.
Mo-bein ...	52	209	2,000	do ...	Eight miles north-east of Bhamo.
Hai-lôn ...	123	496	8,000	do ...	ditto.
Hsaingkin ...	61	244	2,835	do ...	ditto.
Nam Hkikkepa ...	37	110	60	do ...	Nine miles north-east of Bhamo.
Si-het ...	97	388	5,680	do ...	Twenty-two miles north-east of Bhamo.
Myothit ...	114	457	2,080	do ...	Twenty-one miles north-east of Bhamo.
Myo-haung ...	32	96	990	do ...	ditto.
Hintha ...	66	265	3,525	do ...	Twenty miles north-east of Bhamo.
Sikaw ...	33	98	1,840	do ...	ditto.
Naung-hke ...	25	71	55	do ...	Nineteen miles north-east of Bhamo.
Man-ye ...	50	151	3,605	do ...	Fourteen miles north-east of Bhamo.

Name of village.	Number of houses.	Population.	Outturn of paddy in baskets.	Occupation of inhabitants.	Remarks.
Chwe-gyo ..	33	98	1,440	Cultivators ...	Twelve miles north-east of Bhamo.
Manbin ...	35	107	2,250	do ...	Thirteen miles north-east of Bhamo.
Chaung-wa ...	42	94	600	do ...	ditto.
Kabani ...	25	71	990	do ...	Twelve miles north-east of Bhamo.
Naungpaw ...	37	113	1,700	do ...	Fifteen miles north-east of Bhamo.
Mannaung ...	133	396	4,840	do ...	Twenty miles north-east of Bhamo.
Tha-bye-bin ...	44	131	265	*Taungya*-cutters...	Fourteen miles north-west of Bhamo.
Thamaing-gyi ...	46	137	274	do ...	Sixteen miles north-west of Bhamo.
Manti ...	25	75	144	do ...	Eighteen miles north-west of Bhamo.
Laungpu ...	31	93	193	do ...	Twenty-four miles north-west of Bhamo.

BHAMO.—A township of the Bhamo subdivision and district.

BHAMO (*See* also Bhamo district).—The headquarters town of the district of that name. It lies in 24° 16' north latitude. In Burmese times it was a small stockaded town standing on a high bank over the Irrawaddy, on its eastern side, about three miles below the Taping river, called by the Chinese the Ta-ying Ho, or T'êng Yüeh river. Here or hereabouts has long been the terminus of a great deal of the land commerce from China; and as early as the middle of the fifteenth century we find at Venice, on the famous world-map of Frà Mauro (who no doubt got his information from Nicolo Conti, who had wandered to Burma earlier in that century), on the upper part of the river of Ava, a rubric which runs: *Qui le marchatantie se translata da fiume a fiume perandar in Chataio*, "Here goods are transferred from river to river, and so pass on to Cathay." And in the first half of the seventeenth century there is some evidence of the maintenance here of an English factory for the East India Company.

Situation.

According to the last census it contained 5,798 inhabitants, of whom a considerable number are Chinamen, natives of India, and Shan Chinese. It stretches for a distance of nearly four miles along the river-bank in a series of small villages transformed into quarters of the town, but the town proper is confined mainly to the one high ridge of land running end on to the river, where the Chinese and Mingôn quarters are situated. The surface of the ground is very much cut up by nullahs, which fill and dry up according to the rise and fall of the river; and these may be regarded as a chief cause of the sick-

ness which prevails during the rains. During that period, when the river is at its height, the lower portion of the town is flooded, but usually for no very long time. Practically, however, Bhamo then becomes an island, and the country all round is so completely water-logged that it is not until about the second week in November that it becomes possible to travel about on land. The town lies about twelve miles distant in a straight line from the foot of the Kachin hills, and during the cold weather there is a great gathering of traders from China, the more northerly Shan States, and the Kachin hills.

The town seems, however, to have declined greatly during the present century. An account of the place was given by Captain Hannay as it was in 1836, in his journal of "A Journey from Ava to the Amber Mines." He describes it as the largest place he had seen in Burma, after Rangoon and Ava, and more interesting than either. On landing he felt almost as if in a civilized land again, seeing himself surrounded by a fair-complexioned people wearing jackets and trousers, after having been long accustomed to the *paso* and harsh features of Burma. These were the Shans of the Chinese Shan States and the Chinese of Yünnan. Of the latter there were about five hundred resident in Bhamo, where they had a neat temple, which still remains. All the Chinese houses, he notes, were built of blue bricks, and the streets paved with the same material. There was a remarkable appearance of comfort and prosperity about the people of Bhamo; and Captain Hannay remarks that he saw more gold and silver ornaments worn here than in any town in Burma. "The whole of these people," he says, speaking of the traders of different races, "pay for everything they require in silver; and, "were it not for the restrictions in Burma on the exportation of silver, "I think an intelligent British merchant would find it very profitable to "settle at Bhamo, as, besides the easy intercourse with China, it is surround-"ed by numerous and industrious tribes, who would soon, no doubt, acquire "a taste for British manufactures, which are at present quite unknown to "them."

Bhamo in 1836.

There were also a number of Chinese settled at that time at Kaung-taung and other places below Bhamo. The old Shan town of Bhamo was situated on the Taping river, two days from the Irrawaddy, at the foot of the Kachin hills. There is said to have been here the remains of a brick building which is supposed to have been the store house of the British merchant firm established in the seventeenth century. It is said that the Dutch also possessed a factory here or in some neighbouring place. They had some dispute with the Burmese Government, and threatened or attempted to invite the interference of the Chinese. On this, both Dutch and English were ejected.

Trade routes.

The main trade routes to and from Manwaing in Santa (Ch'anta) have been hitherto opened and closed according to the attitude adopted by the various Kachin tribes towards the caravans. A road to Hantôn has now been opened out by the Public Works Department, and, when easy access to Matin and the neighbouring hills is possible, the route south of the Taping can be kept free from fear of any interruption. The routes to Nam Hkam shown in the attached map are little better than foot tracks, and are used only by bullock caravans.

There is a fairly large military garrison in Bhamo, distributed between two forts to the north and east of Bhamo, termed A and C respectively. There are in general stationed here a native regiment, two sections of a battery, and the wing of an European regiment; but in the cold weather, when columns are usually on the move, additional troops have hitherto been sent up. Bhamo itself contains little of historical importance.

BIN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes four villages, and paid a revenue of Rs. 1,203 in 1897.

BIN-GA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u. The population numbers 186, mostly rice cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 320.

BI-ZAT-KÔN.—A village in the Kaing circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of 103, according to the census of 1891. The *thathameda* amounted to Rs. 240 for 1897-98.

BÔK.—A circle and village in the Pa-thein-gyi township, Amarapura subdivision of Mandalay district, twenty-six miles north-north-east of headquarters. It had a population of 460 at the census of 1891 and paid Rs. 1,020 *thathameda* tax. King Mindôn's gardens were near the village.

BÔK-DA-GÔN.—A village in the Buddagôn circle, Pakôkku township, subdivision, and district, with a population of 113, according to the census of 1891. The *thathameda* amounted to Rs. 310 for 1897-98.

BÔK-DA-HU.—A village in the Ye-u township and subdivision of Shwebo district, seven miles from Ye-u town. The population numbers 289. There are eighty-nine acres under cultivation, the chief crop being paddy: the *thathameda* revenue amounted to Rs. 960 in 1896-97.

BÔK-YWA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fifteen miles from Ye-u. There are 302 inhabitants, principally rice cultivators. The *thathameda* revenue paid in 1896-97 was Rs. 460.

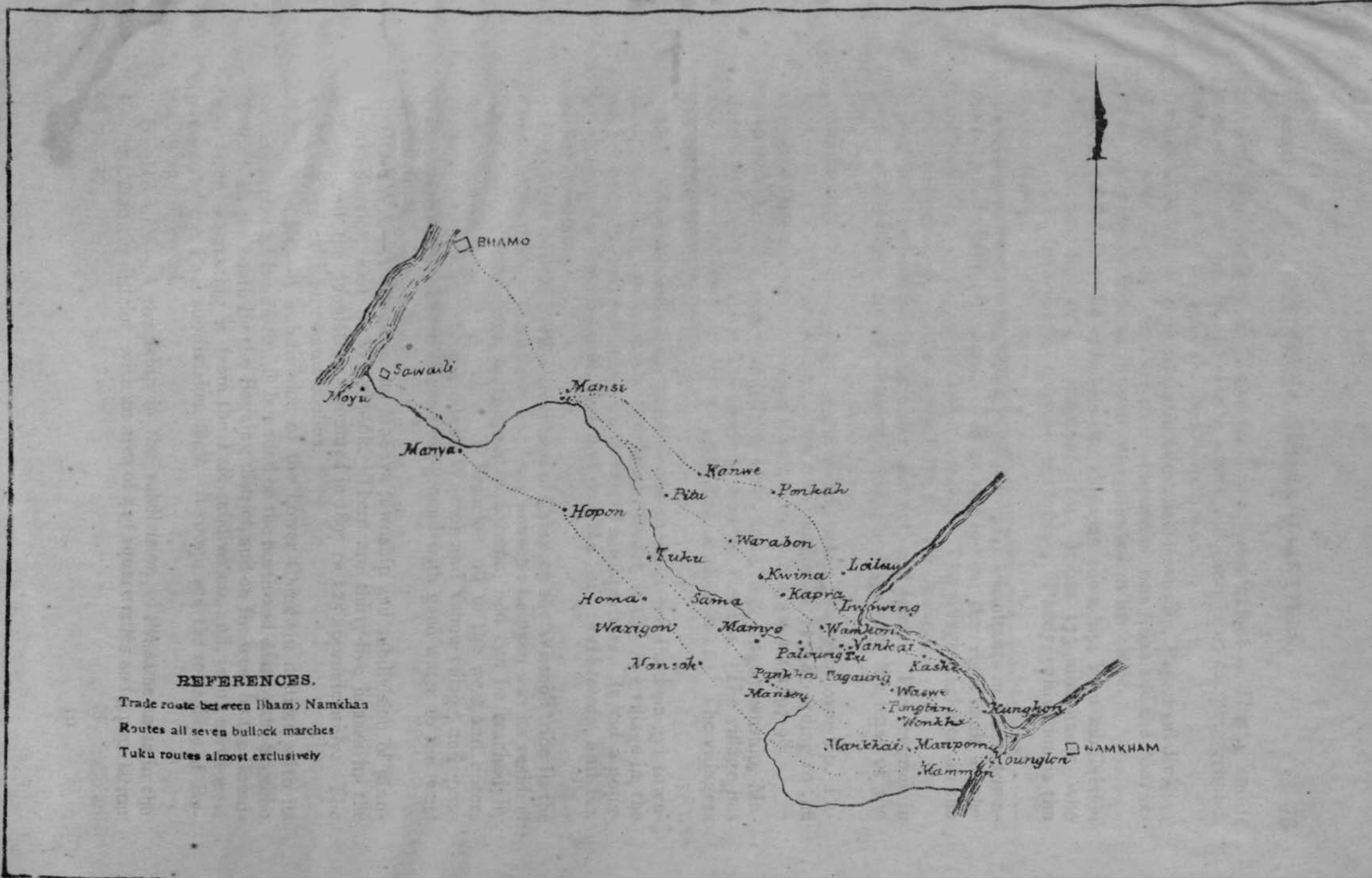
BÔK-YWA.—A village in the Ye-u township and subdivision of Shwebo district, with a population of 218, and 365 acres of paddy-land under cultivation, eight miles distant from Ye-u. The *thathameda* revenue in 1896-97 amounted to Rs. 360.

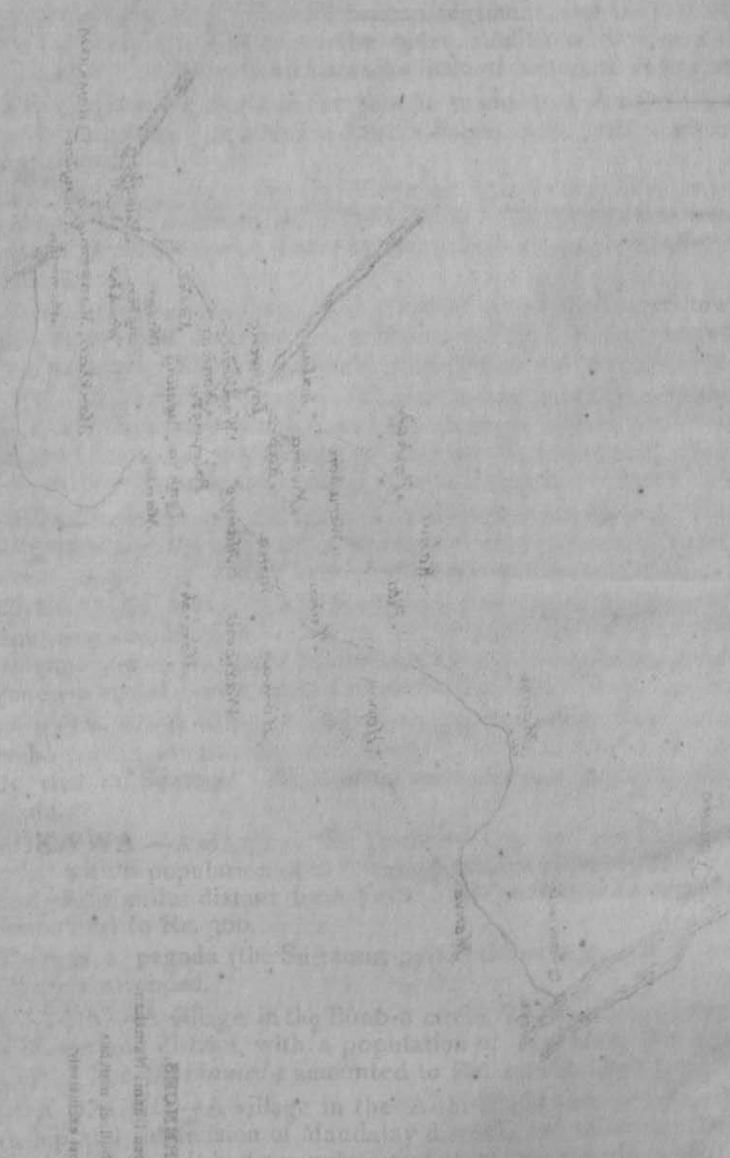
There is a pagoda (the Su-taung-pyi) in the village, whose annual feasts are largely attended.

BÔN-BA.—A village in the Bônb-a circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of 192, according to the census of 1891. The *thathameda* amounted to Rs. 440 for 1897-98.

BÔN-DAUNG.—A village in the A-thi-bôn-revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters. It had a population of 100 at the census of 1891, and paid Rs. 130 *thathameda* tax.

BÔN-DWA.—A village of Lai Chins in the Southern Chin Hills. In 1894 it had thirty houses: Vandwe and Bweseo were its resident Chiefs. It lies ten miles south-east of Thetta, and can be reached by the road leading to Rawvana from Pakôkku *viâ* Lamtôk, Hrongwin, and Tinam. The village


BHAMO
Sawadi
Moyu
Mansi
Manya
Kanwe
Ponkah
Pitu
Hopon
Warabon
Tuku
Kwina
Loilau
Kapra
Homa
Sama
Warigon
Mamye
Nankai
Kaske
Pagaung
Waswe
Pongbin
Wonkhe
Kunghon
Mankhai
Manpom
Koungloi
Hammon
NAMKHAM
REFERENCES.
Trade route between Bhamo Namkhan
Routes all seven bullock marches
Tuku routes almost exclusively



is under the influence of Yôkwa, and to a lesser extent of Thetta, and is indifferently stockaded. Water is scarce and there is no camping-ground. Vandwe is connected with the Haka families.

BÔN-GYUN.—A revenue circle in the Salè township, Pagan subdivision of Myingyan district. In 1895-96 the population was 1,800 and the *thathameda* Rs. 3,199. No land revenue was collected in the circle.

BÔN-LET-KÔK.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirty miles from Ye-u. It has 173 inhabitants, who paid Rs. 140 *thathameda* revenue in 1896-97. Paddy cultivation is the chief industry.

BÔN-MA-ZIN.—A revenue circle with 1,064 inhabitants in Ka-ni township, Lower Chindwin district. It is situated on the right bank of the Chindwin river, in the north of the township. The villages included in the circle are Bôn-ma-zin, Chantha-zu, Tabo, and Kè-daung.

The crops grown are paddy, dry and wet, and jowar. The revenue in 1896-97 was Rs. 2,330, *thathameda*, and Rs. 255 from the lease of the Bôn-ma-zin fishery.

BÔN-MI-GÔN.—A village in the Si-thi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 115, according to the census of 1891. The *thathameda* amounted to Rs. 410 for 1897-98.

BÔN-THA-GÔN.—A village in Ketthin circle, Nga-singu township, Madaya subdivision of Mandalay district, west of Ketthin. The village has forty houses, and the population amounted in 1897 to 120. The villagers are cultivators.

BO-TET-KÔN.—A village and revenue circle in the Pa-thein-gyi township, Amarapura subdivision of Mandalay district, is the only village in the circle and is situated ten miles north-east of headquarters. It had a population of 290 at the census of 1891, and paid Rs. 610 *thathameda*, and Rs. 51 land revenue.

BOTSUN or BOTUNG.—A village of Chins of the Whenoh tribe in the Central Chin Hills. In 1864 it had forty houses : Lalpyen was its resident Chief. It lies four miles south-west of Saimôn, and can be reached by a direct road from Hele, where it branches off to the west and enters Botung in two miles. It is a mixed Whenoh and Yahow village, and pays tribute to Falam. There is camping-ground with good water to the west of the village.

BO-YWA.—A village in the Madaya township and subdivision of Mandalay district, east of Wa-yin-lôk. There are thirty-five houses in the village, and the population amounted in 1897 to 125 approximately. The villagers are cultivators and coolies.

BU-DA-LIN.—A subdivision of the Lower Chindwin district, with its headquarters at Bu-da-lin, is bounded on the north and east by the Shwebo district, on the south by the Sagaing district, and on the west by the Chindwin river, separating it from the Palè subdivision, and, in its north-west portion, by the Palè subdivision itself. It comprises the townships of Bu-da-lin and Mônywa.

BU-DA-LIN.—A township in the subdivision of the same name in the Lower Chindwin district, with an area of 447 square miles and a population of 49,947.

It was formed on the 1st December 1894, and consists of the whole of the old Kudaw township, together with part of the old Aya-daw township, namely, the circles of Aya-daw, Kanbyu, Mye-net, Ma-gyi-zauk, Za-yit, Aung-tha, Boung-gya, Wetkè, Dôndit, Naung-gyi-aing, Sha-gôn, Ma-gyi-gôn, Wa-dawma, and Yè-gyin.

Boundaries.

It is bounded on the north by the Mayagan township, of Shwebo district; on the east by the Mu river, separating the Lower Chindwin and Shwebo districts; on the south by the Môn-ywa township; and on the west by the Chindwin river and the Kani township.

Natural features and products.

It lies on an elevated plain and is not well watered. There are no mountains in the township, and few hills, Shwebo hill in the Ôkpo circle, rising to 1,449 feet, and Twindaung hill in the Nyaung-gan circle, 1,125 feet, standing out most conspicuously from the general level. The majority of the people in the township are cultivators, the chief products being paddy, jowar, sessamum, and peas. Wheat, grain, and cotton are also cultivated, but to no great extent. Trade in the township has not increased much since the annexation, though there are signs that better and safer land communications will soon lead to an expansion.

Revenue.

There are forty-eight circles in the township. The revenue realized from them in 1896-97 was—

	Rs.
(1) *Thathameda*	1,04,394
(2) State lands	182
(3) Fisheries	730
(4) Excise	750
(5) Ferries	30
Total ...	1,06,086

The excise receipts came from toddy licenses in Budalin village, and the ferry receipts from three ferries over the Mu river.

The headquarters of the township are at Budalin.

BU-DA-LIN.—A revenue circle in the township and subdivision of the same name in the Lower Chindwin district, with 6,286 inhabitants. It lies twenty miles to the north-east of Môn-ywa.

The villages included in the circle are Budalin, Hnaw-yin, Tha-bye-daw, Shwe-daung-daw, Ywa-shè, Thaman-daw, Nebu-gôn, Tha-yo-gôn, Kyi-bin-gyaung, Ôkkyin, Kôk-ko-zu, Thi-bin-aing, Kyauk-o, Dandaing, Hlwe-dè, Myauktaw, Myauk-kyi, Shandè, and Myothit-chaung.

The revenue in 1896-97 amounted to Rs. 12,144 *thathameda*, and Rs. 3 from State lands.

BU-DA-LIN.—A village in the circle of the same name in the Lower Chindwin district, with a population of 2,611. It is the headquarters of the Budalin subdivision and township. The Government buildings are the court-houses of the Subdivisional and Township Officers, a rest-house, a Public Works Department inspection bungalow, a Military Police outpost, a Civil Police station, a Post Office, and a bazaar.

Near the village is a tank originally dug for irrigation purposes at Government expense, but as of late years water has been very scarce during the hot months, it is now used exclusively for drinking purposes.

The Yan Aung Myin pagoda, believed to have been erected by order of Asoka, King of Patna, is situated at Budalin.

BU-DAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 195, according to the census of 1891, and a revenue of Rs. 410.

BU-GAING.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 265, and the *thathameda* Rs. 352. No land revenue was collected in the circle.

BU-GAING.—A village of 248 houses on the A-lè-gyun in the Kyauk-yit township of Sagaing district, twenty miles south-west of Chaung-u and twenty-five miles west of Myinmu. It was formerly a police post, but the *thana* has now been withdrawn.

In the Myingun Prince's rebellion in 1228 B.E. (A.D. 1866) a battle was fought here between the A-lè-gyun islanders, who supported the Prince, and the King's troops from the mainland (Nabet, Myaung, Kyauk-yit, and Pa-yein-ma). The rebels were defeated.

It is said that where the village now stands was a hundred years ago the bed of the Irrawaddy.

BU-GÔN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of Kyun-gyi. The village has thirty houses, and the population amounted in 1897 to 150 approximately. The villagers are cultivators and fishermen.

BU-MEIN-DA-YA.—A village in the Madaya township and subdivision of Mandalay district, west of the Shwe-ta *chaung*. It has twenty-five houses, and the population amounted in 1897 to 100 approximately. The villagers are fishermen and cultivators.

BU-NYUN.—A village in the Ye-u township and subdivision of Shwebo district, with a population of 118. It lies six miles distant from Ye-u town, and has 39·16 acres of cultivated land. The *thathameda* revenue in 1896-97 amounted to Rs. 340. The chief cultivation is paddy and *pè-nauk*, a species of pea.

BUT-CHAUNG.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 880, and the *thathameda* amounted to Rs. 1,207. No land revenue was collected in the circle.

BU-THIN-GYIN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 270, and the *thathameda* amounted to Rs. 357. No land revenue was collected in the circle.

BWE EAST or RADUNKWA.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had eighty houses: Radum and Sirkum were its resident Chiefs. It lies three miles south of Bwe West, and can be reached from Vomkwa across the Tirian range. The village is sometimes called Twan-fyan: it was partially disarmed in 1895. The best camping-ground is on the south-east of the village, and has a sufficient water-supply. The village is not stockaded.

BWE WEST or KWA-TSUN-KWA.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had sixty houses. It is situated on the east bank of the Koladyne, fourteen miles south of Tao, and can be reached from Tao by crossing the Haka-Tregear mule-track. The village pays tribute to Tatsim of Haka and Yahwit of Klang-klang, and is stockaded. The camping-ground in the village is bad.

BWELHRI.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had sixteen houses: Kemong was its resident Chief. It lies six miles west of Tilum, and can be reached *viâ* Yatlier, Klao, Ngalti, Lotarr, and Tilum. It is subordinate to Vannul, and pays tribute to Falam. The water-supply is scanty.

BWELKWA.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had one hundred houses: Ar Kop was its resident Chief. It lies on the left bank of the Manipur river, and is reached *viâ* Bomban, thence north-west to Bati (four miles), thence three-and-a-half miles north. The people are Tashôns, commonly called Nawns, subordinate and paying tribute to Falam. The water-supply is poor.

BWELMIN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had forty houses: the name of the resident Chief was Kun Sin. It lies twelve miles north-west of Kwungli, and is reached *viâ* Kwungli and Kumhmun. The water-supply is scanty.

BWELTE.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had thirty-five houses: Kaing Kwe was its resident Chief. It lies two miles west of Bwelhri, and can be reached *viâ* Ngalti. The village is subordinate to Vannul, and pays tribute to Falam. The water-supply is drawn from a small stream near the village.

BWENLÔN.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had seventy houses: Mun Sa Aw and Sum Tang were its resident Chiefs. It lies sixteen miles south-south-west of Haka, on the right bank of the Boinu, and can be reached from Haka direct. The village is well built, and is surrounded by a branch stockade: there is good camping ground and a fair water-supply. Bwenlôn pays tribute to Lyen Mo of Haka. It was visited in 1889-90 and in 1891-92.

BWETET.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had fifty houses: Yatkway was its resident Chief. It lies ten miles south-south-east of Haka, and can be reached by the Kan-Haka mule track. The village pays tribute to several of the Haka Chiefs, notably Shwe Hlyen, and also gives peace offerings to Yôkwa. It is not stockaded. There is good camping-ground below the village.

BWET-GÔN.—A village in the Myintha circle, Pakôkku township, subdivision, and district, with a population of fifty-six, according to the census of 1891. The *thathameda* amounted to Rs. 140 for 1897-98.

BWEYAUL.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had twenty houses: Sakum was the resident Chief. It lies two miles west of Lyendu; it is subordinate to Vannul, and pays tribute to Falam. Plenty of water is available one mile east of the village, but no nearer.

BWIN.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. In 1894 it had fifteen houses. The village had no resident Chief. It lies

between Dabôn and Molbem, half a mile from the former and about three miles from the latter of these villages, and is reached (1) *viâ* Sagyilain and Dabôn, and (2) *viâ* Tôklaing and Old Pomba. The village is a hamlet of Dabôn and is administered by the headman of that village, who is subordinate to the Sôkte Chief, Dôk Taung of Molbem. The village has been disarmed and is not stockaded. There is a good water-supply drawn from two streams to the east of the village.

BYA-MA-DAT.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Bya-ma-dat, Thayet-kan North and South, and Taga-yin villages. It lies in the west of the township.

The population was 696, and the revenue Rs. 1,570, *thathameda,* and Rs. 11 from State lands, in 1896-97.

BYAOTE.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had forty houses: Klwan Kam was its resident Chief. It lies six miles east-north-east of Haka, and can be reached from that place *viâ* Kobe. There is fair camping-ground with an abundant water-supply. The village pays tribute to Shwehlyen of Haka.

BYE-DA-YAW.—A village of 175 houses in Sagaing district, ten miles north-west of Sagaing. It was once held as a temporary post for the suppression of *Bo* Sawbwa-gyi: and for information leading to the final break up of his gang the village was granted remission of revenue in 1888-89. In the township is the Kantulu pagoda, built by King Thiri-damma-thawka in the year 228 B. E. (A D. 866), and rising to a height of forty-five cubits.

BYIN-GYI.—A hill rising to a height of 6,000 feet on a spur of the Southern Shan States plateau, twenty-six and a half miles south-west of Tatkôn railway station in the Yamèthin district. It was examined as a possible sanitarium in 1892 by Lieutenant Babington, R.A. As his report appeared to show that, though it was a narrow ridge, some building sites were available and some water obtainable, the place was given a trial. A mule track was accordingly constructed. The length of the road from Tatkôn to Bella Vista, one of the peaks, was twenty-six and a half miles. Inspection cottages were built and occasionally occupied, but the result was disappointing. The sites were uninviting, very inconvenient in shape and surroundings, and the water-supply was meagre and indifferent. There is no level ground and the place is enveloped in mist in the rains, and infested by venomous flies in the hot weather. There is also a complete absence of native population and therefore of supplies. Byin-gyi has practically been given up as a possible sanitarium.

CHAIK-YWA.—A village in the Lan-ywa circle, Pakôkku township, subdivision, and district, with a population of 399, according to the census of 1891, and a revenue of Rs. 540, included in that of Lan-ywa.

CHAI NAW.—A Chinese village of eight houses in the Kokang Trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated five miles north-east of Ken Pwi on the northern slope of the deep ravine of the Chingpwi stream, at a height of 5,000 feet. The population in 1892 numbered forty-three. They cultivated considerable quantities of opium, maize, hill rice, and Indian-corn on the hill slopes.

CHAING.—A village in the Kyat circle, Pakôkku township, subdivision, and district, with a population of fifty-three, according to the census of 1891, and a revenue of Rs. 110, included in that of Kyat.

CHAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of twenty, according to the census of 1891, and a revenue of Rs. 240.

CHAING-ZAUK.—A village in the Myaing township, Pakôkku subdivision and district, with a population of two hundred and thirty-four, according to the census of 1891, and a revenue of Rs. 420, included in that of Myaing-ashe-zu.

CHAING-ZAUK.—A village in the Pauk township and subdivision of Pakôkku district, with a population of eighty-two, according to the census of 1891, and a revenue of Rs. 240.

CHAN-THA.—A village in the Ye-u township and subdivision of Shwebo district, seven miles from Ye-u town. The area under cultivation is 42·72 acres, and there are besides 3·56 acres of State lands. Paddy is the chief crop: the *thathameda* revenue in 1896-97 amounted to Rs. 690. A yearly festival is held at the Chantha pagoda.

CHAT-TAW.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population, in 1891, of forty-five. The chief crop is paddy: the *thathameda* revenue amounted in 1896-97 to Rs. 198. The village is 52½ miles from Ye-u.

CHA-TZU-SHU (commonly called SA-TI-HSU by the Shans, though the Shan name is MAK-HKI-NU, which, equally with CHA-TZU-SHU, means the Apple Tree), is the chief town of the Trans-Salween district of Ko Kang in the Northern Shan State of North Hsen Wi. It is about 20 miles from the Kun-lōng ferry, and is the residence of the *Héng*.

Cha-tzu-shu is situated in the south of the State, at the point where the Salween ridge, which to the north is like a string, breaks into a sort of tassel of parallel ridges. In the centre of this, on an isolated height 'shaped like a dorsal fin, or rather like a garden snail,' 500 feet high, the town is built. There is a fair amount of space on the ridge, but the sixty-seven houses are huddled together in two groups, the one surrounded by a brick wall, the other by an earthen rampart and bamboo fence. There are two paths up, both very steep, and the remainder of the hillside would be by no means easy to climb even if unopposed. Cha-tzu-shu is therefore safe against any local enemy, but it is commanded by rifle fire from hills on every side, and could be made untenable in half-an-hour.

Half way between the two sections of the village is a large shed in which gun-powder is manufactured. There is a population of over four hundred, and nearly the same number of pack-animals. Most of the trade is at present carried on with China, and the exports are almost exclusively opium and barley spirit flavoured with *stramonium*.

The southern quarter, in which the *Héng* lives, is entered by a long stairway roofed over, rather dark, and testifying strongly to the number of cattle and pigs kept inside. The houses are closely crowded together on very uneven ground, and are built chiefly of split bamboo daubed over with mud, with a very thick thatch roof. The *Héng's* house, which is on the highest point, is built in great part of squared stone and bricks, and has a substantial wooden roof and party-walls. In construction it bears a general resemblance to the ordinary Chinese *Yamên*. The stone was and is quarried at the foot of the hill, where also very good bricks are manufactured.

Cha-tzu-shu was built about the year 1856. The headquarters of Ko Kang before that time were at Mong Hawn, west of the Salween. The house of the *Hein*, or *Hêng*, has been described as follows:—"On the highest point "within the town stands the house of the *Hein*, conspicuous for its in- "nocence of thatch. It is well built of stone and brick, faced with stucco, "and has a tiled roof and pretty latticed windows. The approach to the "house is by a filthy yard-wide lane, several feet deep in mud and refuse. "The entrance occupies the middle of one side of the square, and the wide "doorway is ornamented all round in stucco. Inside is a fairly large court- "yard; opposite the entrance are the *Hein's* private apartments, the front "room being after the form of a *Joss* house. Here the *Hein* lives with his "wife, sleeps, transacts business, and smokes opium. On the left are the "quarters of the women of the establishment, 'rosy cheeked, lily-feet' "ladies of immense rotundity of person. On the right such men live as are "allowed within the precincts.

"Upstairs over the porch is a school, attended by the boys of the town. "Under the school at the sides of the porch is the stable, and a number of "pigs and diminutive black goats wander freely about the paved courtyard."

CHAUK-KA-DÈ.—A village in the Paung-gwè circle, Pakôkku township, subdivision, and district, with a population of 60, according to the census of 1891, and a revenue of Rs. 100, included in that of Paung-gwè.

CHAUK-KAN EAST.—A village in the Myit-kaing circle, Pakôkku township, subdivision, and district, with a population of 414, according to the census of 1891. The *thathameda* amounted to Rs. 1,870 for 1897-98.

CHAUK-KAN WEST.—A village in the Myit-kaing circle, Pakôkku township, subdivision, and district, with a population of 400, according to the census of 1891, and a revenue of Rs. 720, included in that of Chaukkan East.

CHAUK-KWÈ.—A village with seventy houses and a population of 210 in Thazi township, Southern subdivision of Meiktila district.

Chauk-kwè has been known by its present name only since the annexation. In Burmese times it was called Wunzin. Local traditions say that Maung Po, a son of one of the Wunzin *thugyis*, was raised to the position of Prime Minister by King Nawra-hta and the title of Yaza conferred on him, because he told the King how Meiktila lake came into existence, and executed the royal commission to build nine *theins* and excavate nine caves on the borders of the lake.

CHAUK-KYI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, one square mile in area, with a population of 55. There are 21 acres under paddy cultivation, and the *thathameda* in 1896-97 amounted to Rs. 300. The village is 14 miles from Ye-u, in the Aung-kè-zin circle.

CHAUK-MU-GYUN.—A village in the Pôn-daw-byi circle, Yeza-gyo township, Pakôkku subdivision, and district, with a population of 99, according to the census of 1891. The *thathameda* amounted to Rs. 210 for 1897-98.

CHAUK-PET.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 515, and the *thathameda* Rs. 900. No land revenue was collected in the circle.

CHAUK-TAUNG.—A Kachin circle of the Modaung township, Ruby Mines district, on the right bank of the Shweli river. It contains 20 Kachin and two Palaung villages, and is under the charge of Matinhla, *Duwa* of Tônhôn, who draws an allowance of Rs. 30 a month, and a commission of 10 per cent. on all the tribute he collects.

CHAUK-TAUNG.—A village in the Singadaw circle, Myaing township, Pakôkku subdivision and district, with a population of 121, according to the census of 1891. The *thathameda* amounted to Rs. 340 for 1897-98.

CHAUK-THWE-THAUK.—A village in the She-gyet-yet revenue circle, Amarapura township and subdivision of Mandalay district, four miles south-west of headquarters. It had a population of 145 at the census of 1891, and paid Rs. 270 *thathameda*.

CHAUK-YWA.—A township in the Shwebo subdivision and district, with an approximate area of 317 square miles. The boundaries are on the east a line from Yaukthaing village to the south along the western slope of the Mwe-yo hills as far as Paukkan village; on the west the river Mu; on the north from Kyauk-thaing village a straight line to Be-dauk-kôn village, thence a straight line to the village of Yaukthaing; on the south from Im-pe-let village, on the east bank of the Mu river, in a straight line to the Mu canal bund, opposite Laung-she village, thence to the south along the eastern slope of the Mu canal bund to the Be-dauk-kôn bridge, thence a straight line to the east to Paukkan village. The township consists of three revenue circles, Chauk-ywa, Kantha-ya, and Nyaungzin.

The following table shows the yearly revenue and the population of each circle in 1891:—

Circle.	*Thathameda.*	State land.	Water-tax.	Fruit-tree-tax.	Fisheries.	Gardens.	Salt.	Population.
	Rs.	Rs. A. P.	Rs. A. P.		Rs.			
Chauk-ywa ...	20,240	442 4 9	367 7 2	...	60	...	...	11,266
Kantha-ya ...	21,099	...	693 13 9	...	19	...	...	9,561
Nyaungzin ...	11,470	...	496 3 10	...	...	...	...	6,844
Total ...	52,809	442 4 9	1,557 8 9	...	79	...	...	27,671

CHAUNG-BAIK.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population was 196 and the *thathameda* Rs. 216. No land revenue was collected in the circle.

CHAUNG-BAUK.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 495 and the *thathameda* Rs. 581. No land revenue was collected in the circle.

CHAUNG-BAUK.—A riverine village, six miles from Sagaing in the Sagaing subdivision and district, with ninety-eight houses. Most of the villagers are engaged in the making of wooden slippers.

CHAUNG-BAUK.—A village in the Madaya township and subdivision of Mandalay district, north of Saga-bin. It has thirty-five houses, and its population amounted in 1897 to 140 approximately. The villagers are cultivators.

CHAUNG-BE.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population was 320 and the *thathameda* Rs. 508. No land revenue was collected in the circle.

CHAUNG-BO-NA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one-and-a-half square miles of land under crop. The population in 1891 was thirty-three, and there were thirty acres under crop, paddy and jaggery being the chief products. The village is ten miles from Ye-u and paid Rs. 150 *thathameda* revenue in 1896-97. It is under the Ywama *thugyi*.

CHAUNG-DAUK.—A Kachin village in tract No. 7, Bhamo district, situated in 24°7′ north latitude and 97° 22′ east longitude. In 1892 it contained thirteen houses of Marans, with a population of twenty-seven. The headman of the village has no others subordinate to him. There are two bullocks only in the village.

CHAUNG-DAUNG NORTH.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 925 and the *thathameda* Rs. 606. No land revenue was assessed. The circle is noted for its weaving industry.

CHAUNG-DAUNG SOUTH.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 460 and the *thathameda* Rs. 544. No land revenue was assessed in the circle.

CHAUNG-DAW-WA.—A village in the Taung-byôn-ngè-a-she circle, Madaya township and subdivision of Mandalay district. It has twenty houses, and its population amounted in 1892 to eighty approximately. The villagers are cultivators and coolies.

CHAUNG-DET.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population was 450 and the *thathameda* amounted to Rs. 664. No land revenue was collected in the circle.

CHAUNG-GAUK.—A revenue circle and village, with 322 inhabitants, in the Ka-ni township, Lower Chindwin district. It is situated on the bank of the Tinzan stream, a tributary of the North Yama. The circle consists of two villages—Chaung-gauk and Panpa-dôn. Paddy is the only crop grown to any extent. The revenue in 1896-97 was Rs. 930, from *thathameda*.

CHAUNG-GAUK.—A village in the Mintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 230, according to the census of 1891. The *thathameda* amounted to Rs. 330 for 1897-98.

CHAUNG-GU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 582, according to the census of 1891, and a revenue of Rs. 1,670.

CHAUNG-GU.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 1,028, according to the census of 1891. The *thathameda* amounted to Rs. 350 for 1897-98.

CHAUNG-GWA.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters. It had a population of 225 at the census of 1891, and paid Rs. 320 *thathameda* tax.

CHAUNG-GWA.—A circle in the Pyinmana subdivision of Yamèthin district; in 1897 there were twenty-seven houses in the main village.

It is said to have been founded by one of the Kings of Toungoo, but did not thrive till the time of the Alaung-paya dynasty. Like most of the circles in the Pyinmana neighbourhood it lost greatly in population in the years immediately succeeding the annexation, but since then it has somewhat recovered. It is situated at the junction of the Kyauk-masin and Madan streams.

CHAUNG-GWA.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 110 and the *thathameda* Rs. 102. No land revenue was collected in the circle.

CHAUNG-GWA.—The headquarters of a revenue circle in the Ava township of Sagaing district, numbering 281 houses, fourteen miles south of Ava. There is a civil police post here, but the old military post has long since been abolished. There is a Government rest-house near the civil police station. The circle has a fair amount of cultivation.

The seven villages of the circle number some 500 houses. The principal villages are Ein-gan eighty-six houses, and A-lè-ywa ninety-seven houses. The civil police post at Chaung-gwa commands the old road from Ava to the south, and from Myotha to the railway at Kyauksè. This road crosses the Samôn by the bridge at Dwe-hla, now (1897) in disrepair, and Zibi-wun. The Teittin Yan-naing and Teittin Yan-baing Princes were called the Chaung-gwa Princes, because in 1886-87 they harassed the country around the banks of the Samôn in this neighbourhood.

CHAUNG-GWA.—A village in the Ku circle, Pakôkku township, subdivision, and district, with a population of 181, according to the census of 1891, and a revenue of Rs. 440, included in that of Ku.

CHAUNG-GWA.—A village in the Anauk-chauk-taung circle, Pakôkku subdivision and district, with a population of 435, according to the census of 1891, and a revenue of Rs. 290, included in that of Wetpôk.

CHAUNG-GYI-WA.—A village and revenue circle in the Pa-thein-gyi township, Amarapura subdivision of Mandalay district. There are two villages in the circle. Chaung-gyi-wa lies twelve miles north-east of headquarters. It had a population of 150 at the census of 1891, and paid Rs. 220 *thathameda*-tax and Rs. 95 land revenue in that year.

CHAUNG-MA-DAW.—A village in the Min-o circle, Ka-ni township of Lower Chindwin district, with 274 inhabitants. It lies on the main-road from Kani to Pale, and has a rest-house and a civil police station.

CHAUNG-MA-GYI.—A village in the Seik-pyu township, Pakôkku subdivision and district, with a population of 327, according to the census of 1891. The *thathameda* amounted to Rs. 1,060 for 1897-98.

CHAUNG-MI-DO.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, on the Mu river, twelve miles below Ye-u. The population numbers seventy-one persons, who are chiefly employed in paddy cultivation. The *thathameda* revenue in 1896-97 was Rs. 200.

CHAUNG-NA.—A village in the Pauk township and subdivision, of Pakôkku district, with a population of 623, according to the census of 1891, and a revenue of Rs. 1,140.

CHAUNG-NA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with four square miles of attached lands. The population in 1891 was fifty-five, and there were one hundred and forty-two acres of cultivation. Paddy and jaggery are the chief products. The village is ten miles from Ye-u. The *thathameda* paid in 1896-97 amounted to Rs. 350.

CHAUNG-NET.—A circle in the Taung-dwin-gyi township, Magwe district, includes the villages of Chaung-net and Chaung-net East.

CHAUNG-NET.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 152, according to the census of 1891. The *thathameda* amounted to Rs. 330 for 1897-98.

CHAUNG-NI.—A village near Pawla-maw in the Mawnang State, Myelat district of the Southern Shan States. In 1897 it contained forty-one houses, with a population of one hundred and thirty-seven persons, and paid Rs. 109 in taxes.

CHAUNG-SHE.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u. The population numbers 120, and forty-five acres are cultivated, chiefly with paddy and *pè-nauk*. The *thathameda* tax in 1896-97 amounted to Rs. 350.

CHAUNG-TAUNG.—A village in the Naung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 192, according to the census of 1891, and a revenue of Rs. 380.

CHAUNG-U.—A township of the Myinmu subdivision of Sagaing district, has one police station, situated at Chaung-u and garrisoned by thirty civil police under a Burman Head-constable. The *Myoôk* in charge of the township is an old Burmese official. Good paddy-land extends from Chaung-u village to the banks of the Chindwin, a distance of ten miles, and the villagers are usually well-to-do. Chaung-u itself consists of eighteen hamlets all within a square mile, and forming one large village of 1,925 households.

CHAUNG-U.—A village in the Myinmu subdivision of Sagaing district, numbering seventy-six houses. It lies twenty-two miles from Myinmu and fourteen from Môn-ywa, on the main-road between the two places. It is the headquarters of a Township Officer, with a Civil Police post, and is the centre of the largest group of villages in Sagaing district.

Chaung-u successfully resisted the attacks of the great dacoit leader Hla U before the annexation, and beat off Saw Yan Naing after it. The village early made submission and the *Thugyi*, Maung Hnya, has served loyally.

There is a large bazaar, for which new and increased accommodation has been provided. The *pôngyi kyaungs* are large and numerous and their

inmates are under the control of a resident *gaing dauk*. The Roman Catholics have a long established mission here, and the number of their church is considerable. The public buildings are the *Myoôk's* court-house, a Public Works Department bungalow,a police post, and the bazaar. The village is said to have been the first founded in this district; at its foundation, in 287 B.E. (A. D. 925) it was named Pungat, and was subsequently known as Thandauk, taking as its third name Chaung-u. There is held here yearly a *nat pwè*, called the *Bali-nat pwè*. It is said and firmly believed by many Burmans that on account of this *nat* no enemy can even enter Chaung-u.

The survey for the Sagaing-Môn-ywa Railway has been taken through Chaung-u, which will be one of the stations on the line.

CHAUNG-U.—A revenue circle with six hundred and forty-six inhabitants in the north of the Min-taing-bin township, Lower Chindwin district. The circle contains the villages of Zi-byu-gôn and Chaung-u. The *thathameda* amounted to Rs. 1,820 for 1896-97.

CHAUNG-U.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from headquarters. The population numbers one hundred and forty-eight; rice cultivation is the chief industry. The *thathameda* revenue in 1896-97 amounted to Rs. 380.

CHAUNG-WA.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes four villages, and paid Rs. 1,633 revenue in 1897.

CHAUNG-WA.—A village at the mouth of the Taung-dwin-gyaung creek in the township of that name in the Upper Chindwin district. As the whole of the Taung-dwin valley is shut in by hills, the only easy outlet for produce is *viâ* Chaung-wa, which will in consequence always be an important trading centre. The export from the valley is mostly paddy. The creek is only navigable by small dug-outs for part of the year. In the rains it becomes a torrent, and in the hot weather there is not sufficient water to permit of its being used as a water-way.

CHAUNG-WA.—A village of thirty-nine houses, on the right bank of the Taping *chaung*, in the Bhamo subdivision and district. The villagers own thirty-eight buffaloes, and work *mayin* paddy. The village is under flood in the rains.

CHAUNG-WUN.—A village in the Pa-thein-gyi revenue circle and township, Amarapura subdivision of Mandalay district, fifteen miles north-east of headquarters. It had a population of 125 at the census of 1891, and paid Rs. 250 *thathameda*.

CHAUNG-YO.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eight miles from headquarters, with a population of forty-seven souls. Rice cultivation is the chief industry: the *thathameda* revenue, in 1896-97, amounted to Rs. 110.

CHAUNG-YO.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one and a half square miles of attached lands. The population numbers sixty-four, and there are thirty-six acres under cultivation. Paddy is the chief crop. The village is eleven miles from Ye-u. The *thathameda* revenue in 1896-97 amounted to Rs. 320. Chaung-yo is in the Linbyu *thugyi*ship.

CHAUNG-ZÔN.—A circle in the Magwe township and district, includes the villages of Chaung-zôn, Ma-gyi-gôn, Wun-gaik, and Kyaung-gôn.

CHAUNG-ZÔN.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 57, according to the census of 1891. The *thathameda* amounted to Rs. 150 for 1897-98.

CHAUNG-ZÔN.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of 675, according to the census of 1891. The *thathameda* amounted to Rs. 6,780 for 1897-98.

CHAUNG-ZÔN.—A village in the Ye-u township and subdivision of Shwebo district, eight miles from Ye-u. It has 207 inhabitants, and there are eighty-nine acres of cultivation, besides fourteen acres of State land. Paddy is the chief crop. The *thathameda* amounted to Rs. 570 in 1896-97. The village was in 1890 the headquarters of the Taunggwin *thwe-thauk-gyi*.

CHAUNG-ZÔN-NGÈ.—A village in the Chaung-zôn-ngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 1,322, according to the census of 1891. The *thathameda* amounted to Rs. 3,700 for 1897-98.

CHI-BA.—A village in the Shwebo township and district, three miles from Shwebo town, is noted for its silk manufacture, exporting silk clothing even to Lower Burma. In 1891 it had a population of 1,248, many of them being silk-weavers.

CHI-DAW-YA.—A pagoda in the Myinmu subdivision of Sagaing district, east of the range of hills between Le-gyi and Butaw. As the name implies, there is an imprint of the foot of Buddha; a considerable portion of the pagoda itself is inlaid with mirror-work.

CHIMPIKOOT.—A village of Chins of the Sôktè (Nwengal) tribe in the Northern Chin Hills. In 1894 it had twenty-eight houses; the name of the resident Chief was Sunkām. It lies eleven miles north-west of Tiddim, on the right bank of the Manipur river, and is tributary to Howchinkup, the Kanhow Chief, and not to Dôk Taung. The village is a new one; it is still surrounded by jungle, and is not stockaded. It was disarmed in 1893. There is an abundant water-supply from the Chimpikoot stream, which runs through the village.

CHIN-BYIT.—A revenue circle and village in the north of Min-taing-bin township, Lower Chindwin district, with 679 inhabitants.

The village was the scene of a fight between the rebels under the Shwe-gyo-byu Prince and other leaders and a detachment of military in October 1887, when Captain Bevelle and Major Kennedy were killed. A military police outpost was established here in 1888, and a rest-house was built in 1893.

CHIN-DAUNG.—A village in the Chin-daung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 443, according to the census of 1891. The *thathameda* amounted to Rs. 1,780 for 1897-98.

CHIN-DWIN.—A village in the circle of the same name in the Budalin township, Lower Chindwin district, with 463 inhabitants. It is situated in the north of the township, on the borders of the Shwebo district. The principal food grain is paddy. The revenue in 1896-97 was Rs. 530, from *thathameda*.

CHIN-DWIN.—This river is the largest tributary of the Irrawaddy, and, like it, flows entirely through British territory. It is the Ning-thi of the Manipuris.

It was for long assumed that the Tanai was the main source of the Chindwin, but latterly some doubts have been thrown on this assertion. At the junction of the Tawan river with the Tanai *kha* there is really nothing to choose between the sizes of the streams, and as the sources of the Tawan have not yet been ascertained, nor the volume of water of either river determined, it would be premature to say which is the larger of the two. Moreover, the Tarôn or Turông, flowing into the Hu Kawng valley from the north, may very well prove to be the main river. It is no less a stream than the others, with a deep, swift current, and its sources lie amongst mountains whose peaks are covered with snow for the greater portion of the year.

The Tanai.

The Tanai *kha* rises in latitude 25° 30′ north and longitude 97° east, on the Shwe-daung-gyi peak of the Kumôn range, twelve miles north of Mogaung. It flows due north for the first part of its course until it reaches the Hu Kawng valley, when it turns to the west and flows through the middle of the plain to the end of the valley proper. There it curves round to the south, passes through the Tarôn or Turông valley, takes the name of the Chindwin, and maintains the same general southerly course until it enters the Irrawaddy, after flowing through the length of the Upper and Lower Chindwin districts, in about 21° 30′ north latitude and 95° 15′ east longitude. Its course below forms the boundary between the Sagaing and Pakôkku districts, and its extreme outlets are twenty-two miles apart, the interval forming a succession of long, low, partially populated islands. The lowest mouth of the Chindwin is, according to tradition, an artificial channel, cut by one of the Kings of Pagan. It was choked up for many centuries until in 1824 it was opened out by an exceptional flood.

The Tanai *kha*, as long as it retains that name, is a swift, clear river, from fifty to three-hundred yards in width, and from three to fifteen feet deep. In the Hu Kawng valley it has steep banks, fringed to a depth of a mile or more inland with wild plantain trees.

The river is navigable for *tet-hles*, such as are used on the Irrawaddy above Bhamo, in the Hu Kawng valley, but launches cannot come up from the Chindwin proper because of the defile below Taro. The Tanai is fordable in the dry season at Pabum, where it enters the Hu Kawng valley, and at Kantao, near its exit from the valley, but elsewhere it is generally unfordable. The three principal ferries in the valley are at Salaw, Mashi, and Tai Fa.

At Salaw the river is crossed by two rafts made of four dug-outs. The Tanai is eighteen yards wide here.

At Masai there is a village which had only two houses in 1891. Here the river is one hundred yards wide and fifteen feet deep, running in a wet-weather channel three-hundred yards broad. It is crossed by three canoes laced together.

At Tai Fa the river is two-hundred yards broad and very deep, with a rains channel four hundred yards wide. The means of ferryage here are similar

to those at the other ferries, two rafts constructed on dug-outs. The village had twenty-five houses (Marip Kachins) in 1891, and stands back fifty yards from the river.

During its westward course in the Hu Kawng valley the Tanai is joined on the right bank by the following streams, taken in their order from east to west:—

Tributaries of the Tanai; on the right bank.

The Tabye river, a fairly large stream whose sources are supposed to lie in the Jan Môn Bum, a range to the north-east of the Hu Kawng plain.

The Tawan river, which has a very great volume of water. At its junction with the Tanai, close to the Mashi ferry, it is about four hundred yards wide from bank to bank, and the breadth of the actual stream in the dry weather is one hundred and fifty yards. It has a deep channel, and is subject to sudden and heavy flushes during the rains and towards the end of the hot weather, when the winter snow at its sources melts. The Hu Kawng valley people say that it too rises on the Jan Môn Bum, but it seems more likely that its source is in the range which forms the south-west boundary of the State of Hkamti Lông, whose peaks are snow-covered during the dry season.

The Tarôn, Turông, or Towang river. This is the stream which seems likely to prove the real main Upper Chindwin river. It flows into the Hu Kawng valley from the north, and has a swift current, with a succession of rapids along the greater portion of its course. At Ningpyen it is three hundred to four hundred yards wide, and has well-defined banks. Its sources lie in the hills to the south of Sadiya, rising from 10,000 feet to 11,000 feet above sea level, with peaks which are covered with snow for the greater part of the year. For the first portion of its course the river flows through a deep valley, with a general east and west direction, as far as its junction with the Loglai. It then turns south, and after draining an intricate system of hills breaks into the Hu Kawng valley a few miles to the north of Saraw, and joins, or receives, the Tanai about ten miles above Kintaw village. Captain Swayne, of the Intelligence Department, has surveyed the stream from its junction with the Loglai river as far south as Ningpyen, not far from its confluence with the Tanai.

On the left bank.

On the left bank the feeders of the Tanai are comparatively few and small, and in most cases have no name. The largest among them is the Nam Pyu, which rises in the watershed between the Mogaung and Tanai rivers and drains the south-west portion of the Hu Kawng valley.

Except the Tanai, the chief branches of the Upper Chindwin rise in mountains that are covered at least with winter snows. Whether any of them are fed with perpetual snow is uncertain. Owing to the heavy rainfall, which is proved by the dense evergreen vegetation of the Hu Kawng valley, the perpetual snow line must be much lower than on the corresponding levels in the Western Himalayas, and Mr. Thompson, of the Forest Department, places it as low as 13,000 feet. The rises experienced in the Chindwin river during April must undoubtedly be due to a great extent to the melting of the winter snows at its head-waters.

The Lower Chindwin.

Just at its sources the highest ranges lie on the left bank of the river, but lower down all the high land is on the right bank, with low country to the east.

Below the Hu Kawng valley the Chindwin is interrupted at several places by falls or transverse reefs, a series of which exist about sixteen miles below the Hu Kawng valley and again at the village of Haksa. Here there is a fall, which necessitates trans-shipment from the larger boats which ply below to canoes.

The U-yu.

Not far below this the U-yu river comes in on the left bank at Homalin and from this point downwards the steamers of the Irrawaddy Flotilla Company ply regularly. The U-yu flows through a fertile and well-cultivated valley, and during the rainy season it is navigable, for a distance of one hundred and fifty miles from its mouth, by steamers of light draught. At the same season exploring steamers of the Irrawaddy Flotilla Company have been able to go as far north on the parent stream as 26° 30′, where the falls stop all farther progress.

The Yu and Myit-tha.

Ordinarily regular steam communication with Homalin ceases in the dry weather, but from Kindat, nearly one hundred and fifty miles below it, there are regular weekly steamers all the year round. The Yu river, which drains the Kubo or Kabaw valley on the right bank, enters in this stretch, the whole of which is at present very thinly inhabited. Below Kindat the only considerable affluent of the Chindwin is the Myit-tha, which receives the Chin Hills drainage. As far as Mingin the general course of the Chindwin is south-westerly; below that town it curves eastwards towards the Irrawaddy. From Kani to the confluence of the Chindwin with the Irrawaddy the whole country is thickly studded with villages, monasteries, and pagodas, surrounded by groves of cocoanut and palmyra trees and giving pasturage to large herds of cattle.

The Chindwin rises very considerably during the rains, but in the cold weather, and especially during March and April, it is so shallow in places as to make navigation difficult even for small steam-launches. Here and there whirlpools and narrows are also a source of some danger, and shifting sandbanks give much trouble. A great deal has, however, been done to improve the navigation since the annexation.

CHINGAI or CHINJAI.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 24′ north latitude and 98° 4′ east longitude. In 1892 it contained thirty houses, and had a population of 120. The headman of the village has no others subordinate to him. The inhabitants are of the Lashi tribe, and own twenty bullocks and thirty buffaloes.

CHIN MU TING.—A village of Miao-tze or Mūng near Kawng Si (*q. v.*, also *v. s. v.* Ta-ping-sö).

CHIN PWE HAW or PYE YI HAW.—A stream in the Northern Shan States, which rises in the hills in North-east Ko Kang and flows north-west to the Salween, with a course of about twelve miles. In March, between Cha Tzu Shu and Man Maw, it is five yards wide by eighteen inches deep and has a rocky bottom. Between Ta Shui Chai and Chin Pwè it is twelve yards wide by two feet deep with a rocky bed.

CHIN SHUI HAW or CHA KAW SHUI.—A stream in the Northern Shan States, which rises near Ta Shui Tan and flows south-west past Ta Mi Su and Ma Mu Su through a deep ravine to the Salween, with a course of about ten miles.

CHINWE.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. In 1894 it had thirty houses: the name of the resident Chief was Twelnin. It lies six-and-a-half miles south-west of Tiddim, and quite close to and north of Saiyan, and is reached by a direct path which leaves the Tiddim-Fort White main road. The village is inhabited by the Sumput family of Sôktes, and is subordinate to the Sôkte Chief, Dôktaung. It is supposed to be the nidus of the original Northern Chins, and there are many legends connected with it. It was destroyed in 1889, but not in 1892-93, when it was disarmed. The village is indefensible. A small stream runs through it, and there is a good stream a little north of it, where is also the best camping-ground.

CHIN-YA.—A village in the Chin-ya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 111, according to the census of 1891. The *thathameda* amounted to Rs. 270 for 1897-98.

CHIN-YA-GÔN.—A village in the Pa-hkan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 140, according to the census of 1891. The *thathameda* amounted to Rs. 460 for 1897-98.

CHIN-YWA.—A revenue circle in the Amarapura township and subdivision, of Mandalay district. The circle contains a single village, and is situated eight miles south-south-west of headquarters. It had a population of 165 at the census of 1891, and paid Rs. 320, *thathameda*, and Rs. 196, land revenue.

CHIRI.—A Kachin village in tract No. 8, Bhamo district, situated in 24° 11′ north latitude and 97° 27′ east longitude. In 1892 it contained twenty-nine houses, with a population of 114. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kawri sub-tribe, and own three bullocks and five buffaloes. The water-supply is scanty.

CHIT-LE.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with two square miles of attached land. The population in 1891 was thirty-eight, and there were eleven acres under cultivation. Paddy and jaggery are the chief produce. The village paid Rs. 432 *thathameda* revenue in 1896-97. It is in the Taungthwin *thugyi*ship.

CHIT-THU.—A village in the Pa-hkan-ngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 547, according to the census of 1891, and a revenue of Rs. 1,190.

CHI-ZE.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,017, and the *thathameda* amounted to Rs. 1,117. No land revenue was collected in the circle.

CHI-ZE-AING.—A circle in the Taung-dwin-gyi township of Magwe district, includes the single village of Chi-ze-aing.

CHÔK-GÔN.—A village in the Seik-che circle, Myaing township, Pakôkku subdivision and district, with a population of 143, according to the census of 1891. The *thathameda* amounted to Rs. 320 for 1897-98.

CHÔK-YWA.—A village in the Thi-gôn circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of ninety-one, according to the census of 1891, and a revenue of Rs. 190, in 1897.

CHÔN-YWA.—A village in the Ye-u township and subdivision of Shwebo district, nine miles from Ye-u. There are sixty-eight inhabitants, and one hundred and seventy-eight acres under paddy cultivation. The *thathameda* revenue amounted in 1896-97 to Rs. 320.

CHÔN-YWA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eighteen miles from Ye-u town. There are one hundred and sixty-two inhabitants, all engaged in paddy cultivation. The *thathameda* revenue amounted in 1896-97 to Rs. 640.

CHUN-DAUNG.—A circle in the Ti-gyaing township, Katha subdivision and district, with 183 houses. Local tradition says that in Burmese times the King measured the *Nagabat chunyo* from here, and hence the village was called Chun-daung.

CHUNG HSEO.—A small village close to Kēn Pwi in the Ko Kang Trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated at a height of 4,700 feet above sea level, and in 1892 contained only four houses, with a population of twenty-one. It is really a Chinese suburb of the La village of Kēn Pwi, from which it is only three hundred yards distant. The villagers live in the middle of their poppy-fields, of which they have a considerable area. They also cultivate a little hill rice.

CHUNG MAN TÔN or MIDDLE MAN TÔN.—A Palaung village in North Hsen Wi, Northern Shan States, in the circle of the same name in Ko Kang; it contained fifteen houses in 1894, with a population of ninety persons. The revenue paid was Rs. 3 per household; the people cultivated paddy, maize, and opium, and owned thirty bullocks, four buffaloes, and four ponies. The price of paddy was eight annas a basket.

CHUSAI or KYUSAI.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 51′ north latitude and 97° 21′ east longitude. In 1892 it contained twelve houses, with a population of forty-one. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own no cattle.

CHWÈ-GÔN, the Burmese name of Soi Kōng (*q.v.*)

DĀ-BÔN.—A village of Chins of the Sôk-te tribe in the Northern Chin Hills. In 1894 it had forty houses: the name of the resident Chief was Lyimtum. The village lies between Sagyilain and Molbem, and is reached—

(i) from Fort White *viâ* Sagyilain; or

(ii) from Fort White *viâ* Tôklaing and Old Pomba.

The village lies on the shelf of a cliff, whence its name is derived—*dak*= "cliff," and *bôn*="ledge." The village has been disarmed. It is not stockaded. There is a good water-supply in Bèloom stream close to the village. Lyimtum is an old man, and was of great use in 1889-90.

DA-GA.—A village in the revenue circle of A-she-let-thama, in the Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters. It had a population of one hundred and fifteen at the census of 1891, and paid Rs. 230 *thathameda* tax.

DA-HAT-CHAUK.—A village in the Saing-gaung circle, Myaing township, Pakôkku subdivision and district, with a population of 319, according to the census of 1891. The *thathameda* amounted to Rs. 510 for 1897-98.

DA-HAT-TAW.—A village in the Kanbyin-chauk-ywa circle, Pa-thein-gyi township, Amarapura subdivision of Mandalay district. It had a population of 366 at the census of 1891, and lies about twenty-two miles by road north-east of headquarters.

DAIDIN.—A village of Yotun Chins in the Southern Chin Hills. In 1894 it had fifteen houses; the infant son of Kinsat was its resident Chief. It lies on the borders of the Chinmè country, and can be reached from Gangaw *viâ* Thanbya, 35 miles; and from Haka *viâ* Lungno, 120 miles. The village is stockaded, and has a blood feud with the Chinmès, by whom it was attacked in 1893, when four men were killed, among them Kinsat, whose widow is now the most influential person in the village.

DAING-GYI.—A revenue circle, with two hundred and seventy-nine inhabitants, in the Ka-ni township of Lower Chindwin district. It is situated in the Sè-ywa-gyaung valley, on the banks of the Patolôn *chaung*, which runs from south to north between the Mahu-daung and Pôndaung ranges. The circle consists of the villages of Daing-gyi, O-tè, Ywa-thit, and Kathat-wa, and grows paddy. The revenue in 1896-97 was Rs. 660, from *thathameda*.

DAING-NAT.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from headquarters. It has three hundred and ninety-seven inhabitants, for the most part rice cultivators. The *thathameda* revenue in 1896-97 was Rs. 384.

DA-LA-BIN.—A village near Theingôn, in the Maw State, Myelat district of the Southern Shan States. It had forty-two houses in 1897, and a population of 266 persons, all Danu. The annual revenue amounted to Rs. 340.

DA-MA-GYA.—An island village in the Po-hla-gôn circle, Pa-thein-gyi township, Amarapura subdivision of Mandalay district, seven miles north-north-west of headquarters. It had a population of 336 at the census of 1891.

DAN-BIN-CHAUNG.—A village in the Tan-gyaung circle, Seik-pyu township, Pakôkku subdivison and district, with a population of 215, according to the census of 1891. The *thathameda* amounted to Rs. 560 for 1897-98.

DAN-BIN-GAN.—A village in the Chin-daung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 38, according to the census of 1891, and a revenue of Rs. 60, included in that of Sinban-gôn.

DAN-CHAUNG.—A village in the Seik-pyu township, Pakôkku subdivision and district, with a population of 25, according to the census of 1891. The *thathameda* amounted to Rs. 100 for 1897-98.

DAN-DI.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 64, according to the census of 1891, and a revenue of Rs. 110.

DAN-DO.—A village in the Pa-hkan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 218, according to the census of 1891. The *thathameda* amounted to Rs. 104 for 1897-98.

DAN-GYIN.—A revenue circle in the Pagan township and subdivision, of Myingyan district. In 1895-96 the population was 430, and the *thathameda* Rs. 608. No land revenue was collected in the circle.

DAN-ÔN.—A revenue circle in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle, and is situated seven miles south-south-east of headquarters. It had a population of 765 at the census of 1891, and paid Rs. 1,360, *thathameda* and Rs. 1,549, land revenue.

DARRBÔN, or KWA-PI-SHIP, or KOPISHE.—A village of Chins of the Whenoh tribe in the Central Chin Hills. In 1894 it had forty houses: Parrlul was its resident Chief. It lies south of Seyat, and can be reached *viá* Taung-hwe and Seyat. It pays tribute to Falam.

DARTATI.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had fifty houses; Ra-tiaw was the resident Chief. It lies six miles south-west of Khwanglum, and can be reached *viá* Klao, Rosshi, and Khwanglum. The village is subordinate to Vannul, and pays tribute to Falam. Water-supply is scanty.

DASUM.—A village of Shintang Chins in the Southern Chin Hills. In 1894 it had eight houses; Yakum was its resident Chief. It lies on the Myittha, eighteen miles south-east of Nabôn, and can be reached from Tônwa *viá* Pangvar and Nabôn. The village is an offshoot of Tônwa, and is in course of construction (1894).

DAT-TAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 270, according to the census of 1891, and a revenue of Rs. 770.

DAN-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, nineteen miles from Ye-u. There are 44 inhabitants, for the most part engaged in rice cultivation. The *thathameda* revenue in 1896-97 amounted to Rs. 90.

DAUNG-BÔN.—A revenue circle in the Tha-beik-kyin township of Ruby Mines district, including five villages. It lies four miles east of Shadaw, and has a population of 150, all Burmese.

DAUNG-DAN.—A village in the Ye-u subdivision of Shwebo district, fourteen miles from Ye-u. There are 119 inhabitants, who are chiefly paddy cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 370.

DAUNG-DO.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached lands. The population numbers 85, and has 32 acres of cultivation. Paddy is the chief crop; the *thathameda* revenue in 1896-97 amounted to Rs. 370. The village is eleven miles from Ye-u town.

DAUNG-GWE.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with two square miles of attached lands. There are 106 inhabitants, and 64 acres of cultivation The principal products are paddy and jaggery. The *thathameda* revenue in 1896-97 amounted to Rs. 290. The village is under the Palu-zwa thugyi, and is sixteen miles distant from Ye-u.

DAUNG-LÈ.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 910 and the *thathameda* Rs. 1,570. No land revenue was collected in the circle.

DAUNG-MI.—A village near Myo-gyi in the Maw State of the Myelat district, Southern Shan States. In 1897 it had thirty-two houses, with a population of 152 persons, and paid Rs. 365 annual revenue.

DAUNG-O.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of 154, according to the census of 1891. The *thathameda* amounted to Rs. 1,030 for 1897-98.

DAUNG-SA.—A village in the Kun-ywa circle Pakôkku township, subdivision, and district, with a population of 126, according to the census of 1891. The *thathameda* amounted to Rs. 470 for 1897-98.

DAUNG-THIT.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 329, and the *thathameda* Rs. 308. No land revenue was collected in the circle.

DAUNG-WUN.—A revenue circle in the Lega-yaing township and subdivision, Upper Chindwin district, including seventeen villages.

DAUNG-YU.—The principal stream in the Wuntho subdivision of Katha district. It rises in the Maing-thôn-lôn hills, and follows a southerly direction, entering the Mu river near Ôk-kan. It is navigable for country boats only during the rainy season.

DAUNG-YWE.—A circle in the Amarapura township and subdivision of Mandalay district. It includes two villages, Daung-ywe and Me-daw-zu.

DAUNG-YWE.—A village in the Daung-ywe circle, Amarapura township and subdivision of Mandalay district, nine miles south-south-east of headquarters. It had a population of fifty-five at the census of 1891, and paid Rs. 124 *thathameda*.

DA-WE-ZE.—One of the quarters of Sagaing town. In this quarter is the famous Nga-dat-gyi pagoda, of which a separate account is given, *v.* We-lun-wun Nga-dat-gyi.

DAWN.—A village of Chins of the Klang-klang tribe in the Southern Chin Hills. In 1894 it had seventy houses, and Shai Hlway and Sôn Hmôn were its resident Chiefs. It lies on the east bank of the Tayo, 1,000 feet below the summit of Dawnklang. It can be reached from Haka *viâ* Klang-klang and Lonler, 65 miles. The village was founded by, and pays tribute to, Ywahit of Klang-klang. It was partially disarmed in 1895.

DAW-THA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 220, according to the census of 1891, and a revenue of Rs. 520.

DAW-THA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 47, according to the census of 1891, and a revenue of Rs. 80.

DAW-THA.—A village in the Dawtha circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 239, according to the census of 1891. The *thathameda* amounted to Rs. 240 for 1897-98.

DA-YE-GAUNG.—The headquarters of the Pauk-myaing township, Myittha subdivision of Kyauksè district.

DIBWEL.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had thirty houses; Hryen-kling-kan was its resident Chief. The village is subordinate to Vannul, and pays tribute to Falam.

DI-DÔK.—A village with thirty-five houses, and a population of 140, in Meiktila township, Southern subdivision of Meiktila district. Coal is found in a hill near the village.

DIHAI.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had thirty-two houses; Mong-dum was the resident Chief. It lies about eight miles west of Kwungli, and is reached *viâ* Kwungli by a Chin path. The village is subordinate to Vannul, and pays tribute to Falam.

DIHAI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had one hundred and forty houses, with Klam Mung as its resident Chief. It lies on the top of a spur running down to the Klairôn stream, distant about one and a half miles west, and is reached *viâ* Shunkla, Reshen, Hlomwel, and Kwungli, twenty-five miles from Falam. The village is subordinate and pays tribute to Falam. There is good camping-ground, and water is plentiful (in December) below the village. The village is intersected by fences and hedges, and can be attacked from the south. ascending the hill.

DIMLO.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. In 1894 the village had sixteen houses; the name of the resident Chief was Luyel. It lies south of Tiddim and three miles west of Dimlo post, and is reached from Dimlo by a Chin path. The inhabitants belong to the Din family of Sôktes; this family is generally known as Nowlak, and pays tribute to Dôktaung of Molbem. The village was destroyed in 1889, and again in 1892. There is good water-supply in a stream close to the village, and camping-ground at a little distance.

DIMPI.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. In 1894 it had twenty-seven houses; the name of the resident Chief was Pow Yel. It lies five miles south of Dimlo post, across the ravine, and is reached by various Chin paths leading from Dimlo village, or from Dimlo post *viâ* Old Shwimpi and thence west.

The people are Dims, subordinate to the Sôkte Chief, Dôktaung. Vumluor founded the village eight generations ago, and shortly after this a slave of his, named Nowlak, founded Dimlo. The Dims and Nowlaks are considered to be of one family, and have many relations in Laitui in the Nwengal tract, to which village they fled during 1892-93. The village was destroyed in 1889 and again in 1892, when it was also disarmed. It is not stockaded: there is scanty water-supply drawn from three wells.

DO-BIN.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages. Dobin village has eighty-three houses. The inhabitants are traders, and cultivate also *mayin, kauk-kyi,* and *taung-ya.* They are Shans and Burmans.

DO-BIN.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district. Dobin is the only village in the circle, and is situated four miles north of Sin-aing; it has a population of 172, according to the census of 1891. The *thathameda* paid by the village for 1896-97 was Rs. 350. The villagers are *ya* cultivators.

DOIKHEL.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had ten houses; Môk-so was its resident Chief. It lies five miles west of Satôn, and can be reached *viâ* Bweltè, Satôn, and Darbôn. It is subordinate to Vannul, and pays tribute to Falam.

DÔK-YÈ.—A village in the Kyi-myin-daing revenue circle, Amarapura township and subdivision of Mandalay district, nine miles south-south-west of headquarters. It had a population of 100 at the census of 1891, and paid Rs. 230 *thathameda*-tax.

DÔN-DIT.—A revenue circle and village in the Budalin township, Lower Chindwin district, with 249 inhabitants. It is situated on the right bank of the Mu river. The chief products of the village are paddy, peas, and sessamum. The revenue in 1896-97 was Rs. 540, from *thathameda*.

DONGVAR.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had ninety houses: Rum Mon (Haka), Lyengshai, and Tyek Byik were its resident Chiefs. It lies on the west bank of the Boinu, twenty-five miles south-south-west of Haka, and can be reached from Haka *viâ* Bwenlôn. Its height above the river is 2,000 feet. The village has fortified entrances, but is otherwise only slightly stockaded. It pays tribute to Rum Mon of Haka and is also under the influence of Nikarr of Haka. There is good camping-ground, with fair water-supply.

DU-LA-BO.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,038, and the *thathameda* Rs. 483. No land revenue was assessed in the circle.

DWE-ZU.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of 182, according to the census of 1891, and a revenue of Rs. 280.

EIN-THIT.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 94, according to the census of 1891. The *thathameda* amounted to Rs. 210 for 1897-98.

EIN-YA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from headquarters. There are one hundred and forty-seven inhabitants, for the most part rice cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 390.

EK-TAW.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population, in 1891, of 217. Paddy is the principal crop; the *thathameda* revenue in 1896-97 amounted to Rs. 354.

E-LA.—A circle in the Pyinmana subdivision of Yamèthin district.

It is said that in the year 872 B.E. (1510) a Karen named Le È, with one hundred Karen households from the Western Karen-ni States of Ngwedaung and Naung-pa-le, obtained permission from Maha-thiri-zeyathu of Toungoo to found a village on the eastern bank of the Paunglaung river, to the south of Pyinmana. Le È was appointed *Ngwe-kun-hmu*, and his first village was called Ela. Not long after the settlement, however, a Burman, Maung Aung, cheated Le È out of a considerable amount of property, and the name of the village was changed to Nga-aung-lein. Nevertheless the place prospered, and in 885 B.E. (1523) had three hundred and fifty houses, and Le È's eldest son had in addition settled the new village of Pinthaung to the east. Thereupon the King gave Le È the title of *Letya Thama-yè Banba Kyawzwa*, created the place a town, ordered it to be fortified, and assigned a sum of Rs. 20,000 for the purpose. The city wall was 800 *tas* square, eight cubits high, and six cubits thick, and it was finished within a year, but it had barely been built when there was a great famine and consequently an outbreak of dacoits.

Legendary history

who attacked Nga-aung-lein-myo. The people then all fled back to Ngwe-daung, and the spot has since been deserted. Some of the other villagers, however, remained, and one of these was on the Sindaung, near the Pin-thaung stream. This was a walled place fifty-five *tas* square, in the centre of which was a stone slab with the name Pyusawti, which gave its name to the place.

Recent history.

A few other settlements remained, but the circle did not really prosper till about 1860, when a number of villages were settled by order of the King. Among these was a village established by one Maung Tha Shwe. This was at first called E-hla-thi village, because it was *shady and cool*; but the name was afterwards changed to Ela.

This is the present village of that name, and it had seventy-five houses in 1897. There are other considerable villages in the neighbourhood which were settled about the same time, such as Aung-gôn with eighty-three houses, Sainggaung-yo with sixty-four houses, Nat-thu-yè with one hundred houses, Pyi-win with sixty houses, and many more which were deserted or reduced in size in the disturbances of 1886 and 1887. The circle lies between the Laung-gwin, Wa-nwè-gôn, Wetkabu, Kyauk-chit, and Kyi-daung circles.

EN LÔNG.—A village in the north-west of the Southern Shan State of Kēngtūng. It lies in the hills, on one of the roads from Möng Hkāk to Möng Ping, and is twelve miles south of the former place. The people are called En (doubtless a tribe of Wa), and have so far advanced towards Buddhism as to have a monastery in their village, though there is no monk attached to it. The village has thirty-three houses. The people cultivate lowland rice-fields in the valley below.

E-YWA.—A revenue circle in the Taungtha township, Myingyan subdivision, and district. In 1895-96 the population was 230, and the *thathameda*, Rs. 273. No land revenue was collected in the circle.

E-YWA —A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 203, according to the census of 1891, and a revenue of Rs. 470.

FALAM.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had five hundred houses, and the Falam Council was constituted for the government of the village. It lies in a valley on the hill side, about 2,000 feet above and to the south of the Manipur river, and is reached by the Falam-Fort White Government road. It is the chief and dominant village in the Falam jurisdiction.

FARÔN.—A village of Chins of the Klang-klang tribe in the Southern Chin Hills. In 1894 it had eleven houses: Mônbar and Yathle were its resident Chiefs. It lies ten miles north-west of Lonzert, and can be reached from Haka *viâ* Lonzert. The village is under Haka influence, and pays tribute to Hekarr of Klang-klang.

FARÔN.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. In 1894 it had twenty houses: Hran, Hlel, and Humbe were its resident Chiefs. It lies on the Kan-Haka mule-track, two miles north of Rawvan, and is not stockaded. There is a fair water-supply, and plenty of ground suitable for camping. Farôn is especially under the influence of

Shabu of Yôkwa. The village was accidentally burnt in 1893, but has been re-built.

FARÔN.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had one hundred and fifty houses: Ya Ôk and Lyenah were its resident Chiefs. It lies nine miles east-north-east of Haka, and can be reached by a direct road from that place. The village is well-built and important, and is surrounded by a hedge and ditch. It trades with Myintha and other villages in the valley. There is a good water-supply and fair camping-ground above the village. Farôn pays tribute to both Shwehlyen and Lyen Mo at Haka.

FIN-HSAN.—A small Chinese village in the Trans-Salween Kokang circle of the Northern Shan State of Hsenwi (Thein-ni). It is situated to the south-west of Tawnio bazaar, in the hills overhanging the Salween, and not far from the village of Malitin. The inhabitants in 1892 numbered twenty-seven; opium was the chief crop, little else, except Indian-corn for liquor and a few acres of hill-rice, being cultivated.

FIRTHI.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had seventy houses; Na Nuk, Lyenerr, and Tangdu were its residents Chiefs. It lies eleven miles east-north-east of Haka and two miles north of Farôn, and can be reached direct from Haka *viâ* Farôn. The village is practically a part of Farôn and pays tribute to Lyenmo and Shwehlyen. It is slightly stockaded.

FORT DUFFERIN—The walled enclosure of Mandalay Town (*q.v.*), with the Palace in its centre, formerly known as "the City."

FORT STEDMAN.—Latitude 20° 34′ 40″, Longitude 96° 59′ 46″, is the headquarters of the Southern Shan States Military Command. The site of the present station was chosen by the expedition despatched to the Southern Shan States in the spring of 1887, and remained the combined headquarters of the Civil and Military Departments in the Southern Shan States until September 1894, when the headquarters of the Superintendent and Political Officer were removed to Taunggyi.

Situation.

Fort Stedman was named after Colonel E. Stedman of the 3rd Gurkhas, who commanded the column sent with the expedition to the Southern Shan States. It is situated at the foot of the western face of the Sintaung range of hills in the Yawng Hwe State, at an altitude of 3,036 feet above sea level, and about six miles south of the town of Yawng Hwe.

There are no defined station limits, as there are no cantonments; but the area occupied by the barracks, Commissariat, and Transport lines and followers, and parade-grounds, is about half a square mile.

Public buildings.

What was the residence of the Superintendent and Political Officer is now a combined Post and Telegraph Office. For the convenience of Civil Officers visiting the station a circuit-house is maintained, and there is also a Public Works Department inspection bungalow. Near the barracks is a small bazaar, the shop-keepers being natives of India; but the petty local supplies required by the regiment are mostly procured from the bazaar held every fifth day in the village of Möng Hsawk (Burmese, Maing Thauk), about half a mile west of Fort Stedman, on the western bank of the Inle lake.

The water-supply is drawn from a stream which issues from a gorge in the Sintaung, west of Fort Stedman, and the bulk of the wheat required for the various posts in the command is grown in the surrounding State of Yawng Hwe.

A good cart-road, 108 miles in length, connects the station with the railway at Thazi junction, in Meiktila district. Eastwards a mule-road leads to Kĕngtūng, the post at that town being rationed from Fort Stedman.

From the officers' quarters the outlook is perhaps the finest in the Southern Shan States; to the north and south stretches the valley of Yawng Hwe, and on the west lie the waters of the Inle lake, backed by the hills of West Yawng Hwe.

Climate.

The climate of Fort Stedman is mild, the hottest month being April, when the maximum temperature is about 95° in the shade. December is usually the coldest month, the minimum temperature being about 40°. The rainfall is moderate, varying from 40 inches to 50 inches per annum, and the largest quantity of rain gauged in twenty-four hours seldom exceeds 2½ inches.

FŬNG-WANG-MEOW called MAN TO SOW by the Shans.—A village of six houses in the Ko-Kang circle of the Northern Shan State of Hsen Wi (Thein-ni). It stands on the slope above the Singhsaing ferry, at a height of 4,600 feet. The population in 1892 was twenty-three (all Chinese), and the principal cultivation was hill-rice and opium. The villagers do some carrying trade for their neighbours, and owned ten pack-animals.

FUNKA.—A village of Chins of the Klang-klang tribe in the Southern Chin Hills. In 1894 it had twenty houses: Hmunkum was its resident Chief. It lies four miles north-west of Tunzan, and can be reached by a path leading west from the Tunzan-Lonlar road. It is an offshoot of Tunzan and is under the influence of that village. There is a fair water-supply and good camping-ground on the Tunzan road.

GA-LAN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 949, and the *thathameda* amounted to Rs. 1,264. No land revenue was collected in this circle.

GALUM.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 17′ north latitude and 96° 48′ east longitude. In 1892 it contained seventeen houses; its population was not known. The inhabitants are of the Marip tribe. The headman of the village has no others subordinate to him.

GAMMAW.—One of the Palaung circles in the Kodaung township of Ruby Mines district. It is an extensive, straggling tract, but contains only nine Palaung villages. There are twenty-two Kachin villages in the tract, but these are independent of the Gammaw *Kin*, as the headman of the Palaung circle is called. His headquarters are at Mawlôn, a small village in the southern portion of the circle. The most important village in the circle is the Kachin village of Lwèya, on its western side.

GAN-DA-MA —A village in the Kanbyin-chauk-ywa revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, twenty miles north-east of headquarters. It had a population of 169, according to the *thathameda* and census lists of 1896-97.

GANGAW.—A subdivision of Pakôkku district, is bounded on the north by the Upper Chindwin district, on the east by the Lower Chindwin district, on the south by the Pauk subdivision, and on the west by the Chin Hills. The township of Ku-hna-ywa is coterminous with the subdivision. It has an area of 719 square miles and a population of 21,943, divided between ninety-six villages, which paid in 1892 an aggregate revenue assessment of Rs. 36,813.

GANGAW.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 3,049, according to the census of 1891. The *thathameda* amounted to Rs. 2,580 for 1897-98.

GANGAW WEST—In the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 509, according to the census of 1891. The *thathameda* amounted to Rs. 1,580 for 1897-98.

The Swe-daw-yin pagoda here is of considerable local reputation.

GANTARAWADI, or EASTERN KAREN-NI.—The last retreat of the Red Karens, who probably in former times were much more numerous and widely spread, lies on the Salween and for some distance between the 19th and 20th parallels of north latitude, extends along both banks.

It is bounded on the north by the Shan States of Möng Pai, Hsa Tung, and Mawkmai; on the east by Siam; on the south by the Papun district of Lower Burma; and on the west by the four small States of Western Karenni.

Boundaries.

The boundary line with Möng Pai was settled in February 1889 and is marked by a row of pillars extending from the Balu stream on the west to a low range of hills, which separates the valley of the Balu from that of the Tampak, on the east. The water-parting of this range continues the boundary as far as the Hsa Tung State. The boundary with Hsa Tung follows the line of the Tampak stream; that with Mawkmai was laid down in February 1890, by order of the Chief Commissioner, and lies along the Nampawn to the confluence with it of the Yetagun; up that stream to its source; thence across the intervening hills in a direct line to the source of the Nampape; down this stream to its junction with the Hwe Lông, which stream it follows down to the Salween. The eastern boundary, according to the recommendations of the Anglo-Siamese Commission of February 1890, runs from the Salween up the Hwe Lông to its source, thence south along the water-parting which divides the Salween from the head-waters of its tributary, the Mè Pai; leaving this at a point almost due west of Mè-hawng-hsawn, it crosses the valleys of the Mè Pai and its tributary the Mè Hsalin, the line lying in a direction nearly due south, and following (*a*) the spur west of the Mè Shwe U, (*b*) the spur west of the Hwe Satè tributaries of the Mè Pai, on its right and left bank respectively; thence it follows a range of hills known as Loi Pantang, and (*a*) descends a spur between the Hwe Heng and the Tawngpan stream to the Mè Hsalin at Paktu Möng, (*b*) ascends the spur between the Hwe Yôn and Hwe Hai to another range known as Loi Hsam Ngam; thence, continuing south, the boundary follows the watershed between the Mè Sepaw and the Mè Sè on the west, and the Môn Yôn stream on the east; finally, turning west, it follows the watershed between the Mè Sè and the Mè Pa on the north and the Ngè and Tè streams on the south, reaching the Salween at a point directly opposite the Hpa stream, which flows in on the

right bank. This boundary line, after being agreed to by the British and Siamese Governments, was demarcated by a joint British and Siamese Commission in February and March 1893.

The boundary between Gantarawadi and the Papun district of Lower Burma, lies along the Hpa stream. The complicated boundary with the Western Karen-ni States is described under the head of these States separately.

Area and tribute.

The approximate area of the State is 2,500 square miles and its capital is Sawlôn. The annual tribute paid is Rs. 5,000.

Sawlawi, the present *Myoza*.

Sawlawi, the present Myoza, succeeded to Sawlapaw, when that Chief refused to submit to British authority on the occupation of Sawlôn in January 1889. He was then about thirty-eight years of age and already bore the title of *Kyemmöng*, or heir-apparent, conferred on him by King Thibaw in 1881. He is of mixed descent, his father having been a native of Sao-hpa-yun, a Karen-ni of the name of Milè. His mother was a Yang-talai, a daughter of Papaw, who was son of Maung Pôn, the first Chief of Karen-ni. Sawlapaw was a son of Sawla-kwè, also a son of Papaw, so that he and Sawlawi were cousins. Sawlapaw died in 1891. Sawlawi is said to be sensitive on the subject of not being of the pure Yang-talai blood, a distinction which, however, seems to belong to none of the Red Karen Chiefs, if careful scrutiny is employed.

Natural features.

On the east or left bank of the Salween there is a narrow strip of hill country, which has been in Karen-ni occupation since the middle of the century, but was for a time claimed by Siam. This tract is one of almost endless jungle; the scene in all directions is the same—range behind range, and valley beyond valley, covered with unbroken forest. The hills are for the most part low, being generally from 1,500 feet to 3,000 feet high; but the Loi Lan, which may be called the backbone of the country, in its northern half rises to over 7,000 feet.

Trans-Salween Karen-ni.

Trans-Salween Karen-ni forms a strip of hill country about 75 miles in length and 20 miles broad, lying between latitudes 19° 40′ and 18° 34′. The total area is thus about 1,500 square miles, or about the extent of Sussex. This region is about equally divided by the Mè Pai, which comes down from Mè-hawng-hsawn, but it may be more conveniently described in accordance with its hydrographical features. To the north we have the Wan Pai Lon or "thirty-eight Pilu villages" (*v. infra*), which includes the whole of the country watered by streams draining direct to the Salween, namely, the Hwe Lông, Mè Sisap, Me Hsatè, Mè Layu, and others. In the centre we have the basin of the Lower Mè Pai, and to the south the area drained by the Mè Saya, Mè Sepaw, Mè Sè, and Mè Pa. None of these rivers are navigable, except the Mè Pai.

The Wan Pai Lon.

The Wan Pai Lon, with the exception of the Shan village of Mè Hsatè, is exlusively inhabited by Red Karens, who dwell high up on hillsides and devote themselves to *taungya* cultivation. The population is estimated at about 2,000. With the exception of the clearings near the villages, the whole country is a

mass of forest, but the forests are of no great value as the quantity of teak available is now inconsiderable. The main trade route from Tā Taw Maw to Me-hawng-hsawn crosses this tract obliquely from the north-west to south-east, and is a fairly good pack-road. There is also a track along the Salween, but it is extremely bad. There are several ferries across the Salween, but the Taw Maw ferry is the only one of any importance.

The Mè Pai basin.

The Mè Pai basin is sparsely-inhabited on its northern side, where there are half a dozen villages only, but south of the Mè Pai, up the Mè Salin and its tributaries, and high up the hill-sides, there is a fairly large number of Karen-ni villages. The three hundred houses in the Mè Pai basin would give a total population of about 1,500. The whole are Karen-ni, with the exception of one village of Yang Palos, or White Karens. The quantity of teak in the Mè Pai basin is yearly becoming scarcer, and probably not more than 2,000 logs per annum are obtained from it. Up the Mè Pai is the boat route to Mè-hawng-hsawn, by which most of the traffic is carried on. There is also a footpath up the right bank of the river, but it is very bad.

The Southern tract.

In the southern tract there are scarcely any Red Karens, and such population as there is consists chiefly of Shans, White Karens, and Burmese foresters. The only permanent villages in this area would appear to be Möng Chè or Mè Chè, also pronounced Sè, and Nam Pawng. The total population may be a thousand or thereabouts. This southern district is traversed by a pack-road leading from Ta Hsang Lè to Mè Chè, and thence either to Kun Yuom (four days), or to Papun by Kyauk-hnyat. There is also a more direct tract to Kun Yuom straight up the Sapaw valley. It is in Southern Karen-ni that most of the teak of the region is now obtained.

Besides teak the Trans-Salween forest produces cutch, but timber can only be floated out of the several rivers, except the Mè Pai, during the wet season.

Ferries.

The Salween, where it borders Trans-Salween Karen-ni, is crossed by ferries at several points, but the only ferries of importance, where large boats are procurable, are those at Tā Taw Maw and Tā Hsang Lè.

History.

At the beginning of the century the greater part of the country, and certainly the northern half, was quite uninhabited, while in the southern half there were probably only a few White Karens. About forty or fifty years ago, however, over-population in Gantarawadi, or Cis-Salween Karen-ni, caused the then ruler, Sawlasa, to send one Pilu to colonize the Trans-Salween country. This man founded thirty-eight villages north of the Mè Pai. Contemporaneously fugitive Shans from Mawk Mai began to settle in Mè-hawng-hsawn and Kun Yuom. At that time it is certain that neither the Siamese nor the Chiengmai Lao had any authority over even these Shan districts, and as a matter of fact Mè-hawng-hsawn paid tribute, or rather blackmail, to Karen-ni, and continued to do so, up to 1885. In course of time the Karen-ni spread into the Mè Pai basin, while at the same time the demand for teak caused the Shans and others to migrate into Mè Chè and the neighbouring valleys. Over the whole of this country Karen-ni influence was supreme, and either in the shape of a house-tax or in that of duty on timber a considerable

revenue was exacted by the Karen-ni Chief, probably not less than Rs. 20,000 per annum.

A certain amount of desultory warfare was constantly carried on between the Karen-ni and the Lao, the advantage, if any, remaining with the former. To put an end to this it is said that the Siamese made an agreement with the Karen-ni, by which the country was to be considered Chieng Mai territory, but the Karen-ni were not to be molested in any way.

In 1882 there certainly was a treaty for policing the Salween and checking dacoity. In 1888 the Siamese offered to co-operate in reducing Sawlapaw by watching the Salween ferries and preventing his escape eastwards. Accordingly, in October 1888, the Siamese collected a force near Chiengmai, but no advance was made till after the capture of Sawlôn and the fall of Sawlapaw, when the Siamese advanced and occupied the line of the Salween with posts at the principal points. These posts were all of the same kind, indifferent stockades with accommodation for 25 to 50 men, which was generally the strength of their garrison. Very few regular soldiers were employed on this duty, and, at the time when the Anglo-Siamese Commission visited the district (January 1890), the garrisons were chiefly composed of ill-armed Lao impressed for this service, probably most of them serfs of Chiengmai nobles. They were finally withdrawn in 1893.

List of villages in the Gantarawadi States.

Serial No.	Name of village.	Name of headman.	Number of houses.
1	2	3	4
1	Ywathit-alèywa	Gana, *Hein*	...
2	Ywathit (south)...	do.	...
3	Ywathit (north)	do.	...
4	Enan	do.	...
5	Mèpa	do.	...
6	Tatanlè	do.	...
7	Banpya-yintalè	do.	...
8	Bokanti	do.	...
9	Paku	do.	...
10	Tala	do.	...
11	Talatalè	do.	...
12	Shachaung-banlè	do.	...
13	Talashachet	do	...
14	Kawkyèlaw	do.	...
15	Nanlin	do.	...
16	Nyaungkam, Heinsan	do.	...
17	Ponshasi	do.	...
18	Hota	do.	...
19	Dawsoku	do.	...
20	Pakuta	do.	...
21	Banpya-putaikkan	do.	...
22	Thaya (Shan)	do.	...
23	Dawtnaw	do.	...

List of villages in the Gantarawadi States—continued.

Serial No.	Name of village.	Name of headman.	Number of houses.
1	2	3	4
24	Dawkule	Gana, *Hein*	...
25	Banlè	do.	...
26	Banlwè	do.	...
27	Pawkyichaw	do.	...
28	Ban-aung	do.	...
29	Nyaungwaing	do.	...
30	Loivin (Karen)	do.	...
31	Gaungtwa (north)	do.	...
32	Gaungtwa (south)	do.	...
33	Banpya-kanna	do.	...
34	Thaya (west)	do.	...
35	Hola	do.	...
36	Kosapa	do.	...
37	Myolakaw	do.	...
38	Banpya-yintalè	do.	...
39	Mèsè (south)	do.	...
40	Mèsè (central)	do.	...
41	Mèsè (north)	do.	...
42	Lakwè	Lakwè, *Kyesa*	...
43	Dawkloku	do.	...
44	Naunglong	do.	...
45	Naunglong	do.	...
46	Dawsè	do.	...
47	Pyetawyaku	do.	...
48	Predawsè	do.	...
49	Ywathitgyi	do.	...
50	Ngalawtè	Lapo, *Kyesa*	...
51	Yeyodawpu	do.	...
52	Yeyodawdu	do.	...
53	Dawpawklè (large)	do.	...
54	Dawpawklè (small)	do.	...
55	Dawtamè	do.	...
56	Dawpu	Lapo, *Kyesa*	...
57	Dawsepalese	do.	...
58	Sedadaw	do.	...
59	Dawsè	do.	...
60	Dawkye-ē	Lasaw, *Kyesa*	...
61	Sawdase	do.	...
62	Dawtada	do.	...
63	Dawkawku	do.	...
64	Tinawdaw	do.	...
65	Dawkawdo	do.	...
66	Dawtamya	do.	...
67	Dawkloku	do.	...
68	Dawtape	do.	...
69	Dawtanaw	do.	...
70	Dawselya	Tarulaw, *Kyesa*	...
71	Dawti-ī	do.	...
72	Dawkyatè	do.	...

List of villages in the Gantarawadi States—continued.

Serial No.	Name of village.	Name of headman.	Number of houses.
1	2	3	4
73	Dawpawlè	Tarulaw, *Kyesa*	...
74	Dawkani	do.	...
75	Dawkodu	do.	...
76	Dawtelè	do.	...
77	Dawteku	do.	...
78	Nawya	do.	...
79	Dawsēpwè	do.	...
80	Dawnoku	do.	...
81	Nawlo	Labow, *Kyesa*	...
82	Dawmacha	do.	...
83	Dawkloku	do.	...
84	Pyabètē	do.	...
85	Dawsilya	do.	...
86	Dawpyathè	do.	...
87	Dawsawlè	do.	...
88	Dawnotè	do.	...
89	Manudaw	do.	...
90	Byakatē	Nyata, *Kyesa*	...
91	Pyawawdaw	do.	...
92	Dawklo	do.	...
93	Dawwapa	do.	...
94	Dawtakaw	do.	...
95	Dawasha	do.	...
96	Dawkolè	do.	...
97	Dawyama	do.	...
98	Dawkawlè	do.	...
99	Nyesawpye	do.	...
100	Taprudawo	do.	...
101	Taprudawdu	do.	...
102	Dawtadwè	do.	...
103	Dawnocha	do.	...
104	Sonyalè	do.	...
105	Daweyo	do.	...
106	Dawvèlè	do.	...
107	Dawkawlè	do.	...
108	Tatoda	do.	...
109	Dawliso	do.	...
110	Dawlali	do.	...
111	Sadusē	do.	...
112	Dawkloku	do.	...
113	Dawtaçha	do.	...
114	Dawtocha	do.	...
115	Dawtalè	do.	...
116	Dawseta	do.	...
117	Dawtawlè	do.	...
118	Dawsēkya	do.	...
119	Dawtama	do.	...
120	Lato	do.	...
121	Nalawo	Lano, *Kyesa*	...

List of villages in the Gantarawadi States—continued.

Serial No.	Name of village.	Name of headman.	Number of houses.
1	2	3	4
122	Sawpulè	Lano, *Kyesa*	...
123	Dawtelya	do.	...
124	Dawpe	do.	...
125	Dawkloku	do.	...
126	Kolepu	do.	...
127	Dawtase	do.	...
128	Dawsawpe	do.	...
129	Dawpakè	do.	...
130	Dawsota	do.	...
131	Sawpulè	do.	...
132	Dawtè	do.	...
133	Dawkawlè	do.	...
134	Dawvèlè	do.	...
135	Dawtama	do.	...
136	Mèpie	do.	...
137	Presolè	do.	...
138	Padeinywa	do.	...
139	Tilong	do.	...
140	Dawkolè	do.	...
141	Ngwedaung (Shan)	Kan-u, *Kyaw*	...
142	Tobyatalèdawdu	do.	...
143	Tobyatalèdawpu	do.	...
144	Bawrèdaw	do.	...
145	Dawkyatèdawdu	do.	...
146	Dawtama	do.	...
147	Dawpawke	do.	...
148	Dawkloku	do.	...
149	Tolawmatale	do.	...
150	Dawtada	do.	...
151	Dawsawto	do.	...
152	Topoklo	do.	...
153	Dawtawle	do.	...
154	Dawtanaw	do.	...
155	Dawlawte	do.	...
156	Tanoku	do.	...
157	Tanokudawpu	do.	...
158	Lawsaku	do.	...
159	Koda	do.	...
160	Dawlawku	do.	...
161	Scbyale	do.	...
162	Lalele	do.	...
163	Dawkloku	do.	...
164	Nampeikpelya	do.	...
165	Prētaku	do.	...
166	Nyebuku	Kon U, *Kyaw*	...
167	Pèlya	do.	...
168	Prēyēku	do.	...
169	Dawpemaw	do.	...
170	Tanilalè	do.	...

List of villages in the Gantarawadi States—continued.

Serial No.	Name of village.	Name of headman.	Number of houses.
1	2	3	4
171	Dawtangu	Kon U, *Kyaw*	...
172	Dawtangudawpu	do.	...
173	Dawtibya	do.	...
174	Dawnyate	do.	...
175	Prēsēku	do.	...
176	Dawtawlè	do.	...
177	Solasè	do.	...
178	Sepoka	do.	...
179	Dawmakat	do.	...
180	Dawpawsē	do.	...
181	Posiso	do.	...
182	Dawkadu	do.	...
183	Dawlapyè	do.	...
184	Todupyè	do.	...
185	Dawkloku	do.	...
186	Dawkadwè	do.	...
187	Dawsawpè	Hkun Li, *Kyesa* ...	...
188	Dawpetu	do.	...
189	Dawpètudawdu	do.	...
190	Dawsodu	do.	...
191	Dawtanawdawpu	do.	...
192	Tulalalèdaw	do.	...
193	Topodaw	do.	...
194	Polya	do.	...
195	Dawkloku	do.	...
196	Dawtama	Sawlawi, *Myoza*	...
197	Dawnyekudawsè	do.	...
198	Dawnyekudawlu	do.	...
199	Dawsawbyè	do.	...
200	Dawtahē	do.	...
201	Chesolè	do.	...
202	Dawkulè	do.	...
203	Dawtatē	do.	...
204	Chesawlè	do.	...
205	Lawpita	do.	...
206	Titanga	do.	...
207	Punan	do.	...
208	Bawnywa	do.	...
209	Tatwa	Hkun Shin Pu, *Hein* ...	...
210	Lonpu	do.	...
211	Supèlaw	do.	...
212	Shadaw-ywama	do.	...
213	Salaung	do.	...
214	Tatawmaw	do.	...
215	Mèsatè	do.	...
216	Nalawo	do.	...
217	Nakyainggyi	do.	...
218	Nakyaingngè	do.	...
219	Palalo	do.	...

List of villages in the Gantarawadi States—concluded.

Serial No.	Name of village.	Name of headman.	Number of houses.
1	2	3	4
220	Ponmè	Hkun Shin Pu, *Hein* ...	...
221	Na-awn	do.	...
222	Dawlèlu (Karen)	do.	...
223	Dawsè	do.	...
224	Dawmuma	do.	...
225	Dawkawaw	do.	...
226	Dawlalè	do.	...
227	Dawtapo	do.	...
228	Chèsolè	do.	...
229	Dawsè	do.	...
230	Dawkètè	do.	...
231	Dawnoku	do.	...
232	Dawtanaw	do.	...
233	Talèla	do.	...
234	Tawtama	do.	...
235	Dawkloku	do.	...
236	Dawtaku	do.	...
237	Dawpopu	do.	...
238	Dawtoku	do	...
239	Dawleka	do.	...
240	Dawsasè	do	...
241	Kodaw	Myedo, *Kyesa*	...
242	Peviku	do.	...
243	Dawtamaw	do.	...
244	Dawpēsē	do.	...
245	Welawlè	do.	...
246	Dawlawke	do.	...
247	Lupeywa	Lupè, *Kyesa*	...
248	Gaungbya	do.	...
249	Meshwe-u	do.	...
250	Whē-ing	do.	...
251	Whē-aw	do.	...
252	Taungne	do.	...
253	Sachaung	do.	...
254	Whē-mong	do.	...
255	Whē-kan-nü	do.	...
256	Maingtam	Sawlawi, *Myosa*	...
257	Maingnwe	do.	...
258	Namnouk	do.	...
259	Zaunglaw	do.	...

GA-THA-MWE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 26 miles from Ye-u. It has 178 inhabitants, who in 1896-97 paid Rs. 440, *thathameda* revenue. Paddy is the only crop.

GAUNG-DIN.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 66, according to the census of 1891. The *thathameda* amounted to Rs. 130 for 1897-98.

GAUNG-GWE.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 729, the *thathameda* Rs. 846, and the State land revenue Rs. 923-15-0.

GAUNG-GWE.—A village of 157 houses in the Ava township of Sagaing district, five miles south-west of Ava. The village is an offshoot from Kado-zeik.

GAUNG-GWE-A-NAUK.—A village in the Shwelin-zwe circle, Myaing township, Pakôkku subdivision and district, with a population of 158, according to the census of 1891, and a revenue of Rs. 290, included in that of Shwelinzwe.

GAUNG-GWE-A-SHE.—A village in the Shwelin-zwe circle, Myaing township, Pakôkku subdivision and district, with a population of 312, according to the census of 1891, and a revenue of Rs. 610, included in that of Shwelin-zwe.

GAUNG-GWE-GYI.—A revenue circle in the Kyauk-yit township of Sagaing district, containing 195 houses. It lies in the *Alè-gyun*, 22 miles south-west of Chaungu, and is the most important village in the island, and the seat of a considerable market.

Gaung-gwe-gyi was formerly known as Nat-ywa. In 1228 B.E. (1866 A.D.) its thugyi, Maung Po Kan, a man of great influence, collected the people of the twelve circles of the *Alè-gyun*, and joined the Myingun rebellion against the King unsuccessfully.

Alè-gyun, or middle island, is the name given to the triangle of land situated between the Chindwin, the Irrawaddy, and the old Irrawaddy bed. The villages within the triangle lie in a net-work of streams and *jhils*, and for three months of the year communication by canoe is everywhere possible, the village sites alone standing clear of the water. The twelve circles, which after the Annexation were in the Myingyan district, were subsequently given to Pakôkku and lastly to Sagaing, and, when Kyaukyit was made a township, were incorporated with it. The villages are large and the villagers prosperous, being both fishermen and cultivators.

GAUNG-SA-MA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 16 miles from Ye-u, with a population of 208. Rice cultivation is the only industry. The *thathameda* revenue in 1896-97 amounted to Rs. 330.

GAUNG-YA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 18 miles from Ye-u. It has 163 inhabitants, who in 1896-97 paid Rs. 350 *thathameda* revenue. Paddy cultivation is the chief industry.

GAUNG-ZU.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 20 miles from Ye-u. It has 43 inhabitants, engaged exclusively in paddy cultivation. The *thathameda* revenue in 1896-97 amounted to Rs. 70. The village is in the Thabeik-le *thugyi*ship.

GAWDA.—A revenue circle in the Saungtha township, Myingyan subdivision and district. In 1895-96 the population was 90, and the *thathameda* amounted to Rs. 160. No land revenue was assessed in the circle.

GA-WUN.—A village in the Ga-wun circle, Pakôkku township, subdivision, and district, with a population of 248, according to the census of 1891. The *thathameda* amounted to Rs. 530 for 1897-98.

GE-BIN-IN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 227, according to the census of 1891, and a revenue of Rs. 580, included in that of Sa-thein.

GE-GÔN.—A village in the Wa-yôn-byin circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 329, according to the census of 1891, and a revenue of Rs. 730, included in that of Wa-yôn-byin.

GÔK-TEIK.—Properly Ngôk-teik (*see* under Ho Kut).

GÔN-BAN-I.—A circle in the Myingun township of Magwe district, including the single village of Thabutkôn.

GÔN-BO.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 165, according to the census of 1891. The *thathameda* amounted to Rs. 420 for 1897-98.

GÔN-NYIN-DAN.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Gôn-nyin-dan.

GÔN NYIN-ZEIK.—A revenue circle in the Myinmu township of Sagaing district, containing 332 houses. It lies twelve miles north-east of Myinmu on the west bank of the Mu river, and has a Civil Police station.

In Burmese times Gôn-nyin-zeik formed part of the Alôn-myo, now included in the Lower Chindwin district.

GÔN-YIN.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district, including a single village. It paid Rs. 50 revenue in 1897.

GWE-BIN.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, on the Myit-ngè river, including two villages. Gwe-bin, one of the villages in the circle, is situated thirteen miles south-east of Pyintha, and has a population of 64, according to the census of 1891. The *thathameda* paid by the circle for 1896 was Rs. 110. The villagers are bamboo and wood cutters.

GWE-BIN.—A village in the Sa-le-ywe circle, Nga-singu township, Madaya subdivision of Mandalay district, east of Myitkan. It has 30 houses and its population amounted in 1897 to 140 approximately. The villagers are coolies and cultivators.

GWE-BIN.—A village in the Seik-pyu township, Pakôkku subdivision and district, with a population of 226, according to the census of 1891. The *thathameda* amounted to Rs. 760 for 1897-98.

GWE-BIN.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of 364, according to the census of 1891. The *thathameda* amounted to Rs. 800 for 1897-98.

GWE-BIN.—A village in the north-east of the State of Pangtara, Myelat district, Southern Shan States. It contained in 1897 49 houses, with a population of 241 persons, and paid Rs. 108 annual revenue.

GWE-BIN-CHAUNG.—A village in the Chindaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 153, according to the census of 1891. The *thathameda* amounted to Rs. 470 for 1897-98.

GWE-BIN-DAW.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 205, and the *tha-*

thameda amounted to Rs. 198. No land revenue was collected in the circle.

GWE-BIN-DWIN.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of 223, according to the census of 1891. The *thathameda* amounted to Rs. 2,400 for 1897-98.

GWE-BIN-GÖN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 16 miles from Ye-u. The population numbers 156, and rice cultivation is the chief industry. The *thathameda* revenue in 1896-97 amounted to Rs. 290.

GWE-BIN-LE.—A village in the Ali-gan circle, Myaing township, Pakôkku subdivision and district, with a population of 396, according to the census of 1891. The *thathameda* amounted to Rs. 980 for 1897-98.

GWE-BIN-THA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 325, and the *thathameda* amounted to Rs. 324. No land revenue was collected in the circle.

GWE-BIN-YA.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 281, according to the census of 1891. The *thathameda* amounted to Rs. 820 for 1897-98.

GWE-DAUNG.—A village in the Gwe-daung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 549, according to the census of 1891. The *thathameda* amounted to Rs. 270 for 1897-98.

GWE-DAW.—A village in the Taung-byôn-ngè-a-she circle, Madaya township and subdivision of Mandalaý district, east of Peik-thano. It has 50 houses and its population amounted, in 1897, to 250 approximately. The villagers are cultivators and coolies.

GWE-GÔN.—A village of 130 houses in the Ava township of Sagaing district, eighteen miles south-west of Ava.

Here, on the outskirts of a jungle tract, an encounter took place, on the 7th May 1889, between Paw Ya and Ngwe Se's dacoit gangs and the British forces. Paw Ya and three others were captured, the gang was broken up, and organized dacoity was finally put an end to in the Ava subdivision.

Gwe-gôn was formerly the headquarters of a *Myothugyi*ship, which has since been broken up into three *thugyi*ships, (1) Gwegôn, (2) Kan-gyi-chaung-ywa, 64 houses, (3) Kyauk-taw 98 houses, and Sagadè-tawdwin, 44 houses.

GWE-GÔN.—A village in the Gwe-gôn circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 777, according to the census of 1891. The *thathameda* amounted to Rs. 1,520 for 1897-98.

GWE-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 236, according to the census of 1891, and a revenue of Rs. 590.

GWE-GYAUNG.—A circle in the Myingun township of Magwe district, including the single village of Gwe-gyaung.

GWE-GYI.—A village of thirty-one houses on the left bank of the Mo-yu *chaung*, in the Shwegu subdivision of Bhamo district. The villagers own forty-five buffaloes, and work a considerable amount of paddy. The village is a foot under flood in the rains.

GWE-GYI.—A village in the Kyi-daung-gan township, Pyinmana subdivision of Yamèthin district. It was first settled in 1783, when the country generally was re-colonized, but was soon afterwards abandoned: it was established again in 1848, only to cease to exist at the time of the disturbances which followed the Annexation in 1886. It was once more re-settled in 1891, and in the following year had forty-eight houses. The villagers are cultivators. Gwe-gyi stands on one of the windings of the Sinthe stream.

GWE-GYI.—A revenue circle in the Myingyan township, subdivision and district. In 1895-96 the *thathameda* amounted to Rs. 495. No land revenue was collected in the circle.

GWE-GYI.—A ward in the town of Myingyan, in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,405, and the *thathameda* amounted to Rs. 2,810. No land revenue was assessed in the ward.

GWE-GYI NORTH.—A ward in the town of Myingyan, in the Myingyan township, subdivision, and district. In 1895-96 the population was 2,970, and the *thathameda* amounted to Rs. 5,950. No land revenue was assessed in the ward.

GWE-GYI SOUTH.—A ward in the town of Myingyan, in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,970, and the *thathameda* amounted to Rs. 3,940. No land revenue was assessed in the ward.

GWE-GYO.—A revenue circle in the Sale township, Pagan subdivision of Myingyan district. In 1895-96 the population was 4,615, and the *thathameda* amounted to Rs. 7,657. No land revenue was collected in the circle.

GWE-GYG.—A circle in the Natmauk township of Magwe district, including the single village of Gwe-gyo.

GWE-GYO.—A village in the Mye-byu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 343, according to the census of 1891. The *thathameda* amounted to Rs. 690 for 1897-98.

GWET.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with eighteen square miles of attached land. The population in 1891 was forty-three, and there were fifty-three acres under cultivation. Paddy and jaggery were the chief products. The village is twelve miles from Ye-u, and paid Rs. 300 *thathameda* revenue in 1896-97. It is in the Nyaung-lè *thugyi*ship.

GWE-ZAUNG.—A group of three villages with seventy-five houses in the Ava township of Sagaing district, twenty-three miles south of Ava.

GYANMAI or JANMAI.—A Kachin village in tract No. 10, Bhamo district, situated in 24° 15′ north latitude and 97° 41′ east longitude. In 1892 it contained thirteen houses, with a population of seventy-four. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own no cattle.

GYA-YWA.—A village in the Kanla circle, Pakôkku township, subdivision, and district, with a population of 528, according to the census of 1891, and a revenue of Rs. 50, included in that of Kanla.

GYI-NE-GYI.—A village in the Sagaing subdivision and district, situated on an island nine miles from Sagaing. It has 60 houses.

GYO-BYAN.—A village in the Ye-myet circle, Pakôkku township, subdivision, and district, with a population of 177, according to the census of 1891. The *thathameda* amounted to Rs. 27 for 1897-98.

GYO-DAUNG.—A circle and village in the Wuntho township and subdivision of Katha district.

Traditional History.

Local historians say that it was established in 164 B.E. (802 A.D.), in which year the Mawkwin *Shwe-hmu*, Maung In Gyin, built the north village of Gyodaung. It got its name because the Buddha Gaudama spent an existence as a white dove (*gyo*) on the hill to the east of the village. The present inhabitants are nearly all Kadus, and their *Shwe-hmu* himself was a Kadu.

Two miles to the south of Gyodaung is the Apyaw hill, on which many people formerly lived. Some of them made a pilgrimage to Kôk-theinnayôn in India, where the Buddha Gaudama attained annihilation, and brought back some *Ingyin* fruit and ashes from the funeral pyre, and over these they built the Apyaw-taung pagoda. This stands in the centre of an area of about a quarter of a mile square, all flagged over, and near it is a cave once tenanted by hermits. There is also a natural rock tank with spring water, of which the people are inordinately proud.

GYO-GÔN.—A revenue circle in the Katha subdivision and district, including, in 1897, a single village with eighteen houses. Its *thathameda*-tax was in that year Rs. 160, and *kaukkyi*-tax Rs. 46.

GYO-GYA.—An irrigation tank in the Shwebo district, seven miles from Shwebo town. It is one mile long by four thousand feet broad and irrigates 124 *pès* of land, producing a revenue of Rs. 1,120 in 1896-97.

GYO-GYAUNG.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Alè-ywa, Thitsein North, Thitsein South, Htauk-kyan-gwin, and Wathôn-kyu.

GYÔK-CHAUNG-GYI.—A village in the Seik-pyu township, Pakôkku subdivision and district, with a population of 61, according to the census of 1891, and a revenue of Rs. 170, included in that of Gyôk-chaung-ngè.

GYÔK-CHAUNG-NGÈ.—A village in the Seik-pyu township, Pakôkku subdivision and district, with a population of 123, according to the census of 1891. The *thathameda* amounted to Rs. 580 for 1897-98.

GYÔK-PIN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 2,720 and the *thathameda* amounted to Rs. 4,315, the State land revenue to Rs. 14-0-6, and the gross of revenue to Rs. 4,329-0-6.

GYO-YWA.—A village of two hundred and thirty-one houses in the Myotha township of Sagaing district, eight miles west of Myotha. The Gyo *thugyi* has seven villages under him.

GYUN-KAN.—A village of seventy-seven houses in the Myotha township of Sagaing district, five miles east-north-east of Myotha.

HA-HKAN-GYI.—A village of twenty-four houses in the Sinkin circle, Bhamo subdivision and district. The inhabitants work *taungya* and *kaukkyi*. The village is said to get its name (*Ha*=sandbank, *Hkan*=gold) from goldwashing, which used to be carried on in the river here fifty years ago.

HAI KWI.—A circle in the Northern Shan State of Hsipaw, which included twenty-two villages in 1898, and had a population of 1,543. It is in charge of a *nè-baing*, and is bounded on the north by Kywai Kung, on the north-east by Nawng Kwang, on the east by Pung Wo, on the south by the Nawng Lông circle of Lawk Sawk State, on the south-east by Man Htam, and on the west by Ho Küt.

In the same year it paid Rs. 2,177-8-0 net revenue, and supplied 436 baskets of paddy. It had also 1,445 revenue-paying *thanat-pet* trees, for which Rs. 162-10-0 were rendered. The population is engaged in lowland and *taungya* cultivation.

HAI LAI.—A circle in Möng Tūng sub-state of Hsipaw, Northern Shan States, under a *nè-baing*, with an area of about two square miles.

In 1898 the population was 91, divided between twenty-three houses and in four villages. The circle is bounded on the—

North.—By Man Hsio.
North-west.—By suburbs of Möng Tūng.
South.—By Na Pung.
East.—By Hsup Tūng.
West.—Suburbs of Möng Tūng.

The revenue paid was Rs. 199-8-0, with 410½ baskets of paddy.

The people work lowland cultivation. The circle was formerly a part of the suburbs of *Wying* Möng Tūng.

HAI LAI.—A village in the township of Man Loi in the South Riding of the Shan State of Mang Lön West. It is close to the Möng Hsu frontier, and stands at a height of 3,000 feet. There were nine houses in the village in April 1892, with fifty-two inhabitants, all of whom were Shans, with the exception of one household of Yang Lam. They cultivated hill-rice and cotton.

HAI LÔNG (Burmese, HÈ-LÔN).—Formerly a separate State, but now incorporated in Ho Pông, a State in the Eastern Division of the Southern Shan States. It was utterly burnt out in the fighting of 1886, and had previously had a bad name as the haunt of dacoits.

The last regular *Ngwe-kun-hmu* was accused of harbouring bad characters, and was expelled by King Mindôn. He was succeeded by Hkun Hseng Hkam of Möng Sīt, who maintained himself for three years only and was then bought out, without his knowledge or consent, by one Maung Te Ba, who came from Karen-ni. Te Ba held the State till his death, and was succeeded by Hkun Pôn, the deposed *Myoza* of Hsi Hkip, who came from Mandalay with the title of *Myoza*. The populace rose against him and turned him out. Hkun Kut, a son of Hsuriya of Ho Pông, was then put in, but fled at the same time as his father. After this Hai Lông remained without any definite ruler until after the British annexation, when the Yawng Hwe *Sawbwa* endeavoured to annex it by putting in a *kyaw*, one of his district officials. The State, however, was assigned to Ho Pông, and further particulars regarding it will be found under the head of that State.

HAIMWEL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had thirty-three houses: Son Pauk was its resident Chief. It lies between Tuntui and Tweyat, and is reached *via* Saungtè and Tuntui. It is a Kweshin village, and pays tribute to both Falam and Haka. About a mile below the village there is good stream water and fair camping-ground.

HAIMWEL.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had eight houses; the name of the resident Chief was Nunlet. It lies 12½ miles north of Tiddim, and is reached by a Chin path to Twel Mu, 9 miles; thence to Numnai, 2 miles; and thence by a Chin path, 1½ miles. The people, who are Yos, are subordinate to Howchinkup. The village was disarmed in 1893. Water is obtained from two streams.

HAING-ZU.—A village in the Saing-an circle, Myaing township, Pakôkku subdivision, and district, with a population of 130, according to the census of 1891. The *thathameda* amounted to Rs. 290 for 1897-98.

HAIPAI.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had forty houses; Laibun and Rwe Kling were its resident Chiefs. It lies four miles north-west of Hanta and can be reached by a Chin path from Hanta to Ralawan. The village pays tribute to Lyen Mo, but is somewhat under the influence of Hanta.

HAI PAN.—A village in the Mogaung subdivision of the Myitkyina district, about two *daings* north-west of Lôn Tôn. The village has fifty-three houses and fifty-five buffaloes, but no bullocks. *Lè* and *taungya* are worked. One hundred and three baskets of *lè* and fifty-six baskets of *taungya* were sown in 1897.

HAI PU.—A circle of the South Hsen Wi Northern Shan State. The circle is situated in the southernmost part of the State, and is administered by a *Htamông*. The annual revenue assessment was Rs. 525 in 1897, when the circle consisted of fifteen villages with 156 houses, and had a population of 235 males, 246 females, 91 boys, and 107 girls. The villagers owned three hundred and twenty-six buffaloes and seventy-eight cows, and were cultivators. One hundred and seventy acres of land were under crop, ninety-four of which were lowlying paddy land and seventy-one hill cultivation, the remainder being garden lands.

The circle lies mainly on an arid ridge, falling away to the south from the huge bluff of Loi Kawng. The fields produce very little and the villagers seem poor. Water is scarce, and this may account for the want of population. Nevertheless one or two deserted *pôngyi kyaungs*, built of wood and handsomely decorated, point to a former prosperity.

HAI PU.—There are two villages, north and south, of this name in the Hai Pu, or Southern Möng Ha circle of the Northern Shan State of South Hsen Wi. They had, in March 1891, six and seven houses respectively, with thirty-one and thirty-nine inhabitants. The villagers cultivate paddy along the banks of a small stream.

HAIRÔN.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had forty houses: Pakong was its resident Chief. It lies on the Haka-Falam road, and pays tribute to Ra Kwe and other Haka Chiefs; it has good camping-ground.

HAITARR.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had fourteen houses, with Nom Tang as its resident Chief. It lies about three miles east of Kohlum, on the right bank of the Manipur river, and is reached *viâ* Tweyat and Saungtè. It is a Kweshin village, and pays tribute to both Falam and Haka. A little water is obtained near the village in a small stream.

HAI TAWNG.—A village in the Mogaung subdivision of Myitkyina district, now deserted. It lay about one mile due south of Hai Pan.

HAITSI or KUMNWE.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had thirty houses; the name of the resident Chief was Awmkatung. It lies east of the Tang range, north of Lopa, and west of Yaza-gyo and is reached by a road along a spur, crossing two small streams, as far as Tunzan; thence *viâ* Paitu to Lopa (twenty-three miles); thence to Haitsi. Haitsi lies at a height of 2,600 feet above sea level. The people are Thados of the Vimlu and Vumtam families, and are subordinate to Howchinkup, the Kanhow Chief. Awmkatung, the Chief, spent two years in Myingyan Jail in 1890-91. The village has been disarmed. It is surrounded by jungle, but camping-ground and water are found west of the village. The people are nomads, and grow hill paddy.

HAKA (KOLUN).—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had one hundred and seventy-five houses: the names of the resident Chiefs were Shwe Hlyen, Lyen Mo, Boilin, Lasin, and Mun Kum, besides others. It lies on the northern slope of the Rongklang, sixty-five miles north-west by west of Kan, and thirty-six miles south of Falam. It can be reached (1) from Pakôkku by crossing the Mingnuvarr stream in a north-north-westerly direction, and (2) from Myintha, in the Myittha valley, in a west-south-westerly direction by crossing several streams. Haka consists of two villages—Kolun and Kotarr—and is the seat of all the Chiefs of the tribe. Haka-Kolun is divided into five quarters:—

(1) Sakum, the Shanpi quarter, with Shwe Hlyen at its head.
(2) The Shantè quarter, with Lyen Mo as its Chief.
(3) Klangum, the Kenlaut quarter, with Mun Kum as Chief.
(4) Korrdon, under Boilin, Lasin, and Karrtsim.
(5) Farrwe, sometimes called Little Haka, under Lyen Kwe.

HALIN.—The headquarters of the circle of that name in the Shwebo township, subdivision and district, twelve miles from Shwebo town, is chiefly noted as being the centre of the salt workings (*see* under Shwebo). The quantity of salt produced annually is from 125,000 to 200,000 viss, and the amount of revenue derived from the salt manufacture was Rs. 2,415 in 1891. The population in that year was 2,276, and the annual revenue from all sources Rs. 7,768.

Hot springs are frequent near the village.

Halin was the headquarters of the *Sadaw-ôk Myin-saye* in Burmese times.

Legendary history of Hantha Nagara (Halin).

In ancient times Halin was known as Hantha Nagara, and was the capital of a kingdom. The city was founded by an Indian Prince, named Inzu Thena, commonly called Kula-paw *Min* who came from Benares, and history asserts that seven hundred and ninety-nine Kings reigned after him

in Hantha Nagara in unbroken succession, and that the last was named Pyu *Min*. His half-brother Pyôn *Min* was appointed *Ein-shemin* (heir-apparent), and it was during the reign of Pyu *Min* that Hantha Nagara became famous as the land of the Nine Wonders. These wonders were:—

(1) When the Pyu *Min* opened his windows and looked out, the sun shone with great brilliance at unwonted hours and seasons.

(2) When the Pyu *Min* smiled or laughed, precious gems showered down from the heavens.

(3) Fresh water, salt water, hot water, and cold water issued forth from springs side by side.

(4) Two tender branches sprouted from the stem of a sugar palm. Toddy juice issued from the one branch, and water from the other. The supply of water was inexhaustible.

(5) A plot of ground which remained perfectly dry during the rains was wet with fresh water in the hottest season of the year.

(6) A *shaw-byu* tree (with a fibrous bark from which paper is made) gave out two branches, one of which was a *Champak* branch and the other a *Shaw-byu*. Both the branches flowered at the same time.

(7) Music was heard in the air round Hantha Nagara, and no man could say whence it came.

(8) Maung Saga and Maung Bila, two brothers, each dug a well of very great size. On holy days two *bila* (a kind of tortoise or turtle), male and female, one golden and the other silver, about the size of a *sagan*, amused themselves by swimming in the two wells and passing from one well to another, through a subterranean passage.

(9) Water issued from the fork of a mango tree. This tree had nine branches, each branch had nine twigs, each twig bore nine mangoes, and each mango had nine flowers. A stream called Thayet *chaung* (mango stream) now runs where the tree stood, and proves that it once existed.

The chronicler is so enamoured of his wonders that he does not say what became of Pyu *Min*, or of his brother the *Ein-shemin* nor how so marvellous a city came to an end.

The city walls of Hantha Nagara can still be traced. The present village lies a little to the south of the ancient city, some twelve miles from Shwebo town. Round the salt-fields worked by the Halin people are numerous hot and cold springs, very often side by side, and one at least of these hot springs is of a temperature high enough to boil an egg.

HALIN-GYI.—A village in the Madaya township and subdivision of Mandalay district, west of Halin-ga-le. It has fifty houses, and its population amounted in 1897 to 200 approximately. The villagers are cultivators.

HALIN KAN.—An irrigation tank in the Shwebo and Shein-maga townships of Shwebo district, fourteen miles from Shwebo town. It is four and a half miles long by 1 mile 1,640 feet broad, and irrigates 296 *pè* of land, which return Rs. 350 revenue.

HALKAM.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had eight houses; the name of the resident Chief was Kamhwa. It lies east of Tinzin in the Kabaw valley, and is reached by

a road from Tiddim to Lenacot, and thence to Halkam. The people are Thados of the Vimlu and Vumtam families. Vumal, the old Chief, died in 1894, and Kamhwa succeeded him. The people grow rice, and shift their village as the scene of their agricultural operations changes. The village has been disarmed. Halkam stands at an elevation of 3,300 feet, and has a fair water-supply.

HANG HSIO.—A Shan village in the Möng Sit circle of the State of South Hsen Wi. It had in March 1892 only three houses, with a population of 28. The villagers cultivated cotton and a little irrigated paddy.

HANG TŪNG.—A village in the South Riding of the Shan State of Mang Lön West, and in the *Htamôngship* of Kēngtūng. It had six houses in April 1892, with a population of thirty-three, all Shans. They cultivated hill rice and cotton, and a little irrigated paddy.

HANKEN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had twenty houses: the name of the resident Chief was Satawn. The village lies on the eastern slopes of the Tang range, north of Lopa and south of Hilanzan, and is reached by a road from Tiddim to Tunzan; thence to Lopa, twenty-two miles; thence to Hanken. The people are Thados of the Vimlu and Vumtam families, and are subordinate to Howchinkup, the Kanhow Chief. The village has been disarmed. Hill paddy is grown, and water is obtained from the Tuilum stream below the village.

HANTA.—A village of Shunkla Chins in the Southern Chin Hills. In 1894 it had eighty houses: Nikarr was its resident Chief. It lies thirty-nine miles east-north-east of Haka, and can be reached from Haka and Falam. The village was destroyed in 1889; it was again punished in 1890 for a raid on Farôn. Lyen Mo of Haka has influence over the village, and the Tashôns claim authority over it.

HAN TAÜ.—A small circle of the Northern Shan State of North Hsen Wi, in the Lashio valley, north of the Nam Yao. In 1898 it contained eight Shan villages, with a population of about 1,000. The circle is situated some ten miles north-east of Lashio, adjoining the Kônsu circle, and consists of undulating timber country and paddy plains. In the days of the old *Sawbwas* of Hsen Wi Han Taü was a service village, and paid its tribute in the form of torches supplied for the *Sawbwa's Haw* and grass for his ponies.

The *htamông's* village, Han Taü, contained forty houses of Shans, with a population of about 220. It is situated in the centre of a small paddy-plain, and has a *pôngyi kyaung*, a few pagodas, and a bazzar. The Mandalay-Kunlōng Railway will pass at no great distance from it.

HANTET.—A village of forty-five houses, north of the Moyu *chaung*, in the Bhamo subdivision and district. The inhabitants own sixty-four buffaloes and work paddy, getting a yield of some three thousand baskets yearly; they do not cultivate *mayin*. There are a few mango trees in the village.

HANTHA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 23 miles from Ye-u. It has sixty-seven inhabitants, and Rs. 270 *thathameda* revenue was paid in 1896-97. The villagers are all rice cultivators.

HANTHAWADDY.— A village of ninety-four houses in the Ava township of Sagaing district, within the old Ava city walls. It was formerly known as Taungbalu, as it is situated at the Taungbalu gate of the old city. The name was subsequently changed to Hanthawaddy, on a large number of Hanthawaddy's followers settling there. The principal industry is the making of lacquered work pedestals and covers for *pôngyis'* offering pots (*thabeiks*). The principal quarters in Hanthawaddy are (1) Pyinzi, seventy-four houses; (2) Shanzu, forty-one houses; and (3) Zaya-gyi, forty-four houses.

HANTU-GALE.—A small village, the head of the circle of that name, in the Northern Shan State of North Hsen Wi. The population is entirely Shan. It is one of the most important villages on the road between Lashio and Möng Yaw, and has a fairly large bazaar and a good monastery.

HANZA.—A village in Thazi township, Southern subdivision of Meiktila district, with one hundred and eighty houses and a population of 430. The Paungdawna pagoda, built by King Narapadi Sithu in 530 B. E.(1168A.D.), stands near the village. It was so named because the King's royal raft moored near the site of Hanza on Hanza tank. The village was originally called Hintha from the *hintha* duck, which is found on the lake.

HAO HKANG.—A circle in the Northern Shan State of North Hsen Wi. It had in 1898 one Palaung and four Kachin villages, with forty houses and a population of about 250. It is situated some fourteen miles north of the Nam Tu opposite the Möng Yin circle, and consists of wooded hills and undulating grassy plains.

The main village has fifteen houses with a population of about 75, and is situated on a sort of table-land in the range of hills running east and west, parallel with the Nam Tu.

HATHA.—A village in the Myitkyina subdivision and district. It has five Shan-Burman households and one of Marip Kachins, who came from Lwe-khaing on the Au-ngün *chaung*. The villagers work tobacco and practise *taungya*, the annual yield being some 200 baskets. The village is unfenced and it has as yet no cattle.

HAT HĪN.—A village in the Nam Hkam circle of the Shan State of North Hsen Wi, about four miles east of Nam Hkam town, and built on the island formed by the two arms of the Nam Mao (the Shweli). There were 33 houses with 124 inhabitants, all Shan-Chinese, in February 1892. Rice cultivation in the fertile Nam Mao plain was the general occupation. There was a monastery with three robed inmates.

HAT PAWT.—A circle in the Tang Yan *Myoza*ship, South Hsen Wi, Northern Shan States, including four Shan villages under a *Pu Kyè*. The circle contained in 1897 thirty-seven houses. It is situated on the banks of the Pang river: tobacco is grown and cured, and earthen pots are made by some of the inhabitants. The population was sixty males, sixty-four females, thirty-five boys, and thirty-four girls, who owned seventy buffaloes and twelve cows and paid Rs. 150 annual revenue.

HAUNG-PA.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including eighteen villages.

HAWNG LÜK.—A district and village of the Southern Shan State of Kēngtūng.

The village is eighty-seven miles south of Kēngtūng town, and is a stage on the main trade route to Siam. The Nam Hsai (Mè Sai) and the Nam Hôk (Mè Huok) mark the southern boundary of the district and the frontier of Kēngtūng and Siam. Besides the main road to Chieng Hai and Chieng Mai (which crosses the frontier near Ta Hki Lek), roads run from Hawng Lük to Chieng Sen, to Möng Hsāt, to Möng Lin, and to Möng Pong.

Roads.

The greater part of the district is level plain land, broken here and there by low rolling hills. Practically nothing but rice is cultivated. Small patches of sugarcane, tobacco, and vegetables are indeed found in the gardens around the houses, but these are grown only for personal use. The rice land is fertile, and the area cultivated at present might be largely extended. Before the plain was cleared, there was probably a considerable quantity of valuable timber, and there is still a fair number of teak trees.

Natural features.

The district has now (1897) eleven villages. The chief of these, known as Hawng Lük Wān Lông, numbers seventy-four houses and a monastery. It is divided into two parts, and has in the middle an open space with a couple of rather ruinous *zayats*, which is the usual camping place of travellers. Other villages are Vyeng Kiao, ten houses; Mekao, north and south, containing together thirteen houses and a monastery; Wānhai (or Pawngshai), twenty-two houses and a monastery (these are on the main road to Kēngtūng); Ta Hki Lek, near the Man Hsai (Mè Sai), sixteen houses and a monastery; Lawn Hsai; Hwe Hkai; Wān Lom; and Wān Kiao. There is a certain amount of petty trading with the nearer Siamese towns, but the district has nothing to export except rice, for which there is no demand except in years of scarcity. The people are for the most part Western Shans with, however, a considerable admixture of Hkön, Lem, and Lao.

Villages.

The district of Hawng Lük was originally part of the whole State of Chieng Sen, which was for many years tributary to Burma. Towards the end of last century it was attacked and utterly destroyed by the Siamese. The population was carried off, and the State left practically without inhabitants. The northern portion was then re-colonized by Kēngtūng. It was not, however, till about the year 1870 that the Hawng Lük district was settled. The first villages were founded by Western Shans from Möng Pu and Möng Hsāt. Hawng Lük thus succeeded Möng Hai as the frontier district in this direction, and one of the services exacted from Kēngtūng by the Burmese was the maintenance of a force of two hundred armed men at Tā Hki Lek. This force, however, probably never existed, except on the lips of the Kēngtūng officials and in the pages of a *parabaik* at Mandalay.

History.

The delimitation of the boundary between British territory and the kingdom of Siam was begun in the open season of 1890-91. Representatives of Siam met officials deputed for the work by the Government of India. A survey was pushed along the frontier, and evidence of the rival claims (where these conflicted) recorded. The information so obtained enabled the line of frontier to be definitely determined by the two Governments, and a mixed Commission of British and Siamese officials easily completed

Demarcation of the Siamese boundary.

the survey and did the work of actual demarcation in the season of 1892-93. In the Hawng Lük district it was found necessary, in order to secure a suitable frontier, to take a line some distance to the north of the actual limit of Kēngtūng occupation. It thus happened that several villages which had heretofore belonged to Hawng Lük were assigned to Siam. A stipulation was, however, made that these people should not become Siamese subjects until April 1894, before which date they were to be at liberty to remove to Kēngtūng territory, should they wish to do so. As a fact they all did remove within the time fixed.

Before the demarcation of the boundary between British and Siamese territory, the relations between the Hawng Lük people and Siamese subjects on the other side of the border were far from satisfactory. Cattle-theft, dacoity, and other crime prevailed, and complaints and recriminations on either side were of frequent occurrence. The most serious crime perhaps was the dacoity and murder of a Siamese surveyor in June 1891, which formed the subject of enquiry in two consecutive years. All trouble was, however, either immediately traceable to the uncertainty as to the line of frontier, or more or less nearly connected with it. The demarcation of the boundary removed the cause of friction, and since then Hawng Lük has been as free from crime as most other parts of Kēngtūng State. The district is under a *Hpaya*.

HAWNHSA PA.—A Chinese village of four houses on the eastern side of the Salween, opposite the mouth of the Wang-ma Haw, in the Kokang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated at no great distance from the Singhsang ferry, on the steep spur running down from Kinhawyin, at an altitude of 4,000 feet. The inhabitants, who in 1892 numbered eighteen, cultivate an inordinate acreage of opium, as compared with their hill rice-fields. It sells at six rupees the viss during the harvest season.

HAWYAW.—The headquarters of the Ganan circle, Banmauk subdivision of Katha district. The surrounding country is very fertile, and oranges, citrons, and tea grow freely. There is a Military Police post here. The inhabitants are mostly Kadus, who speak a *patois* different from that of the Kadus of other parts of Katha, and believed to be purer, if the Kadu language is not itself a dialect.

It is said that the people of Hawyaw were enslaved by "Mintaya-gyi," the *Sawbwa* of Mogaung, who put a *Shwe-hmu* named Wa Kun in charge of the tract, and he had to pay three ticals of gold annually to Mogaung. In Burmese times this was increased to six ticals. Pagan Min abolished the *Shwe-hmu*ship and appointed a *thugyi*, who had to pay nine viss of gold and sixty ticals of silver. Mindôn Min substituted the *thathameda* system for this.

HE-CHEIN.—A village of three Lakang Marip houses in the Myitkyina subdivision and district. The inhabitants came about thirty years ago from Kamptipum, six days' distant to the north-east. They work *taungya* and opium for home consumption on old Shan *taungyas* to the north of the village. The old Shan village of Panmati, which stood on this site, was destroyed in Haw Saing's rebellion.

HÈ-HLAW.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including thirteen villages.

HÈ-KAN.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including four villages.

HE LE.—A village of Chins of the Sôkte (Nwengal) tribe in the Northern Chin Hills. In 1894 it had sixty houses: the name of the resident Chief was Kanhow (at present undergoing a term of imprisonment in Burma). The village is reached from the south-west by crossing streams and following the ridge, which, after a tortuous stretch of one and a half miles, leads to Old Hele village; thence, leaving the old site, the road still continues south-west and leads to the Sālāng stream, beyond which the path turns south into Hele village. The inhabitants are Sôktes of various families, with some Nwites.

Some fourteen years ago Tankapow had an *affaire du cœur* with the wife of Kanhow, who left Lanzan, a village near Hele, and founded this village.

Hele was implicated in the attack on Botaung post in 1892, and was therefore attacked and half destroyed. The village rebelled in 1892-93 and was totally destroyed, and the Chief Kanhow deported to jail in Burma. Hele is meanwhile ruled by a council of headmen, who will hand it over to Kanhow when he returns. There is abundant water-supply from two streams on the west and north-east of village (the Kaulkal and Hiansaw). There is good camping-ground on the north-east of the village, which is not stockaded. Hele is practically independent, and Dôktaung has no control over it.

HELÔN.—A village of sixty houses on the Taping *chaung* in the Bhamo subdivision and district. The villagers own eighty buffaloes, and cultivate *mayin* and *kaukkyi* paddy.

HÈ-LÔN.—*See* under Hai Lông (Ho Pông sub-State).

HÈ-NU.—A revenue circle in the Uyu township, Legayaing subdivision of Upper Chindwin district, containing twenty-two villages.

HEPAN.—A village in the Mauktaung circle of Myitkyina district, containing nineteen houses with a population of 80. Seven households come from Lôntôn and twelve from Mansi. The villagers cultivate *kaukkyi*, but no *mayin*.

HEPAN.—Near the Indawgyi lake in the Myitkyina district, was a village of 30 houses at the time of the dispersal after Haw Saing's rebellion in 1883. Fugitives from the west bank of the lake increased it to sixty houses. These remained till two years afterwards, when the place was attacked by 500 Lepai Kachins from the sources of the Uyu, who burnt the village, killed a man, and carried off a boy into captivity. This broke up the village. Some households went to Lawsôn, some to Uyu Sè-ywa, and some to Mo-hnyin. Ten houses remained for a time, but subsequently removed to Weinlôn on the west bank, where they were attacked in 1890, some say by the Namôn (Sana) Kachins, some say by raiders from Simara Weinlôn was deserted in turn, the fugitives taking refuge in Nanpa-dechaungbya and Lôntôn. In 1890 one Shan family only was remaining in Hepan, and that at the urgent entreaty of the Wabaw Kachins, who had a house or two there. The Shans who still live round the lake say that their fugitive kinsmen in Wuntho or the Chindwin country feel a sentimental fondness for their native places, and would return, in spite of their present prosperity, if they thought they could do so safely.

HIANZAN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had sixty houses: the name of the resident Chief was Lumawm. It lies thirteen and a half miles east from Lenacot and fifty-eight and three-quarter miles north-east of Tiddim, and is reached by a road from Tiddim *via* Lenacot. The people are Thados of the Vimlu and Vumtan families, and are partially disarmed. There is a camping-ground north of the village, into which water is brought by leads from a stream to the north-east. Some paddy is grown. The village stands at an elevation of 4,000 feet.

HINGA-YA —A circle in the Taungdwin-gyi township of Magwe district, including the single village of Hingayaw.

HĪN HPÖK.—A village in the Kodaung subdivision of the Northern Shan State of Hsipaw, bounded on the north by the Möng Ngaw circle, on the east by Pang Nim, on the south by Taw Bè, and on the west by Pūng Lōng.

HĪN HSENG.—A Chinese village of sixteen houses in the Ko Kang Trans-Salween circle of North Hsen Wi (Thein-ni). It is situated on the low hills east of Taw Nio bazaar, close to the frontier of the Shan Chinese State of Kūng Ma, and had in 1892 sixty-two inhabitants. They were very well-to-do, owned thirty draught cattle, and cultivated a large quantity of opium, besides several hundred acres of cotton and hill rice.

HĪN LAM.—A newly established village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. There were no more than two houses in March 1892, and these contained eleven people. The villagers proposed to cultivate some paddy-land which was lying fallow, as well as some fields which had been cleared for cotton.

HINTHA.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. It had a population of one hundred and twenty at the census of 1891, and paid Rs. 170 *thathameda*-tax. It is situated two miles south-south-west of headquarters. The circle consists now of four villages.

HINTHA.—A village in the Hintha circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and fifty-nine, according to the census of 1891. The *thathameda* amounted to Rs. 280 for 1897-98.

HINTHA ATET-YWA.—A village of nineteen houses, north of the Taping river, in the Bhamo subdivision and district. The villagers cultivate *ye-gya lè*, and also trade in salt; a basket containing twenty-five viss is bought for twelve and a half rupees in Bhamo and sold for fifteen. They own thirty buffaloes.

HINTHA AUK-YWA.—A village of twenty houses on the Taping river in the Bhamo subdivision and district. The villagers have no plough-cattle, and hire those they need from Mannaung, at thirty baskets of paddy the season. They work *ye-gya lè* and also trade with the Kachins. Salt is bought at twelve and a half rupees the twenty-five viss in Bhamo and sold at sixteen rupees; sessamum is bought at two rupees the basket and sold in Bhamo at two rupees twelve annas.

HINTHA-BO.—A village in the Kyun-le-ywa circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Hinthama. It has seventy-five houses, and the population amounted in 1897 to three

hundred and sixty-five approximately. The villagers are cultivators and fishermen.

HINTHA-GÔN.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Irrawaddy. The village has forty houses, and its population amounted in 1897 to one hundred and sixty approximately. The villagers are coolies and cultivators.

HINTHA-MA.—A village in the Kyun-le-ywa circle, Nga-singu township, Madaya subdivision of Mandalay district, west of Hinthabo. The village has sixty houses, and the population amounted in 1897 to two hundred and fifty approximately. The villagers are cultivators and fishermen.

HINTHA-MA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from Ye-u. The population numbers one hundred and sixty-four, and paid two hundred and seventy rupees *thathameda* revenue in 1896-97. They are all paddy cultivators.

HIN-YWET-SU.—A village in the Sagaing subdivision and district, nine miles from Sagaing town. It is situated on an island and has one hundred houses. Most of the villagers are cultivators. The chief products are gram, beans, and different kinds of Burmese vegetables which are raised for sale in the bazaar at Mandalay.

HKA HSAI.—A Shan village in the Möng Sīt circle of the Northern State of South Hsen Wi, not far from the *Myoza's* village of Loi Ngün. It is situated on one of the slight hills which cover the circle, and the inhabitants cultivate hill rice and a little cotton There were in March 1892 six houses, with a population of forty-nine persons.

HKAI LÖ.—A small village in the Man Hpai circle of the Northern Shan State of South Hsenwi. The village had recently been re-settled, in March 1892, and there were then five houses with a population of thirty-four. The villagers had made preparations for the sowing of hill-rice and cotton.

HKA LENG.—A Shan village in the Northern Shan State of North Hsenwi, Sè Lan circle, which contained fifteen houses in 1894, with a population of forty-eight persons. The revenue paid was two rupees per household, and the people were paddy cultivators and owned ten bullocks and five buffaloes.

HKALING.—A Lepai Kachin village in North Hsen Wi, Northern Shan States, Kap Na circle, which contained twenty houses in 1894, with a population of one hundred and twenty-five persons. The revenue paid was three rupees per household; the people were paddy and maize cultivators and owned thirty bullocks, ten buffaloes, one pony, and one hundred and ninety pigs. The price of paddy was eight annas a basket.

HKAM PUNG.—A village in the South Riding of the Northern Shan State of Mang Lön West, under the charge of the *Kin Möng* of Ho Tü. It lies on the lower stretch of the Nan Nga, not far from the Salween. There were fifteen houses with one hundred inhabitants in April 1892. The villagers cultivate a little low-land paddy, but the chief crop is from the hill slopes. Hkam Pung stands at a height of 2,600 feet.

HKAMTI LŌNG, called Kanti-gyi by the Burmese and Bor Khampit by the peoples on the Assam side, lies between the 27th and 28th parallels of north latitude and the 97th and 98th

Boundaries.

of east longitude. It is bordered by the Mishmis on the north, by the Pat Koi range on the west, by the Hu Kawng valley on the south. To the east, and indeed all round, are various Chingpaw settlements.

Visits of explorers.

The country is little known. It was visited by T. T. Cooper, the great Chinese traveller and formerly Assistant Political Agent at Bhamo, by the late General Woodthorpe and Colonel Macgregor in 1884, by Mr. Errol Grey in the following year, and by Prince Henri d'Orleans in 1895. All of these, however, limited their explorations to the valley of the Malihka, the western branch of the Irrawaddy.

History in Burmese times and after.

In Burmese times it is said that seven *Sawbwas* ruled in Hkamti Lōng. They were under the nominal jurisdiction of the Mogaung *Wun*, and gave homage presents to the Burmese King. It seems probable that these seven Chiefs were rather Kachins of the hills than Shans of the Mali plain, and that as far as the Shan population is concerned there has not at any time been more than the one ruler. The only Chief who is known is Lao Khun, who came down to Bhamo in 1893 to do homage, as he had been accustomed to do in Burmese times. He maintained that he was recognized as sole Chief.

Hkamti has shrunk very much from its old size. It was no doubt the northernmost province of the Shan Kingdom founded at Mogaung by Sam Lōng Hpa, the brother of the ruler of Kambawsa, when that empire had reached its greatest extension. With Zingkaling Hkamti and Hsawng Hsup it is all that remains of the Mogaung Kingdom, and of the three *Sawbwa*ships west of the Irrawaddy it is the only one that can claim to be in any degree Shan. The people of Hsawng Hsup and Hkamti on the Chindwin are nearly as Burmanized as the inhabitants of Bhamo or Mo-hnyin.

No history of Hkamti has been obtained, and no doubt in old days it was only an outlying district of Möng Kawng or Möng Yang. When the Burmese overthrew that Shan Kingdom, Hkamti nominally became subordinate, along with the rest of Mogaung, but it does not appear that the present Hkamti valley was ever occupied. Hkamti, however, formerly held the Hu-kawng valley; in fact, most of the former inbabitants of that plain are now in Hkamti, and there the Burmese for a time had *Wuns* and *Nahkans* and other officials. The irruption of the Kachins not only resulted in the expulsion of the Shans from the Hu-kawng valley, but interposed a barrier of Chingpaw settlements between Burmese authority and the Hkamti State, so that the visits paid to the Mogaung *Wun* to bring tribute from Hkamti became more and more irregular.

The country has become more and more hemmed in by Kachins and other wild tribes, and it is probable that its only hope of escape from eventual extinction rests in support from the British Government. Lao Khun has paid homage and tribute, and has been told that he has a right to the protection and consideration of the British Government, but the State is a long way beyond the administrative border.

Account of Khamti given by Prince Henri d'Orleans.

Prince Henri d'Orleans says that Hkamti Lông is known to the Kiu-tzes, the people of the hills between the Irrawaddy and the Salween, as the Kingdom of Moam, a name which does not seem to be known further to the south.

The Prince says:—"We passed through the village Tsaukan and at once found ourselves on the borders of the river. This was the Nam Kiou or Meli Remai of the Kioutzes, the western branch of the Irrawaddy. It was about 160 yards in width and 12 feet deep; water clear and sluggish. We crossed without delay in five or six pirogues, and saw grounds for the arrogance of the natives in the ease with which they could have prevented our passage. A series of streams succeeded at close intervals; the region seemed a veritable cullender for Indo-China. Some we forded, others we passed in dug-outs. Their gliding currents mingled or diverged without visible cause in this flat delta-like country, in marked contrast to the riotous torrents we had so lately left. They cannot come from far, as the chain of the Dzayul mountains running south-west bounds them to the north of the plain of Moam.

"As far as the eye could reach stretched rice-fields, yellow as the plains of Normandy. A splendid territory, fertile in soil, and abundant in water, where tropical and temperate culture flourish side by side, and the inhabitants are protected on three fronts by mountains. That they were fairly opulent was to be assumed from the silver bracelets of the children and the small Indian coins used as buttons.

"We approached the capital, which, save for slightly larger dimensions and a higher stockade, was not distinguishable from other villages. They led us direct to a small pavilion outside, like a music kiosque, clean and well-built. Four columns supported a demi-cone-shaped roof of rice-straw thatch. Round the cornice were panels painted over white ground to represent seated Buddhas with a flame upon their heads, cars drawn by red horses, and Devadas dancing.

"These were like what one had met with in Laos, only rougher. Without the fence that surrounded this building long bannerols fluttered from bamboo poles.

"The outskirts of the town were occupied by fenced rectangular gardens, in which chiefly women were hoeing; the soil looked extremely rich and well-tended. Between them and the village were rows of small bamboo rice-granaries on piles about three feet from the ground. Passing them we came to the *enceinte*, which consisted of a stockade made of wattled bamboos, twelve feet high, supported on the inner face by an embankment. This palisade was armed at one-third and again at two-thirds of its height by projecting sharpened stakes like *chevaux de frises*. It was pierced by narrow entrances closed by a gate, formed in most cases of a single solid baulk of timber.

"Once inside the detached houses did not admit of streets; but in all directions ran narrow plank causeways a foot or so from the earth, necessary in the rains. The roofs were thatched and sloping, with a conical excrescence at either end, and in the centre a small gable, like a bonnet, that allowed light to enter and smoke to escape. At one extremity of the building was an open platform under the eaves, which admitted more light horizontally. Each dwelling ran from eighty to one hundred and thirty feet in length, and was erected on piles, which formed commodious pens underneath for the live-stock. The whole village was arranged on a system of parallels.

"The palace dominated the rest of the village, and was surrounded by small gardens within a paling. Save in point of size, it was very similar to

the other domiciles, but had a second roof with two dragons carved in wood at the corners. We were ushered into a spacious hall beside the terrace. Tall wooden columns twenty-seven feet high ran up to the roof, and the chamber was shut off from the rest of the house by a bamboo partition, on which were hung black Hindu bucklers studded with gold, and some lances. The beams were decorated with figures of tigers and monkeys painted red, and on the lower parts of the pillars were fastened horns of animals draped with strips of calico of bright hues. In rear of this fringe stood the royal throne. It was made of a long chest, on the front panel of which was depicted a cavalcade of gods or warriors, mounted on strange beasts, evidently of Hindu design. On either side of its base twin-serpents reared their heads slightly in advance of a grotesque squatting wooden effigy, in whose hands were a sword and a lance. Behind a trophy of flint and match-locks was arranged.

"Under the palace we observed some men at work forging sword-blades; the fire was in a sunk trench, and for bellows a man seated on a trestle worked two pistons in bamboo tubes pump-wise.

"There was a pagoda in a grove near the village, wherein was placed a row of gilded Buddhas with conical head-dress, and some smaller ones of marble, painted or gilded as in India. Flags bearing Buddhist subjects and Thai inscriptions hung from the ceiling, but we saw nothing unusual, artistic, or finely sculptured as in Laos. Some tablets of black wood served as boards, which were written on with a white substance obtained from the bamboo.

"We inquired of our interlocutors as to their origin. They said the people of Khamti had always dwelt there, under their own name of Thais, like the Laotians. The mountain tribes to the east, west, and north of Khamti were known by the general term of Khanungs. One portion of the plain was called Lakhoum and another, comprising about a dozen villages in the west, Manchi Khamti.

"In the people themselves we recognized the Laotian type, which is not a strongly marked one. They had straight-set rather wide-open eyes with slightly puckered lids, broad nose, arch of eye-brow and frontal bones prominent, thick lips, and olive complexion somewhat deeper than among the folk of Laos. Most of the men were ugly; but the younger females had pleasant faces and sometimes fine eyes. The costume of the men was the *langouti* (*paso*), and a garment passing under the left arm and fastened on the right shoulder. Nearly all carried the short sword across the breast, Kioutze fashion; these had finely tempered blades and a good balance. A rather course thread stuff, with a red or blue pattern on a light ground, is made in Hkamti itself, and calico prints are seen equally with vests of Tibetan *poulou*. The women invariably wear a blue cotton skirt, rather long and fitted to the figure. Their bosoms were not exposed as in Laos, and they no longer bathed openly in the river like their sisters of the south-east. Both sexes smoked pipes, bamboo-root with silver mounts, or a long cigarette made of the leaf of a tree.

"From Hkamti to Bishi, the first village in Assam, was said to be only nine days' march."

From this it appears that, though the Shans of Hkamti have some points of difference from the Tai race as a whole, the general resemblances are very great.

HKAM TING.—A Shan village in the circle of Hsen Wi in the Northern Shan State of North Hsen Wi. It contained fifteen houses in 1894, and the population was fifty persons. The revenue paid was four annas per household. The people were cultivators and traders, and owned ten bullocks and ten buffaloes. The price of paddy was twelve annas the basket.

HKAPPAN.—A village of ten houses in the Sinkan circle, Shwegu subdivision of Bhamo district. The villagers own thirty buffaloes and cultivate *lè*; a few fruit trees are also grown. Both the village and houses are stockaded.

HKAUNG-CHI.—A village on the right bank of the Irrawaddy a few miles above the point where the boundary of the Myitkyina district crosses the river. In 1891 it had eleven houses, and belonged to the Pinlôn *Kayaing*; it was deserted in 1893.

HKAUNG-MYE.—A village standing on high ground on the bank of the Irrawaddy in the Bhamo subdivision and district. It has twelve houses and a well-built *pôngyi kyaung*. There are no buffaloes in the village, which grows a fair supply of pineapples.

HKAUNG-PU.—A Shan-Burmese village with forty-four houses, in the Myitkyina district. The village seems to be liable to periodical floods and was inundated in 1890. The villagers have a small area of irrigated paddy-land, which yields about seven hundred baskets in ordinary years, and the yield from *taungya* is five hundred baskets. Maize is sown along with the hill-rice and produces fairly well. Tobacco is grown for home consumption only. Many of the inhabitants are engaged in the trade up the Nam Mali, which joins the Irrawaddy opposite the village. They exchange salt, plates, looking glasses, cotton, waist-cloths, and the like for rice, sessamum, and small quantities of lead with the Shan Chinese, but the trade is not extensive. About five hundred Chinese traders cross over from Talaw here every year on their way to the Jade Mines. They bring down mostly opium and spirits, but also copper and iron pots, ground-nuts, walnuts, apples, pigs, and a little lead. The villagers have ten buffaloes and six bullocks. The latter are used only for sessamum oil pressing.

HKAW HSOW SAI.—A Chinese village in the Ko Kang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated east of the Salween on the range of hills immediately above Taw Nio bazaar, and in 1892 had eight houses with a population of forty-two. The inhabitants were all cultivators and raised poppy and hill-rice.

HKAWN HKŌK.—A village in the Na Wa, or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 fifteen houses, with a population of seventy-six. The village had only recently been re-established, and had no more than seven buffaloes to cultivate an area of paddy-land much beyond the powers of that number.

HKAWN HKÔK.—A Shan village in the Pa Hka circle of the Northern Shan State of South Hsen Wi. It had twenty-two houses in 1897, with a population of forty men, thirty-five women, thirty boys, and twenty girls. There were sixty-six buffaloes and twenty acres of lowlying paddy-land. The village has a monastery, and grows a little sugarcane and tobacco.

HKÈ NÖ.—A circle in North Hsen Wi, Northern Shan States, lying south of Nam Hkam and east of the Möng Wi valley, in the north-west portion

of the State. The circle lies on an abrupt range of heavily wooded hills. In 1898 it had five Palaung and five Kachin villages, which included altogether two hundred and fifty houses and 1,250 inhabitants. The Palaungs breed ponies, but follow no regular system.

The headman is a Palaung and his village had forty Palaung households, with a population of 200. It stands on a high ridge immediately above the Möng Wi valley on its eastern side.

HKI HSAN.—A Palaung village in the Ko Kang Trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated about eight miles north of Yang Fang, where the steep slope of the Man Law ridge runs down to the valley of the Nam Hpa, and at no great distance from the Salween. The village stands at an altitude of 4,200 feet, and occupies the shoulder of a bare spur. In 1892 it had twenty houses and a population of 123. The main crop grown is opium, but there were fifty or sixty acres of irrigated land laboriously terraced out on the sides of a steep ravine. Barley and Indian-corn are also grown for the manufacture of liquor by a few Chinamen who live in the outskirts of the village.

HKÖ HKEOW HSAN.—A small village in the plain south of Taw Nio in the Trans-Salween circle of Ko Kang, in the Northern Shan State of North Hsen Wi (Thein-ni.) It had twenty-seven inhabitants in 1891, all of whom were Chinese, who owned seven plough animals and cultivate cotton and hill rice, besides large quantities of opium. Indian-corn is also grown in small patches for the production of spirit, which is flavoured with stramonium, a plant regularly grown here in the vegetable gardens. The village is close to the frontier of Küng Ma, a Shan-Chinese State.

HKO HPAT.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated in the low hills north of the main village towards the North Hsen Wi border; the inhabitants cultivate paddy along the banks of a small stream. The village was barely a year old in March 1892, and then numbered fifteen houses, with a population of seventy-three.

HKO HSAI.—A small village in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It is situated close to the village of Kūng Niu and is under the charge of the *Htamông* of that place, and not far from the village of Man Pūng, on the main route south from Möng Yai. It contained in March 1892 four houses with a population of twenty-six. It had then only recently been established. The inhahitants were engaged in lowland rice cultivation.

HKÖ HTANG.—A Chinse village in the hills overhanging the Salween in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni). The inhabitants own ten pack ponies and do a considerable amount of trade during the cold season in opium, which they grow in large quantities on the surrounding hill slopes. There were one hundred inhabitants in all in 1892, and they cultivated at least four acres of poppy for each person. The opium sells at the village at harvest time for six rupees the viss, and is carried mostly into China. Indian-corn in considerable quantities, for the manufacture of liquor, and a small amount of hill-rice for food constitute the remaining crops.

HKO LÔM.—A village in the north-west of the Southern Shan State of Kēngtūng.

It is a stage on one of the roads from Möng Hkak to Möng Ping. The people are known as En (a Wa tribe), and are spirit worshippers. They work irrigated rice-fields in the flat bottoms between the hills and the usual hill clearings. The village has forty-two houses.

HKÖ LŌNG.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated on the first slope up to the hills which bound the Nam Mao (Shweli) river plain on the south and had thirty-nine houses in February 1892, with a population of 152. The main industry of the place is rice cultivation in the plain, but some sugar-cane and pineapples are also grown. The village is about three miles from Nam Hkam town.

HKŌNG HSIT OW HKAW.—A Chinese village of thirty houses in the Ko Kang Trans-Salween circle of the Northern Shan State of North Hsen Wi (Thein-ni). It is situated at an altitude of 5,000 feet in the hill range north-west of the Taw Nio bazaar, and contained in 1892 a population of one hundred and nine, mostly settlers from Yünnan. They cultivated several hundred acres of poppy, besides hill rice and Indian-corn, and during the coid months carry on a considerable caravan trade in the direction of Yūng Chang and Küng Ma. Opium sells at an average price of nine rupees the viss.

HKÖ NĪM.—A village in the Man Pēn circle of the Northern Shan State of South Hsen Wi. It stands close to the Lashio border, and had seven houses in March 1892, with forty-two inhabitants. They cultivated irrigated rice-land.

HKÖ NĪM.—A village in the Möng Pat township of South Hsen Wi, Northern Shan States, which contained in 1897 twenty-three houses, with a population of one hundred and four adults and thirty-four children. Rs. 50 revenue was paid in that year. The inhabitants, who are Shans, cultivate lowlying fields and own sixty buffaloes.

HKÔN-SIN.—A village of thirty-three houses on the right bank of the Taping *chaung* in the Bhamo subdivision and district. The villagers cultivate paddy and work also as fishermen. Hkôn-sin is under water in the floods.

HKO PYEN.—A Kachin (Lahtawng) and Chinese village in the North Hsen Wi Northern Shan State, Möng Si sub-State, Hko Pyen circle: it contained twenty-eight houses in 1894, with a population of one hundred persons. The revenue paid was two rupees per household; the people were paddy, maize, and opium cultivators, and owned eighteen bullocks, twenty-two buffaloes, one hundred pigs, and seven ponies. The price of paddy was eight annas a basket.

HKUM MU.—Called by the Shans Mai Sūng, a small village of three houses in the Kokang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated at a height of 5,500 feet, a mile above the spur on which is situated A-kwai-tsai, the village which controls the Sing Hsang ferry. Hkum Mu in 1892 had a population of twenty-one, thirteen of whom belonged to one household—three sons and eight daughters. They cultivate hill-rice, maize, and opium.

HKŪM PAWNG.—A Palaung village of fifteen houses in Tawng Peng State, Northern Shan States. The population in 1897 was fifteen males, eighteen females, and fifteen children, who cultivate tea and a little hill paddy, and owned five ponies. It is situated about four miles from Kun Hawt North.

HKŪM SŌNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated in the low hills to the north-east of the *Heng's* village, and contained in March 1892 twenty houses with a population of 114. Lowland rice cultivation is the general occupation of the inhabitants, and a small quantity of cotton is also grown.

HKUN KAW.—A village in the Kodaung subdivision of the Northern Shan State of Hsi Paw; it is bounded on the north by Taw Bè, on the east by Ta Hkam, on the south by Kyawk Mè, and on the west by Pūng Lōng and Kyawk Me.

HKUN KENG.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, lies to the north of the Nam Mao (Shweli), which otherwise is the general boundary line between the British Shan States and those belonging to China. It is situated in the angle formed by the Nam Mak (or Nam Hkam) and the Nam Mao (the Shweli), and is close to the the boundary with the Shan State of Möng Mīt. There were twenty-seven houses in the village in February 1892, with 127 inhabitants, all of whom were Shan-Chinese. There were four bullock traders in the village; all the other villagers were cultivators, working the fertile paddy-fields along the banks of the Nam Mao. The country is under flood during the rains and occasionally, as in 1891, the floods are so high and so prolonged as to drown the paddy. A couple of boats are kept to ferry people across the river. Hkun Keng has a monastery with seven robed inmates.

HKUN MAWNG.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated in the hills west of the Salween, about twenty-five miles south of Man Pīng, the capital of the State. There were eleven houses in April 1892, with a population of 68, entirely Shan. Hill rice was the chief crop, but some irrigated land was also worked. The village is in the Ho Nga circle, and stands at a height of 3,200 feet.

HKUN TŌN.—A village in the *Kawn Taü*, or South Riding of the Northern Shan State of Mang Lön West, near the mouth of the Nam Hsā and close to the Salween. Near it is the ferry of Ta Mawn, where a single small dug-out is kept and worked by villagers on the eastern side of the river. The village is in charge of a *Kin Möng*, who has one other village under him. In April 1892 there were twelve houses with a population of 72, all Shans. They had a very little irrigated land, but got their chief crop of rice from the hill slopes. A quantity of betel vine is grown in sheltered places near the village.

HLA-DAW.—An old township now included in the Shein-maga township of the Shwebo subdivision and district. It had an area of 312 square miles, and was bounded on the east by the Shein-maga township; on the west by the river Mu; on the north by the southern boundary of the Shwebo township; and on the south by a line drawn from Tandaw-seik, a deserted village, to the village of Ya-wun.

The township contained three revenue circles—Hla-daw, Yôntha, and Ku-hna-ywa. The following table shows the revenue and population of each circle in 1891 :—

	Thathameda.	State land.	Water-tax.	Fruit tree-tax.	Gardens	Fisheries.	Population.	Salt.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.
Hla-daw ...	26,680 0 0	145 6 6	971 11 6	......	......	400 0 0	9,953	......
Yôntha ...	18,090 0 0	200 13 1	286 7 3	......	......	......	8,093	4,979 6 8
Ku-hna-ywa ...	6,067 0 0	46 7 10	188 11 0	......	......	300 0 0	1,995	......
Total ...	50,837 0 0	392 11 5	1.446 13 9	......	......	700 0 0	20,041	4,979 6 8

HLA-DAW PINZIN.—An irrigation tank in the Shein-maga township of Shwebo district, fifteen miles from Shwebo town. It is three miles long and 3,710 feet broad, with a surface of one and three-quarter square miles, and irrigates an area of 458 *pè*, which produce Rs. 690 revenue.

HLAIK WIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 13 miles from Ye-u, with a population of 117. Paddy cultivation is the chief industry and the *thathameda* revenue in 1896-97 amounted to Rs. 250.

HLAING-BAUK.—A village in the Shwe-pyi-Nga-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district. It had a population of 213 at the census of 1891; it is situated eleven miles north of headquarters.

HLAING-DET.—A village in Thazi township, Southern subdivision of Meiktila district, with two hundred and fifty-seven houses and a population of 785.

Legendary history.

It was built by King Saw Num Hnit in 507 B. E. (1145 A. D.) as an outpost against the Shans. The legend connected with the village is that the Shans rose in that year, and King Saw Num Hnit sent his son, the Crown Prince Num Ye Shwe Sit, to suppress the rebellion. The Shans were defeated and their *Sawbwas* and *Myozas* compelled to take an oath of allegiance. On the return of the Prince from the Shan States, he camped with his army on Nat-htaik hill and decided to build an outpost there. He sent his officers out to select a suitable spot and they chose one where they had seen a *thaing* (a tuskless elephant). A town was built here and called "Thaing-tet," since corrupted into Hlaingdet. The etymology is hardly above suspicion.

HLAING-GYUN.—A village in the U-daung circle, Madaya township and subdivision of Mandalay district, east of the Irrawaddy. It has one hundred and three houses, and its population amounted in 1897 to 412 approximately.

HLAING-THA.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 4,015 and the *thathameda* Rs. 4,473. No land revenue was collected in the circle.

HLAW-GA.—A revenue circle and village with 1,250 inhabitants in the south of the Mintaing-bin township, Lower Chindwin district. The *thathameda* for 1896-97 amounted to Rs. 2,280.

HLAW-GA.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 33, according to the census of 1891, and a revenue of Rs. 120, in 1897.

HLÈ-BWÈ.—A village in Meiktila township, Southern subdivision of Meiktila district. It is said that the village was famous for its pottery as early as 200 B.E. (838 A. D.); now, however, a very little only is turned out.

HLE-DEIN.—A village in the Myittū revenue circle, Amarapura township and subdivision of Mandalay district, seven miels south-south-east of the headquarters. It had a population of 95 at the census of 1891, and paid Rs. 210 *thathameda* tax.

HLÈ-GÔK.—A village in the Hle-gôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 651, according to the census of 1891. The *thathameda* amounted to Rs. 1,520 for 1897-98.

HLÈ-GÔK.—A village in the Kyi-gan circle, Myaing township, Pakôkku subdivision and district, with a population of 172, according to the census of 1891. The *thathameda* amounted to Rs. 510 for 1897-98.

HLE-GU.—A revenue circle on the left bank of the Chindwin river in the Mônywa township of Lower Chindwin district. It includes the villages of Hle-gu, Kôn-gwe-gyi, Ywa-thit, and Zalôk.

HLE-GU.—A village in the circle of the same name, forming part of the town of Mônywa, the headquarters of the Lower Chindwin district. The revenue of the circle in 1896-97 was Rs. 8,607, chiefly from *thathameda*.

HLÈ-GYAUNG-BAUK.—A village in the Nga-kyan circle, Pakôkku township, subdivision, and district, with a population of 88, according to the census of 1891. The *thathameda* amounted to Rs. 230 for 1897-98.

HLÈ-GYI-DAUNG.—A village in the Chaungzôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of 67, according to the census of 1891, and a revenue of Rs. 190, included in that of Chaungzôn-gyi.

HLE-SA-TUN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 520, and the *thathameda* Rs. 455. No land revenue was collected in the circle.

HLÈ-THWIN.—A village in the Ye-u township and subdivision of Shwebo district, eight miles from Ye-u town. The population numbers 96, and there are 22·96 acres under cultivation. Paddy and til seed are the chief crops. In 1896-97 the *thathameda* revenue paid amounted to Rs. 204. The village is under the *thugyi* of Madaing-bin.

HLI-GU-MA.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 2,630, and the *thathameda* amounted to Rs. 3,263. No land revenue was collected in the circle.

HLOMWEL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had sixty houses: Lyen Lung was the resident Chief. It lies on the side of a hill south-west of the Manipur river, and is reached *viâ* Shunkla and Reshen. The village is subordinate and pays tribute to Falam. It is intersected by hedges and fences. There is good camping-ground with plenty of water to the north-west of the village.

HLUT-TAIK.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, fifty-seven miles from Ye-u, is the

headquarters of the Indauktha *Myothugyi*. The population in 1891 was 247, for the most part paddy cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 80.

HMAIK-PIN-GÔN.—A village in the Myo-gintha circle, Pakôkku township, subdivision, and district, with a population of 404, according to the census of 1891. The revenue is included in that of Myo-gintha.

HMANBIN.—A revenue circle in the Kindat township and subdivision, of Upper Chindwin district, including eighteen villages, with an approximate area of twenty-eight square miles. The population in 1891 was 1,469, and the revenue amounted to Rs. 5,539.

HMANBIN.—A village in the Kyauk-thanbat revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, 17 miles north-north east of headquarters. It had a population of 90 at the census of 1891 and paid Rs. 170 *thathameda*.

HMANDAN.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. It had a population of 770 at the census of 1891, and paid Rs. 980 *thathameda*.

HMANGIN.—A village two miles south of Pintaw, in the Sinbo circle of Myitkyina district. The villagers work *ye-gya* only, with cattle borrowed from the Kachins. There is a large *pôngyi kyaung*, with custard-apple and other fruit trees growing in the precincts. The village gets its water-supply from the Namhkat *chaung*.

HMANTHA-GYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles from headquarters. Paddy-cultivation is the chief industry: the *thathameda* revenue paid in 1896-97 amounted to Rs. 90.

HMANTHA-NGÈ.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles from Ye-u town. Paddy-cultivation is the only industry: Rs. 420 *thathameda* revenue were paid in 1896-97.

HMAN-YIN.—A village in the Taungzôn circle, Myaing township, Pakôkku subdivision and district, with a population of 249, according to the census of 1891, and a revenue of Rs. 560, included in that of Taungzôn.

HMAT-TAW-MU.—A village in the Twin-ngè revenue circle of Ruby Mines district, about one and-a-half miles south of Panbin. The population is Burmese and numbers 78.

HMÔK-SHE.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Nyaung-lebin.

HMONKAWN or HONGKWA-RUM.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had fifteen houses: Dalyenkwel was its resident Chief. The village is subordinate to Vannul and pays tribute to Falam.

HMUNLI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had one hundred and fifty houses: Shirka was the resident Chief. It lies four miles north of and is reached *viâ* the suspension bridge over the Manipur. Hmunli is a Shunkla village tributary to Falam. Very little water is obtainable and that only from holes.

HMUNPI.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had fifty houses: Tansow was its resident Chief. It lies on the western slope of the hills east of the Klawon stream, one and-a-

half miles south of Sekurr, and can be reached from Falam *via* Shunkla and Sekurr, thirteen and-a-half miles. The village is subordinate to Vannul and pays tribute to Falam. It is strongly fenced. There is no good camping ground, but water is procurable.

HMYAING.—A revenue circle and village with 258 inhabitants in the Kani township of Lower Chindwin district, situated on the right bank of the Chindwin river above Kani. Paddy is the only crop grown. The revenue in 1896-97 amounted to Rs. 540, from *thathameda*.

HNAN-GYE.—A village and revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. There are two villages in the circle, which is situated seventeen miles north-east of headquarters. It had a population of 445 at the census of 1891, and paid Rs. 880 *thathameda* and Rs. 1,288 land revenue.

HNAN-THA-CHAING.—A village in the Ye-u township and subdivision of Shwebo district, thirteen miles from Ye-u. There are ninety-five inhabitants and the amount of cultivated land is sixty-two acres, mostly under paddy. The *thathameda* revenue paid in 1896-97 amounted to Rs. 190.

HNAN-YWA.—A revenue circle in Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 610, and the *thathameda* amounted to Rs. 666. No land revenue was collected in the circle.

HNANZA-GYIN.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of 181, according to the census of 1891. The *thathameda* amounted to Rs. 220 for 1897-98.

HNANZI-GAN.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of 142, according to the census of 1891. The *thathameda* amounted to Rs. 390 for 1897-98.

HNARTORR.—A village of Chins of the Tashôn tribe in the Central Chin Hills, with seventeen houses. It lies about ten miles east of Falam, and is reached *via* Hmunli. The resident Chief of the village is Arrko. Hnartorr is a Kweshin village and pays tribute to Falam. There is abundant water-supply in a stream near the village.

HNAUNGBA.—A village in the Hnaungba circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 115, according to the census of 1891. The *thathameda* amounted to Rs. 280 for 1897-98.

HNAW.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 249, according to the census of 1891. The *thathameda* amounted to Rs. 650 for 1897-98.

HNAWBIN.—A village in the Mo-hnyin circle, Myaing township, Pakôkku subdivision and district, with a population of 255, according to the census of 1891, and a revenue of Rs. 590, included in that of Mo-hnyin.

HNAWBIN-GYI.—A revenue circle and village in the Budalin township of Lower Chindwin district, with 165 inhabitants. It is situated in the north of the township.

Paddy is the principal food-grain. The revenue in 1896-97 was Rs. 230, from *thathameda*.

HNAWGAN.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision and district, with a population of 126, according to the census of 1891. The *thathameda* amounted to Rs. 220 for 1897-98.

HNAWGÔN.—A village in the Kun-ywa circle, Pakôkku township, subdivision, and district, with a population of 219, according to the census of 1891. The *thathameda* amounted to Rs. 450 for 1897-98.

HNAW-GYIN.—A village in the Paung-gwè circle, Pakôkku township subdivision and district, with a population of 86, according to the census of 1891, and a revenue of Rs. 110, included in that of Paung-gwè.

HNAW-THAUNG.—A village in the Chindaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 440, according to the census of 1891. The *thathameda* amounted to Rs. 890 for 1897-98.

HNAW-YO.—A revenue circle with 319 inhabitants in the Mintaing-bin township of Lower Chindwin district. It includes the villages of Thabutkôn, Magyi-gôn, and Hnaw-yo. The *thathameda* amounted to Rs. 410, and the State land revenue to Rs. 12 in 1896-97.

HNÈ-ZU.—A village in the revenue circle of A-she-letthama, in the Amarapura township and subdivision of Mandalay district, is situated two miles south-south-west of headquarters. It had a population of 95 at the census of 1891 and paid Rs. 70 *thathameda* tax.

HNGET-CHAUNG.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 155, according to the census of 1891. The *thathameda* amounted to Rs. 450 for 1897-98.

The village produces the best *pyaungbet* in the township. It has a rest-house.

HNGET-KYA.—A village in the Ye-u township and subdivision, of Shwebo district, 15 miles from Ye-u. The population numbers 128, and 890 acres of land are cultivated, entirely with rice. The *thathameda* revenue in 1896-97 amounted to Rs. 420.

HNGET-KYI-THAIK.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, on the river Myit-ngè. Hnget-kyi-thaik is the only village in the circle, and lies thirteen miles south-west of Pyintha: it has a population of 50, according to the census of 1891. The *thathameda* paid in 1896 amounted to Rs. 150. The villagers are bamboo-and wood-cutters.

HNGET-SA.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, west of Shwe-gôn-daing. The village has thirty houses, and its population amounted in 1897 to 150 approximately. The villagers are cultivators.

HNGET-THAIK.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of 74, according to the census of 1891, and a revenue of Rs. 130, included in that of Chaung-zôn-gyi.

HNIN-GYI.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including three villages. The revenue paid in 1897 amounted to Rs. 730.

HNI-YWA.—A village in the Hni-ywa circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 157, and a revenue of Rs. 340 in 1897.

HNÔK-KYO.—An island above Sinbo on the Irrawaddy in the Myitkyina district, on which are situated the following villages:—

		Houses.
(1)	Kyaungsu	19
(2)	Baingbin	44
(3)	Kinpa	44
(4)	Tagundaing	4
(5)	Pein-ni-gôn	25

Kyaungsu is the northernmost of the four villages on the west bank of the island.

Hnôk-kyo was settled two generations ago by Shans of the Kuncho race, who lived formerly up the Namkwi, behind Myitkyina. All the villages were destroyed in Haw Saing's rebellion in 1245 (1883A.D). Kyaungsu was restored in the year following.

Cultivation on the island.

All the villages work *lepôk* on the west bank of the Irrawaddy, raising 1,400 or 1,500 baskets yearly, one basket giving a yield of 40 or 50. They also work *taungya*, yielding 500 or 600 baskets yearly. They grow tobacco on the river-bank, and get about 4,000 viss, which they sell at from Rs. 15 to Rs. 30 the hundred viss. It is sown on the slopes after the river has fallen. No attempt is made to harrow or disturb the soil; the seed is simply sown broadcast in *Thadin-gyut* (October) after the jungle and grasses have been cleared, and the young plants come up in a fortnight. When they are about a span high, in *Pyatho* and *Tabo-dwè* (January), they are transferred to ploughed land on the island and bedded out at a distance of about one cubit from each other. The leaves can be plucked in *Tabaung* and *Tagu* (March) and the plucking continues till the rising of the floods, when the plants are of course swept away.

Some vegetables are grown, but there is no regular market. Sweet limes and oranges are plentiful, and a few custard-apples are also raised. There are few cattle now in the villages. Haw Saing took away over two hundred when he raided the island.

There are three *kyaungs* and two old pagodas in Baingbin.

The floods in 1890 completely inundated Baingbin village and rose to the floors of the houses in Kyaungsu. The normal floods are some three or four cubits below this.

The villages were formerly protected by the Nanya Kachins, about eight days' march to the south-west.

HNYIN-SHAUK.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 186, according to the census of 1894, and a revenue of Rs. 270.

HO HKAM.—A small village in the Central Riding of the Northern Shan State of Mang Lön West. It stands at a height of four thousand feet, on the ridge south of Man Pēng, which forms the watershed between the Nam Mang and the Nam Hsa. In April 1892 there were four houses, with thirty inhabitants, all of whom were Shan. They cultivate a few irrigated fields, several miles from their village, but their chief crop is hill rice. The village is in the *Hsang Hkè Hpōng*, and renders personal service instead of paying tribute.

HO HKO.—A circle in the Northern Shan State of Hsipaw, in the Eastern subdivision, which included thirty villagers in 1898 and had a population of 927. It is in charge of a *nè-baing*, and is bounded on the north by Möng Hko, on the south by Man Li, on the west by Nam Lan, and on the east by Möng Tung sub-state.

In the same year it paid Rs. 1,946-8-0 net revenue, and supplied about one thousand two hundred and twelve baskets of paddy. It had also one thousand one hundred and ninety-three revenue-paying *thanatpet* trees, for which Rs. 134-4-0 were rendered. It also pays Rs. 6 a month for selling beef under a license.

The population is engaged in paddy cultivation, both lowland and upland, and sessamum is grown in the north portion of the circle. Some Shan paper is also turned out.

A branch of the *Sawbwa's* cart-road from Nam Lan ends here.

There are some Taungthus resident at Wawk Kap, a village in the circle, who work *taungya*.

HO HKO.—Also called Hpa Hat, a village in the Nga Kyang circle of the Northern Shan State of North Hsen Wi. It stands close to the banks of the Nam Paw, opposite to the village of Möng Yu, from which it is about a quarter of a mile distant. The river here forms the boundary between the Möng Yu and Nga Kyaug circles. There were twelve houses in the village in February 1892, with a population of eighty-one, all Palaungs of the Humai branch. They cultivated both irrigated and hill-rice, besides sugarcane and cotton. A little cattle and pony breeding was also carried on, but most of the cattle were carried off by disease in 1890. There was a *pôngyi kyaung* in the village.

HO HKO.—A village in the Möng Hēng circle of the Northern Shan State of South Hsen Wi. It is situated on a high bank over the Nam Ha, at the foot of the Loi Sang peak, on the road to Man Pēng, the capital of Na Law. There were in 1897 eighteen houses, with a population of 127. The place was much reduced in size by the disturbances of 1888-89. There was a *pôngyi kyaung* on a detached hillock, with eleven robed inmates. The villagers were all engaged in cultivation; paddy in the lowlands along the Nam Ha, and sugarcane and tobacco on the slopes. The headman has charge also of the villages of Nang Ngè, Hpa Keng north and south, Pang Hkēn, Kōng Yawng, Nā Sōng, and Loi Mōp, with a total population of four hundred and ninety-one, paying a revenue of Rs. 200.

HO HPAI.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It is situated on the verge of the paddy plain, almost due west of the capital, and contained in March 1892 eight houses with a population of thirty-two. The village had only been re-established for about two years. It was utterly destroyed by men from Hsi Paw (Thibaw) under the Kodaung *Amat* in August 1887. The people are all engaged in wet bottom rice cultivation.

HO HSA.—A Chinese village of six houses in the Mang Ka circle of the Northern Shan State of Hsen Wi. It lies in the deep gash between the mountain peaks Loi Pūk Hsan and Hseow Hsü Hsan. The inhabitants cultivate opium and hill rice, and do a little carrying trade to the Chinese-Shan States. The headman of Mang Ka, a Chinaman, took up his residence

here in the latter part of 1891 and the beginning of 1892, from fear of his subjects, who are for the most part Kachins and were then very turbulent and threatening. The village of Loi Sè is properly the main village of the circle.

HO HSAI.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated in the middle of the paddy plain, to the North of the *Myoza's* town and not far from the Nam Mao (Shweli) river. It adjoins the large village of Man Hawng, and itself contained in February 1892 fifty-nine houses, with two hundred and twenty-nine inhabitants. The bulk of them were occupied in rice cultivation, but there were sixteen resident traders, with a large number of pack-bullocks.

HO HSAI.—A Palaung village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi. It contained in March 1892 six houses, with a population of 64. The inhabitants are Palaungs of the Man Tōng branch, and have been long settled in South Hsen Wi. The headman has under his charge the villages of Kawng Hai and Na Wa, and pays five hundred baskets of paddy yearly in place of tribute.

HO HTĀ.—A Shan village in the Northern Shan State of North Hsen Wi, in the Hsen Wi circle; it contained twenty-five houses in 1894, with a population of one hundred and five persons. The revenue paid was four annas a household, and the occupation of the people was paddy cultivation and trading. They owned twenty-five bullocks, twenty-five buffaloes, and one pony. The price of paddy was twelve annas the basket.

HOI LÖK.—A Kachin (Lahtawng) village in North Hsen Wi, Northern Shan States, in Na Ti district; it contained twenty houses in 1894, with a population of forty-seven persons. The revenue paid was one rupee per household, and the people were paddy cultivators and traders and owned ten bullocks, five buffaloes, and nine pigs. The price of paddy was eight annas the basket.

HO KANG.—A Kachin village in North Hsen Wi, Northern Shan States, in the Ho Wa circle of Möng Si; it contained twelve houses in 1894, with a population of seventy-five persons. The revenue paid was three rupees per household, and the people were paddy, maize, and tobacco cultivators, and owned twenty bullocks, five buffaloes, and one hundred pigs. The price of paddy was eight annas the basket.

HO KANG (South village).—A Shan village in North Hsen Wi, Northern Shan States, in Möng Si sub-State, which contained eighteen houses in 1894, with a population of sixty-five persons. The revenue paid was two rupees per household and the people were paddy cultivators and pot-makers, and owned fifteen bullocks and eight buffaloes. The price of paddy was eight annas the basket.

The northern village had in 1894 seven houses only, with thirty inhabitants.

HOKAT.—A village of fifty-one houses, of which ten are Kachin and the rest Shan-Burmese, in the Myitkyina district. The Kachins are Lepais from the Pumwai hill. The old Shan village of Hokat was destroyed long ago by Kachins, and the place remained deserted for ten years. In 1877 *Kyaungtaga* U Gan re-established the village by calling men in from Karun and Pet Ka, a place one *daing* to the north and now quite deserted.

There is a Military Police post at Hokat, and a good teak monastery to the north of the village, with two serviceable sheds capable of accommodating forty men.

The cultivation is of all three kinds—irrigated, *taungya*, and *lèpôk*. The yield from the *ye-gya* fields is about fifteen hundred baskets a year. It is only carried on at Hkaungpi-sahkan, or Taunggadôn-sahkan, about five or six miles north-west of the village. The fields are irrigated from a rain-water tank. The annual yield from *lèpôk* is six hundred baskets. *Taungya* and maize cultivation is carried on by the resident Kachins, but in 1890 the high floods destroyed all their crops. There are sixty buffaloes in the village, which has no fruit trees.

The Military Police post was occupied in 1891 by a detachment of the Mogaung Levy, usually one hundred strong. The fort is strongly stockaded and situated on rising ground on the right bank of the Irrawaddy. The ground round the post is cleared of jungle, and forms an excellent camping-ground for troops on the river-bank. Hokat had the reputation of being the healthiest post of all these occupied by the Levy.

From Hokat there is a road to Mogaung *via* Yinbat and Tapaw, twenty-seven miles. This forest path is, however, only good in the dry weather. The distance is usually divided into three marches, but can easily be accomplished in two.

HOKAT.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated in the mass of hills, which here rise to a height of 3,400 feet, west of the Salween. There were ten houses with seventy-two inhabitants in April 1892, all of them Shans. They cultivated for the most part hill-rice, with a few stretches of irrigated land along the banks of a small stream. The village is in the Ho Nga township.

HO KE or AU KE.—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 11′ north latitude and 97° 41′ east longitude. In 1892 it contained twelve houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and engage in poppy cultivation.

HOK LAP.—A considerable tract on the right bank of the Salween, in about 21° north latitude, belonging to Maw Hpa (*q. v.*), a sub-State of the Northern Shan State of Mang Lön. Formerly it belonged to Möng Nawng, but it changed hands several times and eventually was declared to be Maw Hpa territory in 1893. Not a great deal is known about the six circles Mai Si Li, Pang Hsi Li, Man Ping, Man Sin, Pang Hwe, and Mak Heng. In 1893 they were stated to have only eighteen villages among them, and these only of small size, but there are certainly more. Water is, however, very scarce and many sites have of late years been abandoned on this account. There is therefore not much wet cultivation, and cotton and hill-rice are the main crops. The population seems to be chiefly Shan, with a few Yang Lam. The Hka ferry in this State, leading to the Pēt Kang district of Kēngtūng, has only one boat and is little used, but the approaches are easy.

HO KÜT (Burmese, NGŌK-TEIK).—A circle in the Northern Shan State of Hsi Paw, which included forty-eight villages in 1898, and had a population of 2,370. It is in charge of a *nè-baing*, and is bounded on the

north by Hsi Hku; on the north-east by Pyawng Kawng; on the east by Kywai Kung, Hai Kwi, and Man Htam; on the south by Nawng Lōng circle of Lawk Sawk State; on the south-west by Hsum Hsai sub-State; and on the west by Hsi Hku.

In the same year it paid Rs. 4,796-8-0 net revenue. It had also 5,241 revenue-paying *thanatpet* trees, for which Rs. 590-10-0 were rendered. The inhabitants are almost entirely engaged in *taungya* cultivation. The Mandalay-Kunlōng railway passes through the circle, and a station has been built at Ho Küt; it is therefore likely to become of increased importance.

The Ngôk-teik bridge.

The Ho Küt circle is noted for the so-called "natural bridge." It is somewhat difficult to account for the application of the term. The Nam Hpa Sè simply disappears into the ground, as the Mole does in England, and as many other streams do in the Shan States, especially in limestone formations, but there is no special feature about the ridge through which the water tunnels its way to justify the term "natural bridge." Similar temporary disappearances of streams are very frequent in the Hsi Paw State. The Nam Hka plunges underground between the Nam Lan circle of Hsi Paw and the Nawng Lōng circle of Lawk Sawk, and again a little farther down near Na Hai. Quite a number of streams indulge in similar vagaries near Nawng Hkio, and a rivulet vanishes for a quarter of a mile at Nawng Aw, east of Hsi Paw. Indeed, this anastomosis is quite a common feature in all parts of the Shan States.

HO LAN.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is situated to the west of Loi Ngün, the *Myoza's* village, and had in March 1892 fourteen houses with ninety-four inhabitants. There was a good deal of cultivation, both upland and lowland and some quantity of cotton was grown.

HO LAWNG.—A Kachin village in the Nga Kyang circle of the Northern Shan State of North Hsen Wi, situated in the hilly country south of Saw Pōng. There were ten houses in the village in February 1892, with a population of sixty-three, all Kachins of the Lahtawng clan. They cultivated hill-rice, poppy, and tobacco. The village stands at an altitude of nearly 4,000 feet.

HO LAWNG.—A village on the shoulder of Loi Ling, at a height of nearly 7,000 feet, in the Ho Ya circle of the South Hsen Wi Northern Shan State. The village is divided into two groups, some distance apart, one consisting of two Palaung houses, with a population of twenty-nine, two families residing in each house, and the other of five houses of Mu-hsö (or Mēn as they are locally called), who are probably the Lô-êrh of the Chinese. They number twenty-four altogether and settled here about twelve years ago, when they came over from the Kēngtūng trans-Salween State. The Palaungs belong to the Man Tōng branch, and both they and the Mu-hsö cultivate a good deal of hill-rice. The Mu-hsö have also several large poppy-fields and are diligent sportsmen, using cross-bows with arrows, iron-tipped and poisoned with aconite, for the larger game. The Palaungs have five plough-buffaloes, but the Mu-hsö do all their cultivation by hand. They have, however, a large number of pigs, and also breed dogs for the pot. Their women do not wear the characteristic head-dress used by their tribespeople beyond the Salween.

HO LĒNG.—A village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi. It is situated in the south-west of the circle, and in March 1892 contained fifteen houses, with a population of 53, all Shan. The villagers have a considerable area of irrigated land under rice cultivation.

HOMA.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 57′ north latitude and 97° 23′ east longitude. In 1892 it contained thirteen houses, with a population of 65. The headman of the village has three others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own twenty bullocks and ten buffaloes. Seven hundred baskets of paddy are grown yearly in the village. Water is scarce.

HOMALIN.—A township of the Lega-yaing subdivision of Upper Chindwin district, is bounded on the north by the Zingkaling Hkamti State, on the east and south by the Uyu township, and on the west by the Chin country adjoining Assam, beyond the administrative limit. Its approximate area is 2,576 square miles, and it bestrides the Chindwin river. In the north a portion of the Hkamti State projects across the township and cuts off Kaung Hein from the remaining circles.

Boundaries.

Industries.

Jade was formerly obtained in the Nantaleik *chaung* above Naungmo, but has not been worked for a long time. No other kind of mineral is found in the township.

Kawya, Maung-kan, and Tazôn are the chief centres of the tea cultivation, and a brisk trade in tea seeds is carried on with Manipur and Assam at present. There is, however, some danger of the trade not expanding as it might be expected to do, as the Shans employed in the industry are not interested in maintaining any particular standard of excellence, and the market is consequently flooded with inferior qualities, which must in time discourage buyers in Assam and Manipur. The total quantity of boiled tea leaves produced in 1897 was reported to be 252,268lbs.

Pagodas.

There is a pagoda of some celebrity about a mile from Homalin village. It is called the Su-taung-byi, and is believed to have the power of granting any prayer that may be addressed to it. It is said to be one of the 84,000 pagodas built by King Thiri-dhammathawka.

The Paungdaw-u pagoda at Kaungkan is said to have been built on the spot where the barge of the King of Paukkan (Pagan) grounded, when he made a progress through the Chindwin country. There are other pagodas of this name at various places; those at Alôn and Kindat are notable. The Kaungkan pagoda festival is held every year in *Tabaung* (March).

HOMALIN.—The headquarters of the township of that name and of the Lega-yaing subdivision, Upper Chindwin district.

HO MAW.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had eight Palaung, two Shan, and three Kachin (Lahtawng) villages, with sixty houses and a population of four hundred, who pay seventy-five rupees revenue. It is situated eight miles south of Nam Hkam, and consists of thickly wooded hills with a few patches of paddy plain.

HO MAW.—A village in the circle of the same name, containing twenty-eight houses and a population of about one hundred and ten persons situated

on a high ridge running south from the Shweli. The inhabitants depend solely on highland cultivation.

HO MAW.—A Palaung village in the range south of the Nam Hkam circle, the residence of the *Kang* in charge of the circle of the same name, in the Northern Shan State of North Hsen Wi. The village is isolated, and stands on a ridge which forms its main street. It had in February 1892 eleven houses, with ninety-five inhabitants, all Palaungs of the Humai branch. They have been long settled here, and, according to Palaung custom, there are two families in nearly every house. They cultivate hill rice, cotton, and tobacco, besides a large quantity of vegetables. A little unsystematic pony-breeding is also carried on.

HO MAW.—A Palaung village in North Hsen Wi, Northern Shan States in Na Ti circle; it contained thirty-five houses in 1894, with a population of one hundred and fifty persons. The revenue paid was one rupee per household, and the people were paddy cultivators and traders and owned twenty bullocks, fifteen buffaloes, and fifteen ponies; the price of paddy was eight annas a basket.

HO MOI.—A Kachin and Chinese village in North Hsen Wi, Northern Shan States, in Möng Si sub-State; it contained twenty houses in 1894, with a population of sixty persons. The revenue paid was two rupees per household, and the people were paddy cultivators and traders and owned twenty-five bullocks, fifteen buffaloes, two ponies, and thirty-four pigs; the price of paddy was eight annas a basket.

HO NĀ.—A village of six houses, the headquarters of the Ho Na sub-circle of Möng Heng, in South Hsen Wi, Northern Shan State. The Ho Na circle included in 1897 four villages—

(1) Hwè Heng, with ten houses of cultivators,
(2) Nawng Tao, with eight houses of cultivators,
(3) Man Mau, with thirteen houses, a new village, and
(4) Ho Na—

a total of thirty-seven houses, with a population of fifty-eight men, sixty-nine women, thirty-seven boys, and thirty-five girls. They owned one hundred and six buffaloes, one hundred and fourteen cows, and three bullocks, and worked twenty-nine acres of lowlying fields, and seventy-one acres of hill paddy-land.

HO NĀ.—A Shan village in the Northern Shan State of North Hsen Wi, in the circle of Hsen Wi; it contained thirteen houses in 1894, with a population of fifty persons. The revenue paid was four annas per household. The people are paddy cultivators and traders and own five buffaloes, but no bullocks. The price of paddy was twelve annas the basket.

HO NĀ.—A Palaung village in North Hsen Wi, Northern Shan States, in the Kyeng Hung circle of Möng Si; it contained eighteen houses in 1894, with a population of sixty persons. The revenue paid was two rupees eight annas per household; the people were paddy cultivators, and owned thirty bullocks and five buffaloes; the price of paddy was six annas the basket.

HO NĀ.—A village in the South Riding of the Northern Shan State of Mang Lön West, in the Nam Un township. It stands not far from Nam

Un, on the range overhanging the Salween, and had eight houses with fifty-three inhabitants in April 1892. A little wet rice land was cultivated, but hill rice was the chief crop.

HO NĀ.—A village in the Möng Tön circle of the Northern Shan State of South Hsen Wi. It was established early in 1892, and contained in March of that year six houses, with a population of 21. There was land available for lowland rice cultivation, and some jungle had been cleared for the sowing of hill rice.

HO NĀ.—A village in the Ho Ya circle of the Northern Shan State of South Hsēn Wi, some distance west of the main village. It contained in March 1892 eight houses, with thirty inhabitants. The village was then little over a year old. Paddy cultivation was the only industry of the villagers.

HO NĀ or KONNA.—A Kachin village in tract No. 8, Bhamo district, situated in 24° 7′ north latitude and 97° 38′ east longitude. In 1892 it contained twelve houses, with a population of forty-four. The village headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kawri sub-tribe, and own ten bullocks and five buffaloes.

HO NAWNG.—Also known as Meng Kyaw, a lake measuring two miles by one mile, on the road from Kēng Hkam to Lai Kha, situated in latitude 20°10′, longitude 98° 15′. There are five villages round it, Nawng Chung, Nawng Hpa, Ta Hsai, Ching Kaw, and Kun Hsim. Ta Hsai has good camping-ground and fair water. The lake is known as Ho Nawng from a deserted village of that name. It lies within the Hsen Yawt sub-State of Kēngtūng.

HÔNBO.—A Kachin village in tract No. 25, Myitkyina district, situated in 24° 31′ north latitude and 97° 8′ east longitude. In 1892 it contained twenty-eight houses, with a population of 134. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

HO NGĀ.—A township in the Kawn Taü district of Mang Lön West, Northern Shan States. It had eight villages with ninety-three houses in 1892, and was by a good deal the largest township in the Kawn Taü. It lies to the south-west of Nā Hkā, and has a certain amount of irrigated paddy-land along the banks of the Nam Ngā. The great bulk of the cultivation, however, is upland, and nothing but rice is grown.

On the top of a low hill not far from the main village are the remains of an old earthwork. This is neither of any very great age, extent, nor elaborate workmanship, and probably was an old Burmese camp. The people of the neighbourhood could give no information, and some of them did not even know of its existence.

The tribute paid by Ho Ngā is Rs. 210, almost half the total paid by the Kawn Taü. Nevertheless the place is wretchedly poor, and the five-day bazaar has not above a dozen stalls.

HO NGĀ MAN LŌNG.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated among the low hills to the south-west of the southern extremity of Loi Lan, not far from the Nam Nga, and is the headquarters of the township of Ho Ngā, the *Htamông* of which

has charge of eight small villages. Man Lōng is about a quarter of a mile from Man Kang, which is of considerably greater size. It had seven houses in April 1892, with forty-six inhabitants, all of whom were Shan; they cultivate upland and lowland rice and a little sugarcane. There is a monastery in the village with seven robed inmates.

HŌNG MANG.—A Shan village in the Tang Yan *Myoza*ship of South Hsen Wi Northern Shan State: it has seventeen houses, and is situated on theborders of West Mang Lön. It is the headquarters of the *Pu Möng* or headman of the Hōng Mang sub-circle, which contained in 1897 nine villages,—

(1) Lōng Hsü, ten houses.
(2) Nam Pawng, thirty-one houses; a pretty village on the Pawng stream, a tributary of the Nam Pang.
(3) Nā Lawn, twenty houses, on the Nam Pang.
(4) Pang Law, fifteen houses.
(5) Nawng Hio, forty houses; grows sugarcane and tobacco.
(6) Hkö Tawng, fifteen houses; has 152 head of cattle, mostly buffaloes
(7) Maw Hpak, two houses.
(8) Hōng Mang Nö, two houses.
(9) Hōng Mang Taü, four houses.

The villages are situated on low hills and the country has much natural beauty. The population numbers 177 men, 255 women, 148 boys, and 150 girls, and pays Rs. 505 revenue annually. The villagers own 369 buffaloes, 361 cows, 126 bullocks, and 34 ponies, and cultivate 65 acres of lowlying paddy-land, and 73 acres of *taungya*. Some tobacco, opium, and cotton are grown, and there is a large monastery.

HO OM.—A Palaung village in North sen Wi, Northern Shan States, in the Mög Li circle; it contained eighteen houses in 1894, with a population of forty persons. The revenue paid was one rupee per household, and the people were paddy, opium, and maize traders and owned fifteen bullocks and ten buffaloes. The price of paddy was eight annas the basket.

HO PAW.—A hill village in the South Riding of the Northern Shan State of Mang Lön West, twenty-five miles south of Man Pēng, the capital of the State, and a little off the road from Ho Nga to Man Loi. In April 1892 it had eight houses with fifty-five inhabitants, all of them Shans, who cultivated chiefly upland rice, with a very little irrigated land in the narrow valleys. The village is in the Ho Nga township, and stands at a height of 3,400 feet.

HO PÖK.—A circle and village in the Northern Shan State of North Hsen Wi. In 1898 it had fourteen villages of Shans and two of Palaungs, with 300 houses and a population of about 1,500, who until 1897 paid on revenue, as they were detailed to support the *Sawbwa's* father.

In the times of the old Hsen Wi *Sawbwas* Ho Pök was always a service village, and its chief duty was to supply orchids and other flowers for the *Sawbwa's Haw*. It is situated nine miles north of Lashio, and is encircled by low hills. There is a good area of paddy plain in the valley of the Nam Yao.

Ho Pök village contains fifty houses, with a population of about 300. It is situated on rising ground two miles north of the Nam Yao, and has a bazaar and a good *pôngyi kyaung.* Most of the inhabitants are traders. The Mandalay-Kunlōng railway will pass at no great distance from Ho Pök.

HO PÔN.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 59′ north latitude and 97° 21′ east longitude. In 1892 it contained forty-nine houses, with a population of 173. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe and own five bullocks and ten buffaloes.

HO PÔN.—*See* under Ho Pōng.

HO PŌNG.—One of the States in the Eastern Division of the Southern Shan States, lying between 97° 10′ and 97° 25′ east longitude and 20° 40, and 21° north latitude, and having an area of 230·72 square miles. It is bounded on the north by Lawk Sawk and Lai Hka, on the east by Möng Pawn, on the south by Nam Hkôk, and on the west by Yawng Hwe.

Boundaries.

Ho Pōng, with its dependency Hai Lōng, was originally included in the Nawng Wawn State. It was separated and became a distinct State in 1145 B.E. (1783 A.D.). The capital of the State was at first at Tōng Hkan, a village west of the present *Wying,* from which it was moved to the present capital in 1169 B.E. (1807 A.D.). The succession of Ho Pông Chiefs has been—

Early administration—

Hkun Kya, who held the title of *Ngwe-kun-hmu,* and in whose time the large Mwedaw pagoda at Ho Pōng was built, in 1171 B.E. (1809 A.D.).
Hkun Sin, 1180 B.E. (1818 A.D.).
Hkun Nun, 1195 B.E. (1833 A.D.).
Hkun Lin, 1207 B.E. (1845 A.D.).
Hkun Ti, 1213 B.E. (1851 A.D.).
Myoôk Maung Nyo, 1220 (1858 A.D.).

In 1237 (1875 A.D.) the State came into the possession of the Möng Pu and Möng Hsat *Sawbwa.*

Hkun Wara, 1247 (1885 A.D.).
Hkun Tse (the present *Myoza*), 1893 A.D.

Hkun Wara was the first titular *Myoza.* In the disturbances at the time of the Limbin confederacy, Ho Pōng suffered very severely, lying as it does directly in the path between the two hostile powers of Möng Nai and Yawng Hwe. The town was burnt on four separate occasions, and at the beginning of 1887 there was not a single house standing in the dependency of Hai Lōng.

The above list is that supplied by Ho Pōng itself, but the succession was very much more disturbed than would appear from its terms. Hkun Nun on his death was succeeded by his brother Hkun La, and his successor were mostly non-resident. The *Myoôk* Maung Nyo really only held charge for six years. The so-called *Sawbwa* of Möng Pu and Möng Hsat, Hsuriya, had also been *Myoôk* of Kēng Tawng, and was a man who gave satisfaction nowhere, and yet had Court influence enough to get perpetual new appointments. He held Ho Pōng from 1874 to 1885, and was then expelled by the

people, who accused him of drinking and other bad habits. At the same time his son, whom he had put in charge of Hai Lōng, was expelled for similar reasons. Hsuriya was succeeded by Hkun Hseng, a son of Hkun Nun, but he was almost immediately ejected. He killed two men and was said to be mad. He was succeeded by Hkun O, a son of Hkun La. Hkun O remained in power only six months and then fled to Yawng Hwe, before the attacks of the Limbin confederacy. The Limbin Prince then nominated Hkun Wara and gave him the title of *Myoôk*. He had been a circle official under Hkun Nun and was a Taungthu, not a Shan. Hsuriya had given him the title of *amat*, and he retained that title under the short administrations of Hkun Hseng and Hkun O. He early made his submission to the British Government and was confirmed in charge of the State, which he managed very well and rapidly restored to comparative prosperity. The present *Myoza*, who succeeded him on his death, is his son.

and History.

Etymology.

In default of history, the Ho Pông people tell the following story,—In the year 1113 B.E. (1751 A.D.) a Taungthu named Nga Paw Aung, with his younger brother Nga Paw Mon Hkam, came to a place densely covered with *pom, kaing* or elephant grass, and they settled there with their families. Before long the younger brother, Paw Mon Hkam, moved on to a place called Ho Nam Bwet Hu and settled there. Both brothers prospered and attracted numerous followers, and the place eventually became known as Hó Pōng, which in Shan means, densely covered with *kaing* grass.

Ho Pōng at the Census of 1891.

When the Ho Pōng State was enumerated in 1891, it was found to contain 117 villages, with a total of 1,458 houses, of which 719 were exempted from taxation, leaving a balance of 739 assessable.

The area of land under cultivation was—

				Acres.
Paddy-land	...	...	...	970
Taungyas	...	...	...	398
Garden-land	...	...	...	61

The cattle in the State were—

Elephants	...	...	...	2
Buffaloes	...	...	...	827
Bullocks	...	...	...	597
Cows	...	...	...	358
Ponies	...	...	...	81
Ploughs and harrows	...	...	...	499
Carts	...	...	...	21

The total population was estimated at 5,018. In 1887 there were only three villages in the whole State, and in Ho Pōng town itself there were but three houses.

The occupation of male adults was—

Agriculturists	...	...	...	979
Traders	...	...	...	419
Artisans	...	...	...	53
Officials	...	...	...	66
Priests	...	...	...	35

The races inhabiting the State were—

Shans	2,362
Taungthus	2,629
Burmans	22
Danus	2
Taungyos	3

Natural features.

The Ho Pōng State is about eighteen miles long from north to south and fifteen miles broad in its widest part, and is extremely hilly towards the north and east. The Sangaw and Namsaluk streams flow from north to south on the east side of the State; the Pai Hkam stream flows from east to west, forming the eastern boundary with the Nam Hkôk State on the north, while the Nam Tam Hpak on the west forms the boundary between Hai Lông and Yawng Hwe. The water from these streams is used for irrigation purposes, and there is a very large proportion of the lowlying land under cultivation.

The houses in the State are as a rule fairly well built, and the people are prosperous. The *kyaungs* are well built with wooden posts.

Produce and Industries.

The average yield of lowlying paddy-land is about forty-fold. *Taungya* is largely worked by the Taungthus, the average yield per basket of seed sown being twenty-five-fold. Groundnuts are also much grown in *taungyas*.

On garden land onions, sugarcane, and vegetables are cultivated, and near Lông Kôk, north of Ho Pōng town, tobacco is also grown; it is of fair quality, but not so good as that produced in Mawk Mai.

Thanatpet is cultivated on the hills east of Ho Pōng, and this, with the onions produced in the Sangaw valley, is sold to traders from Pwe-hla, Kyauktat, and Pindaya, who take the *thanatpet* to the Mandalay market and the onions to Paleik in the Kyauksè district.

The rice supply is only sufficient for the needs of the people, and none is exported.

There is no distinctive industry, but black stuffed coats, which are much worn by the hillmen, are largely made.

Bazaars are held at Ho Pōng, Nam Un, Nawng Yawn, and Sang Aw. Hats, basketwork, sandals, and cotton clothes are made by the people of the district villages.

Hai Lōng.

Hai Lōng is a small dependency of Ho Pōng. It borders on Yawng Hwe, and was taken by force by the Chief of that State in 1886, but was made back again in 1888, under the orders of the Superintendent of the Shan States, to the *Myoza* of Ho Pōng. Since that date it has become gradually re-settled and it has now over 300 houses.

Ho Pōng is connected by a cart-road with Taung-gyi on the west and so with Burma, while on the east a cart-road is in course of construction to Möng Pawn and the Möng Nai States, and as there is already a good bullock and mule track the State is excellently situated from the point of view of trade. There is no doubt that its population and material prosperity will continue to increase steadily.

Tribute. The tribute paid by the State has been—

Year.	Rs.
1888	2,000
1889 and 1890	3,500
1891	5,000
1892	5,500
1893—97	4,500—

and that sanctioned for 1898—1902 is Rs. 5,000.

Revenue divisions in the States of Ho Pōng and Hai Lōng.

Name of *Hēng*-ships.	Number of villages.	Number of houses.	Revenue collection. Rs. A. P.
(1) *Myoma*	6	154	165 0 0
(2) Sin-gye-bôn	7	96	121 0 0
(3) Wanpēng	4	77	397 0 0
(4) Wan-hpā	14	132	682 4 0
(5) Loiheng	9	63	399 6 0
(6) Pawngleng	11	88	487 2 0
(7) Loi-awn	11	83	548 12 0
(8) Sahpwī	8	96	668 12 0
(9) San-gaw	19	358	2,556 14 0
(10) Hailōng	18	174	841 12 0
(11) Hsawn-mì	12	159	887 6 0
(12) Ti-lōng	10	141	996 8 0
(13) Namhū	9	109	595 0 0
Total ...	138	1,730	9,346 12 0

Chief villages in the State of Ho Pōng with Hai Lōng.

Name of village with its circle.	Number of villages in the circle.	Number of houses in the village.	Remarks.
Myoma circle ...	6	...	
Myoma (south quarters) ...	...	49	Shans.
Myoma (west quarters) ...	...	27	Shans.
Bazaar quarters ...	...	31	Shans.
Wanpēng circle ...	4	...	Adjoining the territory of Nam Hkôk State.
Wanpēng *Ywama* ...	...	48	Taungthu village.
Loi-un circle ...	10	...	Adjoining the territory of Yawng Hwe State.
Loi-un *Ywama* ...	...	28	Taungthu villages.
Hsan-mi circle ...	12	...	Taungthu villages.
Nammaw-hun (south) ...	...	26	Taungthu villages.
Hai Lōng *Myoma* circle ...	18	...	Adjoining the Nam Hkôk and Yawng Hwe States.
Nawng-hpak-pun ...	...	26	Shan-Taungthu village.
Sangaw circle ...	19	...	Adjoining the Nam Hkôk and Mōng Pawn States.
Lōngli ...	...	64	Taungthu village.
Sa-un (south) ...	...	29	Shan village.

HO PŌNG.—The capital of the *Myoza*-ship of that name, situated in latitude 20° 45′ longitude 97° 10′. The town contained about 100 houses in 1894. It is situated on the right bank of the Nam Kyeng, a river ten yards wide and three or four feet deep, in the middle of a broad valley. It has several *zayats* and two large *pôngyi kyaungs*, one in the town near the bazaar, and one outside the town across the Nam Kyeng to the north-east. There would be room for 250 men in *zayats*, 250 in *pôngyi kyaungs*, and 250 in bazaar sheds. The Nam Kyeng affords an abundant water-supply, and there are large camping-grounds on all sides of the town. The *Myoza's haw* is about 200 yards north of the bazaar; it is a wooden house surrounded by a thin bamboo stockade, one-hundred and fifty yards square and eight feet high. There is a large bazaar every five days, and a smaller one daily for the sale of fruit and vegetables. There are a few carts in the town; these were used chiefly for drawing timber until the road was opened from Taung-gyi.

From Ho Pōng there are roads to the north to Lai Hsak (Le-thet) and Möng Ping (Maing-pyin); to the east to Möng Pawn (Maing-pun); to the south to Nam Hkök and Nawng Wawn (Naung-wun); to the west to Meiktila Road, and to Taung-gyi, Yawng Hwe, and Fort Stedman:—

Distances.

			Miles.
From Ho Pōng to Möng Ping	...	...	26
From Ho Pōng to Möng Pawn	...	...	23½
From Ho Pōng to Fort Stedman	...	...	30
From Ho Pōng to Meiktila Road	...	...	109

HO PÔNG.—A small circle in the Southern Shan State of Kēngtūng. It lies north-east of Hawng Lük, from which district it is, separated by the Nam Hök. The main road from Hawng Lük to Möng Lin passes through Ho Pōng. The circle consists mainly of plain land, and produces little except rice. It has now (1897) twelve villages:—

(1) Kengpao (where the *hpaya* lives),
(2) Yāng Hkam,
(3) Hwe Kai,
(4) Kiao Noi,
(5) Fāng,
(6) Mai Hsow Kông,
(7) Nā Kawng Hmu,
(8) Ho Lōng,
(9) Pak Hi (two hamlets with eighteen houses),
(10) Hsop Hsai, nine houses,
(11) Ho Nā, seven houses, and
(12) Hwe Lü, twenty-five houses and a monastery.

A few teak trees occur. For 1897 the circle was assessed at a revenue of Rs. 210.

HO PŌNG.—A Kachin village in the Möng Yu circle of the Northern Shan State of North Hsen Wi, situated at a height of 3,900 feet in the hills west of Möng Yu, some way off the road to Möng Wi. It had fifteen houses in February 1892, with seventy-seven inhabitants, Kachins of the Lana sept. They cultivate hill rice, and a circle of low land paddy-fields in a hollow, five hundred yards lower than the village and three miles away. A good deal of opium and tobacco is also grown for home consumption.

HO PŌNG.—A Kachin village in the Ho Maw circle of the Northern Shan State of North Hsen Wi, situated in the hills south of Nam Hkam in the direction of Möng Yu. It had seven houses in February 1892, with a population of fifty-eight, all Kachins of the Maru clan. They cultivated hill rice and a good deal of opium and tobacco for home consumption.

HO PŌNG.—A Lahtaw Kachin village in the Northern Shan State of North Hsen Wi, in Möng Ya circle; it contained sixteen houses in 1894, with a population of eighty-five persons, who owned fifteen bullocks, fifteen buffaloes, and ninety pigs. Their occupation was paddy and tobacco-cultivation. The revenue paid was Rs. 3 per household. The price of paddy was eight annas the basket.

HO PŌNG.—A Shan Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated on the first slope up from the Nam Mao (Shweli) paddy plain to the range which bounds Nam Hkam on the south, and is about two miles from Nam Hkam town. It had thirty-five houses in February 1892, with 155 inhabitants. The general occupation was rice cultivation, carried on in the fertile plain below the village.

HO PŌNG.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is situated south-west of Loi Ngün, the main village of the circle, and had in March 1892 ten houses with a population of forty-one. They cultivated irrigated rice land.

HO PYEK.—A Kachin village in North Hsen Wi, Northern Shan States, in Na Ti district; it contained one hundred and fifty houses in 1894, with a population of four hundred and five persons. The revenue paid was one rupee per household, and the people were paddy cultivators and traders and owned four hundred and forty bullocks, forty buffaloes, ten ponies, and one hundred and twenty pigs. The price of paddy was eight annas a basket.

HO PYET.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it contained fourteen Kachin and three Shan villages, with a population of about 900. It is situated twenty-four miles north of Kut Kai, in a valley some eight miles long by three wide, through the south end of which flows the Nam Kai. It consists of wooded hill slopes and an extensive paddy plain, a large portion of which is now fallow owing to want of inhabitants to work it. Attempts are being made to introduce a further colony of Shans into the valley.

The chief village contains twenty Kachin houses, with a population of about 100, and is situated half-way up a short steep spur overlooking the valley. A mile below the village there is a small bazaar.

HU SUN.—A circle in the Möng Lōng sub-State of Hsipaw, Northern Shan States, in charge of a *nè-baing*. It had in 1898 a population of 329, divided between one hundred and fifty-one households and nine villages. The circle is bounded on the—

North—By Möng Mīt State.
North-east—By the Möng Ngaw circle, Tawng Peng State.
East—By Pung Lōng.
South—By Hu Kawt.
West—By Man Kang.

The net revenue paid was Rs. 1,195, with Rs. 800 for tea. The population is mostly Palaung, and works tea and *taungya*.

HO TA.—A Shan village in the State of Gantarawadi, or Eastern Karenni, situated about four miles south of Man Maü (Ywa-thit). A number of timber traders live here, and the village is wealthy and prosperous. It has a fine *kyaung*.

HO TA.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi, situated close to the Nam Paung, not far from the *Hĕng*. It contained in March 1892 eight houses, with a population of twenty-nine. Paddy cultivation was the chief industry. The village has only recently been re-settled. It has a ferry, which is used when the Nam Pawng is in flood during the rains; at other times the stream is easily fordable at Man Sè and elsewhere.

HO TA.—A ferry across the Nam Tēng (Tein-*chaung*), two and half miles east of Lai Hka (Lè-gya), situated in latitude 21° 15′, longitude 97° 50′, in Lai Hka Southern Shan State. The village, which contained four houses in 1894, is on the left bank of the river, which is eighty yards wide and six feet deep in April with a sandy bed and gentle current; both banks are steep. At the ferry there was one raft capable of holding fifteen men or three mules, but mules can be easily swum across: there are also three more dug-outs, out of which another raft could be made. There is extensive camping-ground on either bank.

HO TAO or HKO TAO.—A Lepai Kachin village in North Hsen Wi, Northern Shan States, in Ho Tao circle; it contained fifty houses in 1894, with a population of three hundred and twenty persons. The revenue paid was three rupees per household; the people were paddy, maize, and opium cultivators, and owned one hundred bullocks, twenty buffaloes, six ponies and three hundred pigs. The price of paddy was eight annas the basket.

HO TAÜ.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had five Shan and ten Kachin villages, with a population of about 1,000; it is situated in a range of mountains running parallel with the Shweli, and consists of wooded hills and a strip of paddy plain in the river valley. The main village contains twelve Kachin houses and a population of about 70, and is situated about half-way up a spur, which runs down to the valley.

The circle is not unseldom called Kin Yang, after the name of its chief Shan village, which lies close to the Nam Mao, or Shweli, at the point where that river ceases to be called the Nam Yang. The *Myoza* of the district is a Lepai Kachin.

HO TAWM.—A Palaung village in the Na Wa, or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 thirteen houses, with a population of ninety-six. The villagers, who were Palaungs of the Man Tōng branch, cultivated a good deal of lowland paddy. They have been long settled in the Möng Ha circle.

There is another village of the same name a little distance to the south, which contained in March 1892 four houses and twenty-six inhabitants, also Man Tōng Palaungs. The villages were then, however, quite distinct.

HO TÔN.—A Kachin village in Tract No. 10, Bhamo district, situated in 27° 7′ north latitude and 97° 5′ east longitude. In 1892 it contained

thirty houses with a population of one hundred and twenty-four. The headman of the village has no others subordinate to him: the inhabitants are of the Lepai tribe and Kawri sub-tribe, and own five bullocks and five buffaloes.

HO TÜ.—A circle in the State of South Hsen Wi, Northern Shan States. It is the smallest circle in the State, and is in charge of a *htamông*. It lies on the immediate borders of the Southern Shan States, and included in 1897 ten villages only with fifty-two houses. The annual revenue was assessed at Rs. 210, and even this is not pressed for, as the *Sawbwa* is trying to re-establish the villages which have been deserted.

The villagers owned sixty-five buffaloes and three ponies in that year, and the area under cultivation was one hundred and twenty-eight acres. The population was made up of sixty-two males, eighty-five females, thirty-four boys, and forty-six girls. The circle was formerly very prosperous, but it was entirely burnt out by bands from Hsi Paw in 1887, and the former inhabitants are returning very slowly.

HO TÜ.—A village in the circle of the same name in the Northern Shan State of South Hsen Wi, the residence of the *htamông* in charge of the circle. The circle was enterely ruined by the Kôdaung *Amat* of Hsi Paw (Thibaw) in August 1887, and is only now beginning to recover. This, the main village of the circle, contained in March 1892 no more than seven houses, with a population of forty persons. There is a small *pôngyi kyaung*, the only one in the circle, and a five-day bazaar is held, at which the *htamông* makes small collections in kind for the support of himself and his retainers. Paddy cultivation is the general industry.

HO TÜ.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated not far from the Salween on the lower waters of the Nam Nga, about six miles east of Ho Nga. In April 1892 it had nine houses with fifty inhabitants, all of whom were Shans. They cultivated a little irrigated rice land, but hill rice was the chief crop. The village is under a *Kinmöng*, who has under him also the village of Hkam Pūng.

HO TWI.—A village of the Southern Shan State of Kēngtūng. The village is on the Mèkhong, about twenty miles south of the point at which the river enters British territory from the north, and consists of three hamlets, together numbering seventeen houses. There is a good monastery, with numbers of areca palms. Just above Ho Twi, at the mouth of the Nam Pyeng, is a depôt for salt, brought *viâ* Möng Hpōng (XII Panna) from the Baw He-Baw Lōng wells. The salt is thence carried on rafts to villages on the river as far down as Keng Lāp. The people are Lü.

HO ŪN.—A circle in Möng Tung sub-State of Hsipaw, Northern Shan States, administered by a *nè-baing*. The area is about 20 square miles. In 1898 the population was 237, divided between fifty-four houses and eight villages. The circle is bounded on the north by Hseng Kiao, on the east by Maū Pan, on the south by Maū Pan, on the west by Möng Hkö, and on the south-west by suburbs of Möng Tung. The revenue paid was Rs. 402, with 178 baskets of paddy. The people work lowland paddy and about a third work *taungya* also.

HO WA.—A Kachin village in North Hsen Wi, Northern Shan States, in Ho Wa circle of Möng Si; it contained forty houses in 1894, with a

population of two hundred and forty-five persons. The revenue paid was three rupees per household, and the people were paddy, maize, and tobacco cultivators, and owned seventy bullocks, twenty buffaloes, twenty ponies, and five hundred and sixty pigs. The price of paddy was eight annas the basket.

HOWPI.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had thirty houses; the name of the resident Chief was Howkam. It lies east and slightly north of Tiddim, and is reached by a Chin path through Ngin-nôn village, which is in plain view from Tiddim. The people are subordinate to Howchinkup. Water is obtainable at the village.

HO YA.—A circle in the Northern Shan State of South Hsen Wi, administered by a *Htamông*. It is situated north of the Möng Yai home circle, and next to it, and has an area of about three hundred square miles; it contained in 1897 thirty-one villages and four hundred and seventy-three houses, with a population of seven hundred and sixty-three men, nine hundred and one women, three hundred and twenty-one boys, and three hundred and thirty girls, most of whom are Shans, though there are three or four small Palaung villages on its western borders.

The villagers work four hundred and eighty-seven acres of lowlying fields, eighty-two acres of hill paddy-land, and forty-eight acres of garden lands.

Ho Ya is the headquarters of the *htamông*, and possesses a bazaar and a monastery, and is a flourishing village of seventy-nine houses. Several bullock traders reside in the circle, and some pottery is turned out at Lak Sang village. There were six hundred and seventy-one buffaloes, one hundred and fifty-eight cows, five hundred and eighty bullocks, and eighteen ponies in the circle in 1897. The main trade route between Lashio and Möng Yai runs through the circle, which was assessed at Rs. 1,680 in 1897.

Ho Ya lies at the foot of the huge peak of Loi Ling, and was disturbed by marchings and rumours of wars as recently as 1889. It has, however, increased greatly in population since that time, as was to be expected, since it includes long stretches of fertile paddy-land skirting the range which cuts South Hsen Wi in half. There is a village of Lahu (Mu-hsö) high up on the shoulder of Loi Ling. These are the most westerly settlers of their race and have been established since 1883 or 1884. They cultivate large fields of opium and are systematic hunters.

HO YA.—The main village of the circle of the same name in the Northern Shan State of South Hsen Wi, and the residence of the *Htamông* of the circle. It is situated seven miles north of Möng Yai, the capital of the State, and not far from the foot of the huge mass of Loi Ling, which towers up to a height of 8,842 feet. Ho Ya itself stands at an altitude of 3,150 feet above sea-level, in latitude 22° 29′ north and longitude 98° 2′, on a slight rising ground, and to the east of it, towards the bazaar and the monastery, are some fine banyan trees and a small pond which dries up in the cold weather.

The village was almost totally destroyed in 1887 by the invasion of Kun Hsang of Tōn Hōng, and in March 1888 there were only eight houses. In March 1892 there were sixty-five houses with two hundred and forty-seven

inhabitants, all Shan, and in 1897 the number had increased to seventy-nine houses with four hundred and forty-three inhabitants. A five-day bazaar is held, which is attended regularly by nearly a thousand people. The *sayadaw*, the chief ecclesiastic of the South Hsen Wi State, lives in the *pôngyi kyaung*, which has forty-two inmates. There are ten traders resident in the village, which is divided into three groups of houses; they own a hundred pack bullocks. There are also two blacksmiths and a carpenter. The people are normally engaged in paddy cultivation, but are all liable for service when called on by the *Sawbwa*, and in consequence pay no tribute.

One of the South Hsen Wi *Sawbwa's* minor wives is a daughter of the *htamông*.

Improvement of communications will greatly benefit the village, which suffers from a plethora of rice, with no markets for its disposal. Nevertheless several pagodas have recently been built on hillocks to the west of the main village. The circle as a whole is undulating, and has very fertile valleys and hollows.

HPA HÖNG.—A village in the South Riding of the Northern Shan State of Mang Lön West, in the Nam Lēn township, overhanging the Salween. It had six houses in April 1892, with thirty-two inhabitants, all of whom were Shans, who cultivated hill rice on the slopes towards the river.

HPA HPA.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State. It lies about half-way between Mong Yai and Ho Ya, on the main road, covering a gentle slope and bestriding the path. It has been entirely re-settled since 1888, when it was burnt out by Kun Hsang Tōn Hōng's Kachins. In March 1892 it had seventeen houses and ninety-three inhabitants, who cultivated the extensive rice-fields which spread over all the surrounding hollows.

HPA HPEK.—A Lepai Kachin village in North Hsen Wi Northern Shan State, in Ha Tao circle; it contained fifteen houses in 1894, with a population of ninety persons. The revenue paid was three rupees per household; the people were paddy, maize and tobacco cultivators, and owned twenty bullocks, ten buffaloes, one pony, and one hundred and sixty pigs. The price of paddy was eight annas the basket.

HPĀ HPŪ.—A Maru Kachin village in North Hsen Wi Northern Shan State, in Ho Tao circle; it contained fifteen houses in 1894, with a population of ninety persons. The revenue paid was three rupees per household; the people were paddy and maize cultivators, and owned thirty bullocks, fifteen buffaloes, two ponies, and one hundred and fifty pigs. The price of paddy was eight annas the basket.

HPĀ HSĀ.—A village in the Tang Yan *Myoza*ship, South Hsen Wi Northern Shan State, had in 1897 twenty-three houses and a monastery. It is the headquarters of the *Kinmöng* of the Hpa Hsa sub-circle of four villages, namely, (1) Nawng Mo, eleven houses; (2) Hpa Hsa, twenty-three houses; (3) Man Maü, six houses; and (4) Löng Kin, two houses. The inhabitants are Shan, and work sixty-four acres of lowlying fields and seventy-two acres of hill paddy, besides cultivating a little opium and tobacco. The village is situated on the borders of West Mang Lön. The population of the sub-circle was one hundred and six men, one hundred and twenty-two women, one hundred and two boys, and sixty-three girls.

HPA HSĒNG—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is the chief trading centre of the circle, and has four or five resident bullock traders; there is a five-day bazaar. The village is about five miles west of Loi Ngün, the present chief village of the circle. Until 1888 the *Myoza* of Möng Sīt lived at Hpa Hsēng. Hpa Hsēng has a large *pôngyi kyaung*, with twelve robed inmates. There were in March 1892 eighteen houses in the village, with a population of one hundred and thirty-six. Some cotton and hill rice are grown by the villagers, but the majority of them are hucksters and caravan traders.

HPA HSÖ.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. It had in March 1892 nine houses, with forty inhabitants. Near it is a *pôngyi kyaung*, one of the two left in the circle after its devastation from Hsipaw (Thibaw) in August 1887. The villagers cultivate lowland paddy.

HPA HSÖ.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It lies in a fertile paddy plain which here extends along both banks of the Nam Pawng, at a short distance from the *Heng's* village, and in March 1892 contained thirteen houses with a population of 67, all of whom were Shan. The village had been re-established during the three preceding years. Paddy cultivation is the general industry.

HPA HSŪN.—A circle in the Hsum Hsai sub-State of Hsipaw, Northern Shan States. The circle lies along the southern side of the Ho Küt (Ngôkteik) gorge and extends as far as the Nam Tu (Myit-ngè). Water is very scarce and there is little cultivation of any kind, and no irrigated land. The *thanatpet* leaf is the only support of the people. There were 4,564 trees in 1892 and the tax on them was considerably more productive than the house tax. Hpa Hsūn had in that year twenty-four villages, with only one hundred and sixty-two houses, but since 1892 a considerable number of former inhabitants, besides many newcomers, have settled in the neighbourhood.

HPAI HĪN.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. The village had been recently established in March 1892, and then contained five houses with twenty-two inhabitants, who cultivated lowland rice-fields.

HPAI MAWK.—A Shan village in the North Hsen Wi Northern Shan State, in the circle of Hsen Wi; it contained twenty-two houses in 1894, with a population of ninety persons. The revenue paid was four annas per household, and the occupation of the people was paddy cultivation and trading. They owned five bullocks, twenty-five buffaloes, and two ponies. The price of paddy was twelve annas the basket.

HPA KĒNG.—There are two villages of this name, north and south, in the Möng Hēng circle of the Northern Shan State of South Hsen Wi. They are some distance apart, but at no great distance from Ho Hko, the headman of which village adminisrers them. In April 1892 there were nine houses in the south village and five in the north, with populations of forty-seven and thirty respectively. Both villages were engaged in paddy cultivation in the lowlands along the Nam Ha.

HPAK KŪM.—A Palaung village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated in the hills to the north-west of the main village, about seven miles distant, and contained in March

1892 twelve houses, with twenty-two families and a population of 114, all of them Man-Tong Palaungs. Like most Palaung villagers they have a *pôngyi kyaung*, with six inhabitants wearing the yellow robe. Hpak Kum is the only Palaung village in the circle. The villagers are all occupied with hill cultivation, but grow nothing but rice and a little cotton.

HPAK LÖN MAN KAWK.—A village in the Hai Pu, or Southern Möng Ha circle of the Northern Shan State of South Hsen Wi. The five houses which it contained in 1892 were all that remained of two flourishing villages destroyed in the disturbances of 1888-89. The place had only been recently re-settled, and the villagers, who numbered twenty-nine in all, proposed to cultivate the paddy-lands lying fallow along the banks of a small stream.

HPAK NAM.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi, situated in the rolling scrub-jungle-covered country to the west of Loi Kawng, a peak which here terminates the ridge that bisects the State of South Hsen Wi. There were ten houses in the village in March 1892, with fifty-six inhabitants, all Yang Lam, who cultivated a fair amount of hill rice and cotton on the sloping ground near the village.

HPA KÔN.—A Kachin (Lana) village in North Hsen Wi Northern Shan State, in the Möng Hawm circle; it contained forty houses in 1894, with a population of one hundred and sixty-five persons. The revenue paid was one rupee per household; the people were paddy, maize, and opium cultivators, and owned thirty bullocks, fifteen buffaloes, and eighty-five pigs. The price of paddy was six annas the basket.

HPA LENG.—A village in the Möng Lin district of the Southern Shan State of Kēngtūng. It has forty-nine houses and a monastery (*see* Möng Lin).

HPA MĪN (altitude 5,150 feet).—A Palaung village in the Southern Shan State of Kēngtūng, situated on a plateau on the Takaw-Kēngtūng road about half-way between the two places. It contains forty houses, and fowls, pigs, and cattle are plentiful. The Palaungs cultivate the poppy extensively and turn out a good deal of opium. Unlike the majority of the Shan villages of the State Hpa Min is perfectly open all round, with no trees for shade or shelter, and stands on a bare hill-top among hill-tops, so cleared and again cleared for the *ya* cultivation that they are as bare as English downs. It has between twenty and thirty houses of the long Kachin barrack-like pattern.

HPANG LAT.—The chief village of a small Wa federation near Loi Lön, Northern Shan States. The village stands at a height of 5,600 feet above sea-level, in longitude 99°11′, north latitude 22° 26′. Hpang Lat lies midway between Loi Nüng in Mang Lön State and Loi Lön, the capital of the State of that name, six miles from either place.

The two chief villages of the federation are Hpang Lat and Loi Tūm, of which the latter is slightly the larger; it had seventy houses in 1897. Two others are considerably smaller, and among them they total nearly two hundred houses. The headman lives at Hpang Lat, and holds the title of Ching Hsüng. The villages are perfectly open and without stockades, in spite of the disturbed character of the neighbourhood, but the Hpang Lat men have the name of being not the least turbulent. They grow a certain amount of

poppy and hill rice, but the great majority are blacksmiths. They are all Wa, but unlike the (probably) Wa iron-workers of Sam Tao, near Kēngtūng, they do not manufacture guns. *Dhas* and spear-heads and a few agricultural tools and households implements are what they chiefly turn out.

Water is very scarce and bad and camping space is limited, the only level ground outside the village being covered with long grass and scrub jungle. The village lies along the crest of a ridge, which falls away rather steeply on both sides in slopes which are mostly bare, but are clothed with fresh jungle where the land has been fallowed.

HPANG LÖN.—A large Wa village in the State of Loi Lön, Northern Shan States; it stands at an altitude of 5,650 feet in longitude 99° 16′ north, latitude 22° 29′. It is usually known as the *Kyemmöng's*, or heir-apparent's, village, and is situated on a ridge three miles to the east of Loi Lön, at the junction of the Pang Mi and Möng Hka roads. It was burned in 1897, but has been rebuilt.

Hpang Lön is approached up a jungle-covered spur. It was not permanently stockaded and was the largest village in Loi Lön State in 1897, as it contained over two hundred houses. It is split into two by a deep nullah, full of rocks and undergrowth; this affords the water-supply, which is fairly plentiful, but of bad quality. Supplies are not obtainable in the village. Much poppy is cultivated, but of other crops only enough red rice is grown for the needs of the inhabitants. Hpang Lön lies on the direct road north to Mong Hka, the Lahu head quarters, and to the Nawng Hkeo lake. To the north of the village, by the roadside, is a huge barrow, which the Wa say is the tomb of one of their giant ancestors.

HPA SAWM.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had three Kachin and two Palaung villages, with one hundred houses and a population of about 500. It is situated on a range of hills, ten miles south of the Nam Tu and some forty miles from Hsen Wi, and consists of wooded hills and a small paddy plain.

The headman's village contains fourteen houses and a population of about 70, and is situated on the top of a steep hill slightly off the main range.

HPA SÔK.—A village in the Möng Tön circle of the Northern Shan State of South Hsen Wi. It had in March 1892 eight houses, with a population of fifty-two. This village suffered less than the remainder of the circle in the civil war, and owns a number of buffaloes. A large area of rice land in cultivated, besides crops of tobacco and cotton.

HPA-TAUNG.—A village at the north-east corner of the Indaw-gyi lake in the Mogaung subdivision of Myitkyina district. It has thirteen houses and twenty-one buffaloes, but no bullocks. The village was never very populous and is not healthy. Some ten houses went over to Nyaungbin in 1896. The village was formerly deserted owing to Kachin oppression, but was re-established in 1893. Some paddy is raised.

HPATIN.—A village of two Shan-Burmese and five Lahtawng Kachin households on the right bank of the Irrawaddy in the Sinkin circle, Bhamo subdivision and district. The Kachins are setlers from Muwa-tauk-taung, half-a day's journey due east, to the *Pawmaing* of which place they used to pay tribute. The villagers work *taungya* and raise a little fruit.

HPAUNGDAW.—A circle in the Maymyo township and subdivision of Mandalay district, including five villages. It is also the name of one of the villages in the circle, situated sixteen miles south-east of Maymyo, with a population of 330, according to the census of 1891. The *thathameda* paid by the village for 1896 was Rs. 230.

HPAUNGDAW SOUTH.—A village in the Singaung circle, Maymyo township and subdivision of Mandalay district, six miles south of Maymyo. Shan paddy is cultivated. Rs. 250 *thathameda* was paid in 1896.

HPAWNG AW.—A circle in the Hsum Hsai sub-State of Hsipaw, Northern Shan States, lying in the low hilly country north of Wetwin, on the borders of the Maymyo subdivision. Most of the cultivation is upland, but there are three villages which work some irrigated land. There were only 177 rate-paying *thanatpet* trees in the circle in 1892, and few, if any, coming on. The circle has twenty villages with 153 houses, giving between seven and eight houses as an average for each village, and no great increase of population is to be anticipated.

HPAYA-BYU.—A village in the State of Kyōng, Myelat district, of the Southern Shan States. It contained in 1897 thirty houses, with a population of 145 persons, who paid Rs. 170 annual revenue. It lies to the north-east of the *Ngwe-kun-hmu's* village.

HPA YĒ.—A village in the Man Pēn circle of the Northern Shan State of South Hsen Wi. It had sixteen houses in March 1892, with a population of eighty-eight persons, who cultivated lowland rice, sugarcane, and some tobacco.

HPĪN OI.—A Shan village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi. It is situated about two miles north of Loi Ngün, on a slight slope, and had been recently re-settled in March 1892. It then contained ten houses, with a population of forty-nine, chiefly engaged in paddy cultivation.

HPI SANG HSWE.—A Chinese village of six houses in the Ko Kang Trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni), five or six miles south of the Taw Nio bazaar. The village is on the eastern skirt of the plain and not far from the border of the Shan-Chinese State of Küngma. It had thirty inhabitants in 1891, all cultivators, the chief crops being cotton and hill-rice, with opium on the hills.

HPÔK-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from Ye-u. It has a population of 126 cultivators, who in 1896-97 paid Rs. 370 *thathameda* revenue.

HPÔN-DAW-BYI.—A circle in the Natmauk township of Magwe district, including the villages of Pôndaw-byi, Obo, and Gwe-bin.

HPUNG KAN.—A Lahkum Kachin village in North Hsen Wi Northern Shan State, in Möng Si district; it contained in 1894 thirteen houses, with a population of twenty-five persons. The revenue paid was one rupee per household; the people were engaged in paddy cultivation and trading, and owned ten bullocks, five buffaloes, and ten pigs. The price of paddy was eight annas the basket.

HPWE-BÔN.—A circle in the Maymyo township and subdivision of Mandalay district, including two villages. It is also the name of one of the villages in the circle, eighteen miles south-east of Maymyo, with a population of 107, according to the census of 1891. The *thathameda* paid by the village for 1890 amounted to Rs. 100. Shan paddy is cultivated.

HRANGCHENG.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had sixty houses; Karr Song was its resident Chief. It lies seven miles west of Dihai, and is reached *viâ* Kwungli and Dihai. The village pays tribute to Falam. Very little water is obtainable.

HRANGNUNG.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had twenty houses; Mintung was its resident Chief. It lies about four miles north-west of Rumkalo, and is reached *viâ* Klangrong and Rumkalo. It is a Rumkalo village and does not pay tribute to Falam.

HRANGSUM.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had fifty houses; Shyen Lyen was its resident Chief. It lies six hundred yards north-west of Kwungli and is reached *viâ* that village. Hrargsum is a Shunkla village and pays tribute to Falam. Water is brought into the village by leads.

HREINHREIN.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had one hundred and fifty houses; Lyendi and Twantyo were its resident Chiefs. It lies eleven miles north-north-east of Haka, and can be reached from Haka *viâ* Pai, crossing Nya-var under the Haka road. The village is stockaded and has an entrenched fort; it pays tribute to Shwe Hlyen. There is fair camping-ground close to the village.

HRIANKAN.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had seventy houses; Vanhup and Munteo were its resident Chiefs. The village lies seventeen miles west of Klangklang on the east bank of the Laawvar. It was partially destroyed in 1892; it had then defended entrances, but they are now in ruins. Hriankan is subordinate to Lawle of Klangklang. The camping-ground is on a spur to the north, and there is a stream 500 feet below the village.

HRINGTAN.—A village of Chins in the Southern Chin Hills. In 1894 it had fifty houses; Taungôn was its resident Chief. It lies four miles south-east of Rawywa, and can be reached from Rawywa, four miles distant. The village is well stockaded and is entirely under the influence of the Rawywa Chiefs. It was punished in 1893 for joining the Rawywas in opposing troops. The water-supply is bad.

HRIPI.—A stockaded village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had one hundred houses; the name of the resident Chief was Manhe. It lies thirty miles south-west of Haka, and can be reached *viâ* Kusa and Sauntya, and also *viâ* Klangklang The village pays tribute to Shwe Hlyen. The ground is unsuited for camping.

HRONGWIN-KAWVAR.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. In 1894 it had forty houses; Yaden was its resident Chief. It lies five miles north-east of Rawvan, and can be reached from Haka *viâ* Rawvan, thirty-five miles, or *viâ* Sinkwa, thirty miles. The village is under Yôkwa influence and is not stockaded. There is good camping-ground and water-supply.

HSA HTUNG (Burmese, THATÔN).—A State in the Eastern Division of the Southern Shan States, lying approximately between 20° and 20°30′ north latitude, and 97°15′ and 97° 30′ east longitude, and occupying an area of 471·26 square miles. It is bounded on the north by the States of Wanyin Möng Pawn and Möng Sit, where the boundary is artificial; on the east by the State of Mawk Mai, from which it is separated by the Nam Pawn; on the south the Nam Tam Hpak divides it from Eastern Karen-ni; and on the west it is bounded by the States of Möng Pai, Sakoi, Nam Tok, and Sam Ka, from which it is separated by the western watershed of the Tam Hpak stream. The Hsa Htung State includes the two dependencies of Tam Hpak (Tabet) and Lak Möng (Lamaing).

Boundaries.

Hsahtung (Thatôn), as its name implies, was originally colonized by a migration of Taungthus from the Kingdom of Thatôn in Lower Burma: this took place about the year 1143 (A. D. 1781). Who were the aboriginal inhabitants of the State, if any, does not appear, but at the present time there is a great preponderance of Taungthus in the population, and Hsa Htung still remains the real headquarters of the Taungthu race in the Shan States.

The first Chief of Hsa Htung was Hkun San U, the nephew of the then King of the Burmese Thaṭôn, named Duttapaung, and it was he apparently who led the original Taungthu emigrants and established a village at Hkan Saing in the Hsa Htung State, about 1143 B. E. In the time of Hkun San U the territory ruled over by him received the name of Hsa Htung or Thatôn, by royal order of Bodaw-paya. On his death he was succeeded by his younger brother Manng Myat Aung, who moved his capital from Hkan Saing to Limpun. He was succeeded by his son Maung Naing who also moved his capital, this time from Limpun to Kanweng, and in his time tribute was paid by the State to the King of Burma.

Early colonization and history.

Maung Naing was succeeded by his brother Maung Hpyu. The subsequent succession of the Chiefs of Hsa Htung has been—

- Maung San Tha, in 1199 (A. D. 1837), who was formally recognized as *Myoza* by the Shwebo King.
- Hpaw Di, who ruled in the time of the Pagan King Hkun Sein, in 1214 (A. D. 1852), and was contemporaneous with Mindôn *Min*.
- Kônwara, 1218 (A. D. 1856), and Hkun O, who founded the present capital of Loi Put about 1242 (A. D. 1880). He died in 1258 (A. D. 1896), and was succeeded by Hkun Lau, the present *Myoza* of the State.

From its rather out-of-the-way position, partly, too, from the peaceful and industrious character of the Taungthu race, by which the State is mainly peopled, Hsa Htung has suffered little from the intestinal struggles of the other Shan States, while the Taungthus have seemingly been well able to protect themselves from Karen raids, which were so much dreaded by the Shans of Mawk Mai and other States bordering on the Red Karen country, such as Möng Pai and Sakoi. Hkun O, who bore the title of *Ngwe-kun-hmu* at the time of the Annexation, was a member of the Limbin confederacy, and it was during an attack made on Yawng Hwe by him that Saw Maung the *Sawbwa* of Yawng Hwe, re-appointed in 1897, was wounded and had

to retire to Burma. Notwithstanding this, Hsa Htung was not invaded and was one of the very few Southern Shan States which was not found ravaged in 1887.

The revenue inspection of 1892.

The revenue inspection of the Hsa Htung State has been twice carried out, in 1892 by Mr. H. G. A. Leveson, I.C.S., and by Mr. D. M. Gordon in 1897. In 1892 there were in the Hsa Htung State 122 villages, with a total of 1,464 houses, of which 1,022 were returned as assessable, 442 being exempted as inhabited by officials, relatives of the chief, poor, service-men, and new settlers.

The amount of land under cultivation was—

	Acres.
Paddy-land	394
Taungyas	965
Garden-land	104
Total ...	1,463

The number of cattle in the State was—

Buffaloes	1,272
Cows and calves	1,644
Bullocks	1,078
Ponies	183
Ploughs and harrows	1,443
Carts	31

while the total population was estimated at 7,326.

The occupations of adult males were—

Cultivators	1,678
Traders	272
Artizans	59
No occupation, or *pôngyis*	114
Total ...	2,123

The various races were represented as follows:—

Shans	1,531
Taungthus	5,541
Burmans	97
Karens	155
Natives of India	2
Total ...	7,326

Hsa Htung, with the eastern portion of Tam Hpak, is almost exclusively populated by Taungthus, and the western portion of Tam Hpak and Lak Möng principally by Shans, with Karen villages here and there. The Burmans live in the capital and in the timber-working villages of Nawng Daw.

The Taungthu tract.

The portion of the Hsa Htung State inhabited by the Taungthus consists of rolling downs thinly wooded, forming a plateau of 4,000 feet elevation, which extends over the centre and eastern half of the main State. The houses are for the most part large and well built and the villages well kept and clean; bamboos and fire-wood are fairly plentiful, but water is scarce. During the dry weather only two running streams intersect the country, one a more or less artificial channel near the capital, and the other the Nawng Daw stream, near the two villages of the same name, which are inhabited almost exclusively by Shans and Burmans. The villagers do not appear to mind the

scarcity, however, and their women in consequence frequently have to go as much as two miles to bring back water for their requirements. Both buffaloes and bullocks are very numerous in this portion of the State. Many of the smaller hamlets change their site every two or three years, as their *taungya* grounds become exhausted and the water-supplies fail.

The Shan tract.

The Shans occupy the dependencies of Tam Hpak and Lak Möng, which cover some hundred square miles of lowlying ground at the southern extremity of the State, on the northern bank of the Tam Hpak, just before it joins the Pawn river. Shans are also found in a few villages in the west of Hsa Htung. Their villages will scarcely bear comparison with those of the Taungthus. The houses are not so well built; the patches of garden-land round the villages are smaller, and the whole appearance of the villages slovenly; the inhabitants however, seem fairly comfortable and some of them are prosperous-looking.

The Karen tract.

The Karen villages are situated in the valley of the Tam Hpak stream, along which they have extended nearly as far as the Yawng Hwe border. The contrast between the wretched-looking, ill-clad, and half-starved Karen and the plump Taungthu is very striking. They have few cattle, but plenty of pigs and fowls (universally met with in all Red Karen villages), while some of them eke out an existence by catching and selling fish.

Crops.

The area of irrigated land is small compared with that of *taungya*. It is chiefly confined to the Tam Hpak valley, much of it being irrigated by means of water-wheels laid along that stream: the yield appears to vary largely, from 16- to 40-fold, according to the locality. Besides this, about 20 acres are worked from the Nawngdaw stream in the south-west of Hsa Htung.

East of the Tam Hpak valley the cultivation by the Taungthus is exclusively *taungya*; the soil is very rich, 60- to 80-fold being the usual yield, but in some cases, where special care has been used in preparing the ground, as much as 120- and occasionally even 160-fold is obtained. The ground is usually broken up two or three times by hand as well as by buffaloes, and the seed is sown very broadcast, half a basket being sometimes spread over an acre and a half: the whole crop is entirely dependent on the rains, but in spite of this, the villagers do not, as a rule, sow much more than would be sufficient for them in a good year, so that, when the rains are deficient, they are obliged to buy rice for their actual subsistence.

Besides paddy, the principal crops are cotton and tobacco, a plot of land being generally used one year for either of these and one or two years for paddy, before it is abandoned and a fresh plot prepared. The tobacco is said to be of good quality for pipe-smoking, but not for cheroots or chewing. The Taungthus, women and men alike, are very industrious in their garden cultivation, and grow small vegetables and fruits of all kinds, peas, chillies, pineapples, and tomatoes especially. A little sugarcane is grown near Pang Sŏng, and the plantation groves in and near Hsi Hseng are very extensive.

Exports and Imports.

The exports of the Hsa Htung State are tobacco and cotton; the principal imports, salt, *ngapi*, and iron implements; but the bullock traders, of whom there are a large number in the State, and many of considerable wealth, do a good deal of carrying trade between the other States and Burma. Bazaars are held at Loi Put, Pang Sŏng, and Hsi Hseng in the Tam Hpak dependency. There is

no industry of any importance in the State. Cotton looms are worked by the women in nearly all the villages. Water-bottles are made at Tai Möng, in the capital, Loi Put, and at Hsi Hseng. Silver ornaments after the Taungthu fashion are made—hairpins, earrings, and bracelets; from 20 to 30 per cent. alloy is usually added to the silver, so that they sell for about their weight in rupees.

The Revenue Inspection of 1897.

In 1897 the enumeration of the Hsa Htung State gave the following figures :—147 villages, 1,516 houses, of which 544 were exempted from taxation, leaving a balance of 972 houses assessable, or 64 per cent. of the total number of houses in the State. The estimated area of land under cultivation was—

	Acres.
Paddy-land	550
Taungyas	1,100
Garden-land	143

The yield throughout the State was stated to be excellent, that for wet crops varying from 21-fold in Lak Möng to 48-fold in Pang Sông, and that for *taungya* rice from 64-fold in Tam Hpak to 120-fold in Lak Möng. The cattle in the State were—

Buffaloes	1,362
Cows and calves...	2,495
Pack-bullocks	1,537
Ponies	160
Elephants	6

giving an increase of 1,310 head of oxen since 1892. From 1892 the number of carts in the State had risen, with improved communications, from 30 to 52. The population was estimated at 6,735, or 591 less than in 1892.

During the six years from 1891—1897 the number of houses in the State only increased by 52. This may be attributed to the heavy taxation imposed by the late *Myoza* Hkun O, who died in August 1896. When he died he left behind him debts amounting to Rs. 30,000. Under his rule considerable emigration of Taungthu households took place to the adjoining States of Mawk Mai, Wan Yin, Sam Ka, and Yawng Hwe. During the last year (1897-1898) they have been returning in large numbers, under a more lenient system of taxation, and an increase of some 200 houses has taken place during the year.

Climate and natural features.

The State is an extremely healthy one, for the most part consisting of open rolling downs, with scarcely any trees or even scrub jungle. Along the Tam Hpak valley malaria is, however, somewhat prevalent during the rainy season.

Communications.

Loi Put, the capital, has now been brought within reach of Taung-gyi and the main Government cart-road through the Southern Shan States by a rough country cart-road, over which carts can pass for the greater portion of the year. This is the main outlet for trade, but carts can also go as far as Loi Kaw in Eastern Karenni by means of a ferry across the Nam Tam Hpak, where a teak bridge is now being built by the Gantarawadi *Myoza*.

Finance.

At the death of the late *Myoza* Hkun O, his liabilities were secured by a mortgage on the teak forests of the State. The debts have now been satisfied in full and the *Myoza* is able to derive a considerable revenue from his timber.

The tribute paid by the Hsa Htung State has been—

					Rs.
1888	...	...	...	...	2,000
1889—92	...	...	...	...	3,500
1893—97	...	..	...	...	4,250
Sanctioned by the Government of India for 1898—1902					4,500

Forests.

The following details regarding the forests of Hsa Htung are taken from a report by Mr. H. Jackson, Deputy Conservator of Forests:—

The teak forest is a tract of jungle about 80 square miles in extent in the extreme south-east corner of the State, and is bounded by the Nam Pawn on the east, the Nam Tam Hpak on the south, and by the line of 3,000 feet elevation on the southern slope of the central plateau on the west and north.

Three-quarters of this area is formed of hills covered with *in-gyin, thitya, in,* and pines; the teak is only found in lowlying places, in valleys, and ravines intersecting the *in-gyin*-clad hills and fringing the banks of the Pawn and Tam Hpak.

The Hsa Htung forest has suffered severely from the felling of small timber for saw-pit purposes. There are scores of young teak trees lying felled in the forest for sale as house-posts. Wherever in the forest teak trees are especially abundant every tree within a mile radius is girdled, and a saw-pit is set up; and the felling and girdling of green teak, much of it undersized, was continued up to the time that the forests were visited in January, when Maung Lu O first began to work by the side of the Pawn stream. One elephant could get 150 to 200 logs floated in one season. The annual outturn now is about 40 logs per elephant.

The Karens too, used formerly to come and fell large quantities of teak along the Tam Hpak, and it is only thanks to the difficulty of floating timber down the Pawn that the forest has not been completely worked out. All timber has to be dragged down to the Pawn, as the Tam Hpak is too obstructed for floating to be practicable.

The Pawn runs in a narrow ravine between almost perpendicular banks which rise to a height of 1,500 to 2,000 feet. There are only two places where logs can be got down with safety, and then the logs, when in the water, have to be "*aunged*" to within a few miles of the Salween. The water is very deep and rapid, and big rocks obstruct the stream.

Natural regeneration appears to take place very satisfactorily. The climate is moist and cold, and the fires are consequently less injurious than elsewhere. There are numerous patches of pure teak forest composed of young saplings almost resembling plantations in their regularity. Creepers and other objectionable trees exist, but in small quantities.

Padauk, cutch, *thit-kado*, and *thanat-ka* are not found anywhere in Hse Htung, although these trees grow freely both in Karen-ni and Mawk Mai. *Thitsi* too is scarce, but *pyinkado* and *hmaik-chauk* are abundant. The local consumption of teak in the Hsa Htung State is almost *nil*, owing to the migratory habits of the *taungya*-cutting Taungthus.

Geology.

With the exception of the small patch of teak forest in the extreme south, the State of Hsa Htung contains but little natural wealth. The soil is a red loam composed of the insoluble deposit left after the dissolving away of the lime-stone rock by sub-aërial

denuding agents. The country presents the usual phenomena of lime-stone soils. Water is not held on the surface of the ground, but filters through the porous and easily dissolved rock and is lost.

Streams too which ought to run into the Pawn or Tam Hpak invariably disappear underground before reaching there, so that during half the year water is very scarce. In places where water springs out of the ground it is always highly charged with carbonate of lime; on reaching the surface the solvent carbonic acid escapes and thick deposits of tufa are formed along the stream bed, which they often dam up.

This calcareous tufa is at first soft enough to be cut with a *dha*, but hardens on exposure to the air; it is invariably quarried and is used for building pagodas, in the place of bricks.

The high plateau which forms the centre and eastern half of the Hsa Htung State is almost bare of vegetation, except grass and fern, and is only cultivated over a very small surface. In the more sheltered parts a scrubby jungle of oak and *in-gyin* covers the ground, which merges into fairly good *indaing* as the elevation descends towards 3,000 feet.

The following are some of the more noticeable kinds of trees :—

Botanical name.	Remarks.
Broussonetia papyrifera ...	The paper mulberry. This is not the same tree as the *ma-hlaing* of Lower Burma, from which *para-baiks*, umbrellas, &c., are made, which is a creeper with lanceolate leaves.
Pinus malus	The apple; grows at 4,000 feet elevation and over.
Ficus nervosa	Very generally planted; grows in moist forest; large edible fruit.
Terminalia chebula	The nuts yield a brown dye.
Schima Noronhœ	Large conspicuous flower.
Phyllanthus emblica	The *Emblica myrabolam*.
Eugenia sp.	Inner layers of the *liber* are black.
Quercus fenestrata ... *Quercus spicata* ... *Quercus lappacea* ... *Quercus semiserrata* ... *Quercus lanceœfolia* ...	There are at least five different species of oak growing at elevations of 3,000 feet and higher. In Shan they are called by the same name, but in the Myelat the Burmese-speaking people distinguish two classes—those in which the cup of the acorn is formed of flat concentric belts and those in which it is covered with imbricate scales.
Castanea Javanica ... *Castanea diversifolia* ... *Castanea tribuloides* ...	Of these three kinds, the first named has largest fruits and the last the smallest. The chestnuts of all kinds are sold and eaten.
Shorea obtusa	......
Pentacme Siamensis	Forms almost pure forest, much resembling *sál*.
Bauhinia variegata	......
Putranjiva Roxburghii ...	Used for dyeing *thingan*.
Solanum multiflorum ...	Fruit used for poisoning fish in streams.
Pinus kasya ... ... *Pinus Merkusii*	......

Revenue divisions in the States of Hsa Htung, Tam Pak, and Lak Möng.

Name of circle.	Number of villages.	Number of houses.	Revenue collection.
			Rs. A. P.
Hsa Htung *myoma*	38	476	2,461 1 0
Taung-gyi A-she-bet	20	199	1,684 6 0
Pang-sōng	12	171	916 8 0
Hsi-hseng	34	351	1,757 8 0
Tam Hpak	34	361	1,485 8 0
Lak Möng or Mang Lōn	5	35	90 0 0
Total ...	143	1,593	8,394 15 0

Bazaars. Bazaars are held at—

Loi Put.	Wying Lōng.
Wying Hkao.	Hsi Hseng.
Pang Sōng.	Nawng Htaw.

Chief villages in the State of Hsa Htung.

Name of circle or village.	Number of villages in the circle.	Number of houses in the village.	Remarks.
Thatôn *myoma* circle ...	38	...	Adjoining the territory of Wan-yin.
Thatôn *myoma*	...	87	Shan, Burman, Taungthu *myoma*.
Mwedaw	...	47	Taungthu village.
Loi-put	...	34	ditto.
Hti-hang-tōng	...	30	ditto.
Taung-gyi A-she-bet circle ...	20	...	Adjoining the territories of Mawk Mai.
Tawng-taw	...	27	Shan, Burman village.
Pang-sōng circle	12	...	Adjoining the territory of Yawng Hwe.
Pang-sōng *ywama*	...	37	Taungthu village.
Hsī-hseng circle	34	...	Adjoining the territory of Gantarawadi.
Hsī-hseng *ywama*	...	33	Taungthu village.
Thit-chauk-pin	...	29	ditto.
Tam Pak circle	34	...	Adjoining the territories of Gantarawadi and Sam Ka.
Namsa-mē	...	29	Shan, Taungthu village.
Wan-hkan	...	30	Taungthu village.

HSAI HKAO.—A circle in the Northern Shan State of North Hsen Wi, which had in 1898 nine Kachin, three Shan, and four Palaung villages with one hundred and forty houses and a population of about 700. It is

situated on a high plateau, some fourteen miles from the north bank of the Nam Tu, about twenty-five miles below Hsen Wi, and consists of low wooded hills and large undulating grassy plains, thinly wooded, with a small paddy plain near the north-west border. The headman's village contains fifteen houses and a population of about 80, and is situated on ground slightly elevated above the surrounding plain. It has a small bazaar and a somewhat celebrated spirit shrine, which is visited by Kachins from many of the neighbouring circles.

HSAI HKAO.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi, in the hilly ground to the south-west of the capital. There were in March 1892 eleven houses, with a population of fifty-three. The villagers, who are Yang Lam, cultivate a considerable area of hill rice and cotton: the latter sells locally at four annas the viss.

HSAI HKAU.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State, situated under the Loi Ling range, east of Ho Ya village. There were in March 1892 six houses, with a population of thirty-one, all Shans. Lowland rice cultivation was the general industry.

HSAI HKOW.—A village in the Trans-Salween Ko Kang circle of the Northern Shan State of Hsen Wi, three miles to the south of the Taw Nio (Malipa) bazaar and close to the frontier of the Shan-Chinese State of Küng-ma. It had in 1891 a population of forty-five, all Chinese, who owned eleven plough-cattle and buffaloes. They cultivate a good deal of cotton and hill rice in the plain, which is several miles wide, and a large quantity of opium in the hills. The village is itself little more than a mile in a straight line from the frontier, and is built on a sub-feature of the range, the foot of which constitutes the boundary line.

HSAI LĒNG.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi, situated about seven miles north of Loi Ngün, the chief village of the circle, and close to Ka Lü. It had in March 1892 twenty houses, with a population of 125. The village is divided into two parts, north and south, at some little distance apart, containing six and fourteen houses respectively. The *Kyè* lives in the southern village. The chief industry is paddy cultivation, the fields being irrigated from a small affluent of the Nam Ma, from which the village is not far distant.

HSAI PŌN.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It lies in the west of the circle in undulating country, and in March 1892 had six houses, with a population of 49. Rice was grown on irrigated land in the hollows.

HSA MÖNG HKAM (Burmese, THA-MAING-KAN, pronounced and often written THAMAKAN).—A State in the Myelat district of the Southern Shan States, with an area of 296·66 square miles. It is one of the largest States in the Myelat, properly so called, exceeding in size all the others except Ye Ngan and Maw.

Area—

It is bounded on the north by the States of Kyôn and Pwe-la; on the east by Maw Nang and the Thigaung circle of Yawng Hwe; on the south by parts of Yawng Hwe and by the Loi Maw and Loi Ai States; and on the west by Yamèthin and Meiktila districts of Upper Burma. It nearly surrounds the Pangmi State and the Kalaw circle of Yawng Hwe.

And boundaries.

Natural features: Hills.

The range to the west of the Myelat which falls away to the plain of Burma contains several high peaks. The most notable in the Hsa Möng Hkam State are Loi Ya in the Dayè circle, which is 5,532 feet above sea level; the Myin-ka hill, in the Loi An circle, 5,323 feet above sea-level; the Shwe-min-bôn in the Magwe circle, which is 5,066 feet in altitude and forms the boundary with Yamèthin district; the Sin-taung, in the Taungbo-gwè circle, also on the Yamèthin boundary, and rising to 6,022 feet above mean sea-level; and the Myin-mati hill in the circle of that name, 5,694 feet in height.

Rivers.

The only stream of any considerable size within the State is the Kwemasa. It rises in the Dayè circle, and is practically a mountain torrent throughout its course. It joins the Myittha near Pyin-nyaung.

The Paunglaung forms for a short distance the boundary between Hsa Möng Hkam and Yamèthin but it is not navigable at this portion of its course.

The Nam Pilu (Balu stream) also marks the boundary to the south with the Loi Maw State and the Hsi Hkip circle of Yawng Hwe. This also is unnavigable.

Minerals.

There is an old "gold mine" at Taung-be in the Magwe circle. It was worked till within the last half century, with results which appear to have been profitable. Apparently the gold was found in the form of dust and the pockets have all now been worked out.

Forests and climate.

There are two teak forests in the State. The Magwe forest is of no great value on account of the difficulty of extracting the timber, but the Nam Pandit has been worked since Burmese times by Messrs. Darwood and Company, and contains much good timber.

The rainfall is heavy on the hills which form the western portion of the State; elsewhere the climate is that of the Myelat generally.

Pagodas.

There are two pagodas in the State which are said to have been founded by Thiri-dhamma-thawka *Min*; one is a little to the north of Hsa Möng Hkam village, the other on the top of Ya-gyi hill in the Thuyè circle. Like the multitude of pagodas elsewhere built by this prince, they are small and of no great architectural merit. The Thuyè pagoda in the Thuyè (Dayè) circle is the most revered of any in Hsa Möng Hkam. It is built in a grotto, the sides of which are covered with images of Gautama and of other Buddhist saints and teachers.

Produce and trade.

Rice is the chief crop of the State, and is for the most part grown on hillclearings or on unirrigated lands. *Thanatpet*, the leaf which is used for cigar-wrappers, is produced in some quantities, and latterly the cultivation of potatoes has been an increasing industry.

There are bazaars at Hsa Möng Hkam, Myin-mati, Taung-bo-gwe, and Thayetpin (Kalaw), but all are small and poorly attended.

The only export is that of potatoes and this dates since the Annexation. It seems, however, likely to develop to considerable proportions.

The imports do not differ from those of the rest of the Shan States—Manchester and Sheffield goods, salt, salt-fish, and *ngapi*.

Population.

In October 1897 the State was found to have a population of 12,081 persons. There had then been no noticeable increase since the time of the British occupation. This total was made up by people of eight different tribes :—

Taung-yo	5,017
Taungthu	4,483
Danu	1,126
Dayè	534
Danaw	486
Shans	153
Intha (Dawè)	116
Palaungs	104
Burmese	62
	12,081

Legendary history.

About the year 500 B.E. (1138 A.D.) one hundred families left the country south of Hanthawaddy in Burma, owing to warfare and famine, and marched northwards. They climbed the hills and settled in the country now known as the Hsa Möng Hkam State. Tun Chi came with them as their Chief and arranged the settlement. They founded for themselves the following nineteen villages :—

Ngôn-thôn.	Nan-dein.	Nga-myin-kyet-tè.
Dayè (Thuyè).	Thi-tauk.	Taung-la.
Naung-ye.	Paung-saing.	Myin-daik.
Taung-bo-gywè.	Myin-mati.	Tan-baung.
Nan-naing.	In-wun.	Ban-nwè.
Nan-lein.	La-maing.	
Nan-chin.	Ban-lôn.	

In the year 535 B.E. (1193 A.D.) Narapati Sithu, King of Pagan, visited the Shan States for the purpose of erecting religious buildings. He came seated on his fabulous *paung*, or "raft," which presumably was a sedan chair, and pitched his camp half a mile away from Ban-nwè, at a spot which has ever since been known by the name of In-hle, and proceeded to build a pagoda on the Shwe Pan hill. Tun Chi, when he heard of the arrival of the King, made a collection of four annas from each of his hundred households and presented the twenty-five rupees as an offering of homage to the King. His Majesty graciously engaged in conversation and in the course of it told Tun Chi that the country he had chosen for his colony was a very beautiful one and pleasant to live in, and therefore should be called *Tha Maing Kan*, a name which it has borne ever since among the Burmese. Hsa Möng Hkam is simply the same name as pronounced by Shan tongues. Whether the story of the King's visit is true, or whether it is recounted for the sake of the etymology, there is no side evidence to show. Nothing more is recorded of the settlement till the year 1086 B E. (1724 A.D). Hla Nyein, a descendant of Maung Tun Chi, was then Chief, and it is stated that the amount payable to the Kings of Burma was then raised to Rs. 50, which seems to imply that Tun Chi's present became an annual tribute.

In 1121 B.E. (1759 A.D.) the fifty rupees became one hundred, the Chief at the time being Maung Pyu. In 1169 B.E. (1807) Maung Shwe Pôn is stated to have been recognized as Chief and to have paid one hundred rupees tribute. In 1825 Maung Shwe E became Chief, but was deposed by the Burmese in 1834, and Maung Mè was put in his place. Shwe E and Shwe Tôn, however, combined and drove Shwe Mè out, and Shwe E became Chief again. The date is not mentioned and the action of the Burmese was perhaps delayed by the invasion of the Karen-ni in 1842. These slave hunters made three successive invasions and burnt and pillaged most of the villages in the Myelat. In 1847, however, the Burmese, we are told, removed Shwe E for disobeying the orders of Government and failing to pay his tribute, and Maung Mè was re-instated.

Late history.

During his periods of administration, Shwe E lost the circles of Myin-mati, La-maing, In-wun, Ban-lon, Thi-tauk, Aung-ban, and Nan-dein. These were seized by Maung Taik, the *Myoza* of Hsi Hkip. When Maung Mè was re-instated, he represented that these circles had been shown to be a part of Hsa Möng Hkam in the *Sittan*, the registers of 1145 and 1164 B.E. (1783 and 1802 A.D.), and their restitution was therefore ordered by the King of Burma.

Maung Mè died in 1848, and on the 6th November of that year [11th *lasan* (waxing) *of Tasaung-môn* (November)] his son Maung Shwe Min was appointed *Ngwe-kun-hmu*, the first definite mention of that title.

At this time the *Pôk-thu-daw* U Mye Su had a great reputation for piety and learning, and King Mindôn, who always had an eye for such persons, ordered Shwe Min to send him down to Mandalay. U Mye Su very soon became a great favourite at Court and much power fell into his hands, and this was exercised in a way which, whether it was inspired by piety or not, created much disturbance in the Myelat. The Chiefs of Pangtara, Pwe-la, Myin-mati, Nga-ywa, Taung-la, and Nwa-ban-gyi were at once deposed, and replaced as *Ngwe-kun-hmus* by relatives and supporters of U Mye Su. Eventually, in 1867, Maung Shwe Min himself was dismissed and deported to Kale Thaung-thut, and a certain Maung Lin, a hanger-on of U Mye Su's, who had no connection with the Myelat, was appointed Chief of Hsa Möng Hkam. Maung Lin at once commenced pawning villages and circles, and nevertheless could not, or would not, pay any tribute. He was therefore removed, and one Maung Tha U, a trader of Kyauk-tat, was placed in charge, and took up his residence at Pangtara. He also proved unsatisfactory, and Maung Lin's son, Maung Kyi, was appointed *Ngwe-kun-hmu*, with Maung Shwe Ni, his brother-in-law, acting as regent. Both were extremely unpopular and eventually in 1876 (1238 B.E.) Maung Shwe Min was recalled from Kale Thaung-thut and re-instated as *Ngwe-kun-hmu*, after nine years' exile.

Four years later, Hkun Hnya, the *Myoza* of Hsi Hkip, obtained a royal order from King Thibaw to take over and administer Myin-mati, La-maing, In-wun, Ban-lôn, Thi-tauk, Nan-dein, Loi-mè, and Aung-ban circles, which were then governed by the Myin-mati *Ngwe-kun-hmu*, Maung Ywè, a nephew of the *Pôk-thu-daw* U Mye Su. This small State thus finally disappeared from the Myelat, but in the end of 1885, in the disturbance caused by the annexation of Upper Burma and the deporting of King Thibaw, Maung

Shwe Min wrested the eight circles from Hsi Hkip and resumed the control over them which had formerly belonged to Hsa Möng Hkam. At the same time he ordered Taung-la also to re-submit to his authority. The *Ngwe-kun-hmu*, Maung Hpo Yôn, refused, whereupon Shwe Min attacked him and put him to flight.

Maung Su Ka was put in charge by Hsa Möng Hkam. Hpo Yôn collected a band of men and drove Su Ka out, but remained in possession for only a short time, for the Taung-la villagers of their own accord rose against him and declared their intention to place themselves under the protection of Hsa Möng Hkam. Upon this the *Ngwe-kun-hmus* of Magwe and Loi An, seeing that they would be attacked in their turn, voluntarily submitted. In the end of the same year, or early in 1886, Maung Shwe Min died and his son Maung Po was elected *Ngwe-kun-hmu* by the people, with charge of the dependencies of Myin-mati, Taung-la, Loi An, and Magwe. He was in charge at the time of the British occupation and was confirmed as *Ngwe-kun-hmu* by the British Government in 1887.

Revenue and tribute.

The State in 1897 was divided into twenty-two circles, including 203 villages and 2,575 houses. Two thousand one hundred houses were assessed, and paid—

				Rs.
Thathameda	...	...	...	13,143
Land taxes	...	...	...	1,010
		Total	...	14,153

The tribute paid during the quinquennial period 1893—97 was Rs. 7,000 per annum.

Spirit worship: of the household *nat* at Banlôn.

The people of the Ban-lôn circle of Hsa Möng Hkam are particularly zealous worshippers of the household *nat*. He must be specially conciliated in the *lasan* (waxing) of *Pyatho* (the beginning of December), and in *Nayôn* (May) also, in the waxing of the month. Male and female fish (the particular species called *nga-pein* must be used) are offered, divided into twelve equal portions, and besides this, rice, betel, *lapet*, and condiments, each in twelve portions, are laid before the *nat*. These offerings must be made by all natives of the circle, whether actually resident in Ban-lôn or not. The omission to do so, wherever the culprit may be, results in disease to himself and his household. If by any chance he escapes, the punishment falls on the head of his village or of the entire circle. The Ban-lôn *nat* has no distinctive name. He is referred to as the Ban-lôn *Ashin-gyi*.

Of the village *nat*.

The village spirit is worshipped throughout Hsa Möng Hkam, and indeed throughout the Myelat, at the same time—in May and December. The fish offered must be *nga-pein*, male and female, and they are divided into five parts. A cock and a hen are also offered up, first of all alive and then again after they have been killed and boiled and divided into five portions. The meat offering is moreover presented five times—once to propitiate the circle spirit, once to propitiate the village spirit, once to the well spirit, once to the spirit of the springs, and once to the spirit of the fields. After this the fowls are taken away and eaten by the ministrants. With the fish and fowl are offered rice

mixed with turmeric, and rice mixed with raw sugar, as well as liquor, betel, tobacco, plantains, raw sugar, and *kauk-hnyin pauk-pauk*, rice roasted like popcorn. The cost of the offerings is collected from each village, but the amount of individual subscriptions seems to be left to the piety of the offerer and appears to determine whether in single villages there shall be a special service for the State or circle spirit. If there be, it is held in the same months and the ceremonial and offerings are the same.

Of the paddy *nat*.

Just before the paddy is threshed it is customary to make an offering of vegetables, rice, curry, and liquor to the paddy *nat*, and a prayer is offered up calling on the spirits from Hsen Wi and Hsi Paw rice-fields (these being considered the most fertile in the Shan States) to come and accept the offerings and fill the grain-bins. Another custom is also very prevalent throughout the Myelat. In every *hai* or *taung-ya* there are found heaps of earth and rubbish. These are covered with straw and this is pressed down while a prayer is offered up asking that the heaps of threshed grain may overtop the mound of earth.

Folk customs.

When two persons agree to work fields together, as often happens, one supplying the cattle and seed-grain and the other the manual labour, special care must be taken in dividing the grain. Each partner has a basket made, the bottom of which is carefully closed with wood, while the top is strengthened in the same way. The object of this is to prevent the escape of the paddy *leik-bya*, the "butterfly" spirit of the grain, for, if this fluttered off, the next year's crop would be a bad one.

HSA MÖNG HKAM.—The chief village of the State of that name, in the Myelat district of the Southern Shan States, and the residence of the *Ngwekunhmu*. It contained in 1897 seventy houses, with a population of 312 persons. The revenue paid amounted to only Rs. 98, most of the residents being exempted as retainers of the Chief.

HSĀM TAO.—A district of the Southern Shan State of Kēngtūng.

Boundaries.

The district is situated in the north of Kēngtūng State, and is bounded to the south by the Nam Lwe, to the east by the Nam Lam, and to the north and west, roughly, by the hills marking the eastern watershed of the Nam Ma.

The name *Hsām Tao* signifies literally the three *Tao*, or headmen. It was so applied because at one time it included territory east of the Nam Lam, under a *Tao* tributary to Kēng Hūng, while the territory included within the limits indicated above was divided between two *Tao*ships tributary to Kēngtūng and to Kēng Chēng respectively.

The territory of the last-named official stretched from the Nam Lwe to the Nam Sa-un stream, its western boundary being an ill-defined line skipping from hill to stream and enclosing lands in occupation rather than following natural features. On the annexation of the Cis-Mèkhong territory of Kēng Chēng in May 1896, this district passed to Kēngtūng.

Natural features and population; the Tai Loi.

The whole of the Hsam Tao tract is a maze of hills, which in several places rise to a height of 5,000 and 6,000 feet. All the higher portion is inhabited by Tai Loi, whose villages are at the greatest elevation where water is procurable. The

sites are carefully chosen and the villages are fixed. The houses are well-built, and several families live in each. They pack close so that the population is greater than the appearance of the villages would lead one to expect.

Cultivation.

Wherever possible, the hill slopes are terraced for irrigation. but the fields so worked are small, and the cultivation is practically entirely upland. Hill rice and sessamum are the main crops. The latter is sold to Shans, who express the oil.

Religion.

The Tai Loi are Buddhists, and pay great attention to their monasteries and pagodas, the monasteries being invariably well built and often highly ornamented. Pagodas are frequent, the people in this respect more closely resembling the Western Shans than the Hkön and Lu, whose piety takes the form of founding and supporting monasteries rather than of pagoda building.

In spite of the difficulty of the country the roads through the Hsam Tao district are invariably good, especially near villages.

Communications : industries : villages.

The forest trees of the Hsan Tao hills are particularly fine.

In the west of the tract are the gun-making villages of Wān Pāng Yung and Wān Pyu (two villages). The circle is known as Wān Lek. To the north is a circle called the Hsip-ha-wān (the fifteen villages). Like most names of this nature, Hsip-ha-wān no longer strictly denotes the actual number of villages, but it is still used as the name of the circle.

In the Hsam Tao district proper (including both the old Kēngtūng portion and that formerly under Kēng Chēng), the following are some of the villages:—

Wān Nawng ...	... Fifteen houses.
Wān Pok ...	... Thirteen houses and monastery.
Wān Ngek ...	... Ten houses.
Wān Raw ...	... Seven houses.
Wān Ta Pang Long ...	... .
Wān Ta Pang Noi ...	... Nine houses and monastery.
Wān Nawng Hkam ...	... Four houses and monastery.
Wān Pyin ...	... Five houses and monastery.
Wān Kyen ...	... Ten houses and monastery and two brick rest-houses.
Wān Ngek ...	... Five houses.
Wān Pyi ...	... Eleven houses and monastery.
Wān Kaw ...	... Seven houses.
Wān Lang ...	... Fourteen houses and monastery.
Wān Pāng Kaw ...	... Nine houses.

Many villages of the tract have not been visited and any estimate of the total Tai Loi population can only be taken as a rough approximation, which subsequent investigation may considerably modify. It may perhaps be from 4,000 to 5,000 souls.

The Kaw.

The lower slopes of the hills included in the Hsām Tao district, as defined above, are chiefly inhabited by Kaw. Cotton is the principal product besides hill rice, and a good deal is sold every year to Chinese caravans. No data are available for an estimate of the Kaw population.

HSANG HKÈ HPŌNG.—The home circle of Möng Yai in the South Hsen Wi Northern Shan State, is administered by the *Sawbwa* himself, the

revenue being assessed in paddy at the rate of one *lang* or four baskets for every basket sown. It had thirty-seven villages in 1897, as against fourteen in 1892, for the most part inhabited by retainers, relatives, and officials, besides a few Burmans. The area of the circle is approximately eighty square miles, and the population was, in 1897, 698 males and 785 females, 295 boys and 324 girls. There are 475 acres of lowlying fields under cultivation, and 113 acres of hill paddy-land; 35 acres only are under garden culture. The number of cattle was 592 buffaloes, 196 cows, 279 pack-bullocks, 46 ponies, and 12 mules. The ponies and mules are almost all owned by the *Sawbwa* himself.

The principal manufacture is that of Shan hats. A little cotton is grown, and a little sessamum oil, mostly for home consumption, is expressed. The country is picturesque and well watered, but the fields do not produce more than 16 to 40-fold.

A fair number of bullock traders reside in the main village. The Möng Yai circle (*q. v.*) is distinct from the *Sawbwa's* capital and its suburbs.

HSANG KÜNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated on the skirts of the paddy plain which forms the main portion of the circle, some miles from the village of the *Hēng*, and contained in March 1892 thirteen houses with a population of seventy-eight persons. Rice cultivation was the chief industry.

HSAN HTŪNG.—A large village in the Wild Wa country, nine miles North of Sūng Ramang. Hsan Htūng is built on a saddle and down one side of a high spur, at 5,500 feet elevation and is entered by a long tunnel gate, partly underground, at the lower or southern end. In 1893 it had at least one hundred and fifty houses. About a mile off in a straight line to the north are the two large villages of Hkawn Ru, with two hundred houses, which, with Hsan Htūng, are said to be under the authority of Sūng Ramang. The subordination appears to be very loose, however. Between Hsan Htūng and Hkawn Ru, at a place where three roads meet, is a very considerable skull avenue. Hsan Htūng is a proved head-hunting village, for in 1893, the day before a British party camped there, the villagers had taken three heads, and the bodies lay on the road a couple of miles distant.

HSA PAWNG.—A *daing* or circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, ruled by a *nè-baing*.

It had in 1898 a population of 381, divided between one hundred and thirty-nine households and ten villages.

The circle is bounded on the—

North.—By Myohaung and suburbs of Möng Lōng.

North-east.—By Kwan Mauk.

North-east.—By Sang Hün.

East.—By Man Kang.

South-east.—By Hup Ku.

South-west.—By Taung Let.

West.—By Man Sam.

The net revenue paid was Rs. 1,033, with Rs. 50 for tea. The population is composed of Shan Palaungs, who speak Shan and are engaged in *taungya* cultivation.

HSA TAW, or SHA-DAW (Burmese).—A large stockaded village in the State of Gantarawadi, or Eastern Karen-ni, not far from the Northern border with Mawk Mai, and about seven miles west of the Taw Maw ferry over the Salween. It stands in a circular paddy plain, shut in on three sides by hills, and on the fourth sloping away gently towards the Salween. The houses are crowded together inside the stockade (which has gates on the north and south), and are extremely dirty. Hsa Taw lies at the junction of the Shan and Karen-ni trade routes to the Siamese Shan State of Mè-hawng-hsawn, by way of the Ta Taw Maw, and several wealthy Shan traders live in the town. The majority of the population, however, is Karen-ni. There is a fine monastery with a brick and stucco rest-house which is highly ornamented. The town had about two thousand inhabitants in 1890. The late Dr. Richardson, who visited "Bansato," as he calls it, in 1837, says the village was founded by Shans from Möng Nai and Mawk Mai, who fled from the exactions of the Burmese Government, who in those days demanded forty, fifty, and sometimes even sixty tickals of silver from each household.

HSA TWANG.—A salt village in the Maw Kio circle of the Northern Shan State of Hsi Paw. It is in charge of the salt *thugyi*, and had a population of 133 in 1898. In the same year it paid Rs. 272-8-0 net revenue.

HSAWNG HKÈ.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision: it included thirty-two villages in 1898 and had a population of 1,604. It is in charge of a *nè-baing*, and is bounded on the north by Ta Ti, on the north-east by Nam Ma, on the north-west by Na Mōn, on the east by Hsawng Kiaw, on the south by Sè Kan, and on the west by Nam Yang.

In that year it paid Rs. 2,897-8-0 net revenue, and supplied three hundred and twenty baskets of paddy. It also pays Rs. 10 a month for selling beef under a license. It had no revenue-paying *thanatpet* trees. The population is engaged in paddy cultivation, both lowland and upland.

The village of Hsawng Hkè lies on the cart-road between Hsi Paw and Nam Lan, at an altitude of 3,000 feet, in longitude E. 97° 34,′ latitude N. 22° 26′. The preliminary survey for a railway southwards from Hsi Paw passes through Hsawng Hkè, which had in 1897 twenty-seven houses and a bazaar with fair country supplies. The water and the camping-ground are both good. A road runs southward to Kehsi Mansam.

HSAWNG HSUP.—Called by the Burmese Thaung-thut, a Shan State, in the northern portion of the Kubo or Kabaw valley, which runs from north to south between parallels 22° 30′ and 24° 30′, west of the Chindwin river.

The valley is flat and narrow, and is bounded by Manipur on the west. It was long in dispute between Ava and Manipur and was in 1833 made over to the Burmese at the instance of Colonel Burney, by the authority of the British Government, compensation being made to Manipur. It consists of a long strip of country, not more than fifteen miles in greatest width, separated from the Chindwin by a range of uninhabited and forest-clad hills called Ungoching.

The late *Sawbwa* gave the following account of the history of his State,—

History from native sources.

The early cities of Thaung-thut.

The town and country of Thaungthut were settled three hundred years before the appearance of the Buddha Gautama. When he attained to *Pari-Neibban* the First Great Council was held, and four months after his death at Razagyo, where Azatathat was then King, there was a fortified town at Thaungthut covering an area of nine hundred square *ta* (2,250 yards) with nine gates. This is the first town of Thaungthut of which there is any record, and it was called by the Shans who built it Sèkaw (Hsai Kao). The *Sawbwa* who governed it was independent and was called So-hôn-bwa (Hsö Hom Hpa).

One hundred years later, when the Second General Assembly was held at Wethali in the time of King Kalathawka, the descendant of the Hsai Kao *Sawbwa*, So-Hôn-Bwa, ruled over a town about twelve miles to the north of Hsai Kao. This town was also fortified and covered an area of seven hundred and fifty *ta* (2,075 square yards), and had eight gates. It was called Sèsa (Hsai Sa), and the *Sawbwa's* name was So-kham-bwa (Hsö Hkam Hpa). The name Sèsa means *the pleasant town*.

After this, in the year of religion 218 (325 B. C.), at the time of the Third and Last Great Council, the great King Thiri-dhamma-thawka (Asoka), who reigned in Patalipôt, dedicated, at the foot of the Ngwe-taung, about a mile and a half from the town of Sèsa, a pagoda, a tank, and a well. At this time the race of So-hôn-bwa and his descendant So-kham-bwa had died out, and a merchant Gawmônna came from Razagyo. He built a town nine miles from Sèsa, on the right bank of the Ale stream, five hundred yards square with ditches round all four faces, and this town Thiri-dhamma-thawka gave to Gawmônna's son, So-ngam-bwa (Hsö Ngan Hpa) with the title of *Sawbwa*. The town was called after the name of its founder Gawmônna, the merchant, and his descendants ruled for many generations.

In the time of Anawra-hta, King of Pagan (the eleventh century), when the country was at war, the *Sawbwa* was summoned to come down with an armed force, but failed to do so. There was then a man of the Burmese royal family from Pagan in the State, and he went and did homage and made presents to King Anawra-hta, who gave him in return the title of *Sawbwa* and the right to use a white umbrella and a throne. This man then returned to Thaungthut and informed the Chief of what had been done. The *Sawbwa* gave him his daughter in marriage and resigned his authority. Anawra-hta, the King, then proclaimed this Burman prince *Sawbwa* of Thaungthut under the title of So-kyin-bwa, (Hsö Kyem Hpa). Upon his accession he built a town on the left bank of the Aya stream, about a quarter of a mile from Gawmônna's town. Ten thousand troops were employed on the preparation of the ground and the walls (*bochè ta-thaung thut thwin*) of the town, which measured a thousand yards each way and had nine gates and nine cannons mounted, besides a moat on all four faces. At the same time, in the centre of the city, the Seik-pyu Shinbin pagoda, with a walled enclosure and eight surrounding shrines, was built. Four *rahan* had been sent from the Pagan country, and for them four monasteries were built, the Ôk-kyaung *taik*, the Bawdi-kyaung *taik*, the Min-kyaung *taik*, and the Zetawun-Kyaung *taik*, which were all dedicated on the same day. The town was then called Thaungthut, because ten thousand troops had been employed on clearing the site of it.

Ancient boundaries

The ancient limits of the State are given as follows,—On the eastern side, two days' march beyond the Thanlawadi river, it was bounded by Wuntho, between the Nwèsari hill and the Nattada; on the south, three days' journey distant to Kyanbin-yet-masho on the Raza-gyo road, it was bounded by the Kale State; on the west, three days' journey off, it was bounded by the Ngaw-yo hills; on the north, seven days' journey distant, as far as the rocky gorge of the Chindwin, it was bounded by that part of Mogaung territory which has been occupied by the Kachins.

and divisions.

In the four quarters of the State there were the following revenue-paying villages,—West of the river ninety-five villages; east of it, under the Hentha *pawmaing*, seventy-five villages: in the riverine stretch under the Kuhna-ywa-kin *pawmaing*, fifteen villages; under the Maing-wè *pawmaing*, fourteen villages; under the Maingtaung *pawmaing*, the three Yetba-ye-pawmi villages; under the Maing-hkaing *pawmaing* seven villages. Each of these five *pawmaings* had a fortified post, namely, Maing-nyaung, Kaya, Aw, Balet, Mawtôn, and Mawkè, in each of which a force of a thousand men were kept under arms. They marched under orders from Thaungthut, and paid homage there regularly. Every three years *amats* were sent down to the King to present gold and silver flowers with gold and silver stems, together with a silver cup weighing five rupees, a pony, and a bale of cloth. These presents were afterwards commuted to a yearly payment of three hundred and fifty rupees. The descendants of the Burman So-kyin-bwa continued to rule over the State and were granted gold umbrellas, a golden palace, and retainers in uniform, by the Burmese King. They did service under Sinbyushin's son, Myaung Yan Min, at Ratanapura (Ava) in 961 B. E. (1599 A. D.), on the restoration of that city.

Invasion by the Manipuris.

Later, in the time of the Hanthawaddi Yauk Min, when the Manipuris invaded the country, they attacked Thaungthut; the *Sawbwa*, Saw Kan Ho, brought supplies of rice from Mônbu, now called Wunbu, and stored them, and, having called up all his forces from the western side of the river, fought the Manipuris for three years. The Burmese King, however, gave him no help and he was defeated and had to take refuge in the jungle. Then the Manipuris utterly destroyed Thaungthut, the *Haw* (palace) with its triple roof, its twelve pavilions, the *pyathat* in front, the golden umbrella with its crystal top-setting, the throne and the white umbrellas, together with all the rest of the city, and carried off the elephants, male and female. At this time Alaung Mintaya-gyi came up from Ratana-thinga and restored order in the State. The Thaungthut *Sawbwa* then came out of hiding and went and did homage to Alaungpaya at Tammu, and, having proved his direct descent from the ruling family, was confirmed as *Sawbwa* by royal order.

The later *Sawbwas*:

He was succeeded on his death by his next brother, Sawsa. Sawsa was succeeded by his son Saw Pôn, whose brother, Saw Ti Kyaing, followed him on the throne. When he died Saw Haw Nga, a son of Saw Kan Ho, was the next *Sawbwa*. He was succeeded by his son, Saw Leik Kan, who was succeeded by his brother, Saw Aung Ba, who was succeeded by Saw Leik Kan's son, Saw Shwe Maung. In 1220 B.E. (1858 A.D.) this *Sawbwa*, in return for a white elephant sent to the capital, received from King Mindôn an order confirming

him in the possession of the seven Myitsin villages, the five villages of Sanda, the six Thanyit villages, the fourteen Kin villages, together with the Seik-pwe guard and ferry. It was also decided that the front pavilion of the *Haw* should have nine main posts and the main room five stories, with five *lèbaw* between the graduated roofs, a gold *hti* on the *pyathat* of the court-room, a vane or *hnget-mana*, with a flowered shaft, a white umbrella and a throne, with twelve chambers. These were all erected and Saw Shwe Maung died on the 4th waning of *Thadin-gyut*, 1242 B.E. (22nd October 1880), and was succeeded by the present *Sawbwa*, his son, who was regularly confirmed in authority over the State by the Burmese Government, and having early made his submission was subsequently confirmed by the British Government.

The Sawbwa, their officials and their powers.

Under the Burmese rule the *Sawbwa*, his heir and *amats* had criminal jurisdiction in all cases arising within the State, and also had control of the fiscal arrangements.

The religion of the State is Buddhism, and the *Sawbwa* himself went through all the grades of the yellow robe. The officials maintained are two *Amat-gyi*, two *Atwinwun*, two *Amat-tauk*, two *Myowun*, two *Thandawzin*, two clerks, and one jailor, thirteen in all.

This so-called history of the State is in great measure legendary, and it omits precisely those details regarding its connection with the great Shan kingdom of Mogaung or the Shan States east of the Irrawaddy which would have been of interest and might have been of value.

Present area and boundaries.

The boundaries of Hsawng Hsup are as follows:—

North.—The Homalin township and the unadministered Chin Hills.
South.—The Kabaw valley and the Legayaing township.
East.—The Legayaing, Uyu, and Homalin townships.
West.—Manipur State.

The area of the State is about 550 square miles. One small portion of it, just opposite to Thaungdut, lies on the left bank of the river.

Population and revenue.

The population of the State was estimated in 1897 at 6,175 souls, and the income of the *Sawbwa* from the *thathameda* tax, the only tax levied, was said to be Rs. 7,000.

There are a few Chin villages in the west of the State. The rest are Shans.

Generally speaking the State, alike in size, population, and revenue, does not differ in any great measure from any of the larger circles which may be found in the Legayaing subdivision.

The following are the circles in the Hsawng Hsup State:—

No.	Name of circle.	Number of villages.	Population.
1	Thaungdut (Hsawng Hsup)	1	731
2	Sesaw	13	1,713
3	Ahtwin	20	925
4	Lower circle	9	1,331
5	Upper circle	17	1,475

There were thirty-three villages in the whole State in 1886.

History since the Annexation.

The first visit of British Officers to Hsawng Hsup after the annexation was paid in July 1886, when the Chief, who had previously made tender of his submission by letter, was formally recognized as *Sawbwa*. He received the title of *Kyet Thaye Zaung Shwe Sa-lwe Ya Min* in the Jubilee year of 1887. The history of the State, in which peace and order have been undisturbed, has since been uneventful. The *Sawbwa* Saw Kan Min was connected by marriage with the *Sawbwa* of Wuntho, but, though on terms of friendly intercourse with him, did not join in the rebellion of 1890-91. The tribute paid remains at Rs. 400, the sum fixed when the State first submitted. The *Sawbwa* died in 1893 and was succeeded by his brother Saw Kin Môn, who was installed by the Chief Commissioner at Kindat in 1894.

Natural features and climate.

The State of Hsawng Hsup, like the greater part of the Kubo valley, with the exception of scattered clearings for cultivation, is a mass of forest, abounding in varnish and wood-oil trees and in valuable timber, *sâl* and teak. Though the Shans, the original inhabitants, are remarkable for their athletic frames, their hardihood and vigour, and for longevity equal to that enjoyed in healthier tracts, the whole valley is notorious for jungle fever of the worst type, and is fatal to foreigners of every description, including even the people of Manipur, during the rainy months.

Pemberton thus describes the Kubo valley in a *Report on the Eastern Frontier of British India*, page 117.

"The Kubo valley, when viewed from the heights above it, presents a vast expanse of *dark* primeval *sâl* forest, in the very heart of which cleared spaces are discerned, varying from two to six or eight miles in circumference, as the spot happens to be the site of a village or town. In this respect it offers a very remarkable contrast to the Manipur valley, which is free from forest of every description. The characteristic differences of the streams are no less remarkable. Those of the Kubo valley flow with extraordinary velocity over beds invariably composed of water-worn pebbles, and the stream itself is as clear as crystal. Those which pass through the central portion of the Manipur valley move with far less rapidity. The stream holds much earthy matter in suspension, and the beds are generally of the light sandy or stiff clay soil, with scarcely a pebble of any description. In the Kubo valley during the cold season of the year every stream is fordable, and in few is the water so much as knee-deep. In the rains, on the contrary, they rush over their highly inclined beds with a velocity too great for the power of an elephant to stem; and the whole country between the Ungoching hills and the Khampat and Maklang rivers is at this time frequently covered with one vast sheet of water. Fortunately they rise and fall with nearly equal rapidity, and, unless the rain has been very general and heavy, the larger streams may be crossed on rafts or *dhingies* in about thirty hours after its cessation."

Administration in Burma times.

In Burmese times the Kubo valley was under the authority of the following officials: the south under the Kale *Wun*, living at Kalewa; the middle, comprising the townships of Tammu and Khampat, under the Khampat *Wun*, who

lived at Kindat; the north under the Thaungthut (or Samjok) *Sawbwa*. The village of Mintha marked the boundary between Thaungthut and Tammu. The foreign relations of the State were controlled by the Legayaing *Wun*, whose four districts were: the Shwe district of nineteen villages, the Uyu district of ten villages, and the two townships of Maing-nyaung and Maing-hkaing. He lived at Paungbyin on the Chindwin river, between Thaungthut and Kindat, about a day's journey below the former, and his jurisdiction extended over the Shan countries up to the borders of Mogaung.

Industries and trade.

Salt is manufactured in a small way in Hsawng Hsup at Thangan, Mawlôn, and Mawn-we to the west of the chief village, but the supply is not equal to the demand. *Ngapi* is manufactured from the fish taken in the seven lakes or ponds in the State.

Numbers of Manipuris visit Hsawng Hsup in the dry season to purchase bullocks and buffaloes for export. The State is known to them as Samjok, or Saingok.

HSAWNG KIAO.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision: it included thirty-six villages in 1898, and had a population of 1,132. It is in charge of a *nè-baing*, and is bounded on the north by Nam Ma, on the north-west by Hsawng Kiè, on the east by Ho Tu in South Hsen Wi; on the south by Ho Un in Möng Tung; on the south-east by Man Sang in South Hsen Wi; and on the west by Möng Hkö.

In that year it paid Rs. 2,048-8-0 net revenue, and supplied one hundred and seventy baskets of paddy. It had no revenue-paying *thanatpet* trees. The population is engaged in paddy cultivation and there is a considerable resident trading population in the main village, who act as middlemen for caravans bringing tea from Tawng Peng and the Kodaung districts. There are more caravan bullocks in this circle than in any other in Hsi Paw State, and it is said that they once numbered as many as 2,000.

Hsawng-Kiao is on the direct route between Möng Yai, South Hsen Wi and Hsi Paw, and carts can reach Möng Yai now that the South Hsen Wi *Sawbwa* has bridged the rivers in his State.

HSAWNG KIAO (Burmese, SIN-KYAW.)—The chief village of the circle of the same name in Hsi Paw, Northern Shan States; it stands at an altitude of 3,100 feet, in longitude east 97° 48′, latitude north 22° 23′. In 1897 it had seventeen houses, with a small five-day bazaar and supplies on notice in tolerable quantities. It lies on the Hsi Paw-Nawng Hpa road, between Hsawng Hkè and Ho Ya. There is good ground for camping and good water and grazing. Other roads lead south to Kehsi Mansam, north to Sè En on the Hsi Paw-Lashio road, and south-east to Möng Yai.

HSE-GÔN.—A village with one hundred and twenty-two houses and a population of 482, in Meiktila township, Southern subdivision of Meiktila district. It was founded in 1200 B.E., according to local historians.

HSĒNG TAW.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi, situated at no great distance from the main village of the circle. In March 1892 it contained nineteen houses, with a population of 154, and was one of the most flourishing villages in Man Sè.

Except two blacksmiths, the whole village was engaged in paddy cultivation. Near the village is the *pôngyi kyaung* of Kin Ti, with seven monks.

HSEN MAWNG.—A district in the west of the Southern Shan State of Kēngtūng. It lies fourteen miles north-east of Ta Kaw, and is a stage on the main road from that ferry to Kēngtūng. The two routes from Ta Kaw (one *viâ* Möng Ping, the other *viâ* Möng Pu Awn) branch at Hsen Mawng.

The district is a maze of hills, except at one part where the Shan villages are situated. There is here a narrow open valley watered by the Nam Mawng, all of which is under rice cultivation. The valley villages are four, containing some fifty houses in all. Besides these, there are a few small settlements in the hills.

The history of Hsen Mawng is given under Hsen Yawt. The district is now under a *hpaya*, who pays revenue direct to Kēngtūng. The State records give this revenue as Rs. 30 for 1897.

HSEN MAWNG.—The chief village of the district of Kēngtūng of the same name on the Ta Kaw ferry road, situated in latitude 21° 20′, longitude 98° 50′. It was formerly an independent State, but is now a part of Kēngtūng. It consists of three groups of houses close together, containing about thirty houses in all, and is situated in the valley of the Nam Mawng, which is here about half a mile broad; no supplies are obtainable. There is good camping-ground, and good water is obtainable from the Nam Mawng, fifteen yards broad by one and a half feet deep. The two roads from Ta Kaw to Kēngtūng branch off here.

HSEN WI, NORTH.—A *Sawbwa*ship in the Northern Shan States, with an approximate area, including Ko Kang, east of the Salween, of 6,330 square miles, and an estimated population of about 118,000 persons, living in 1,500 villages divided among 76 districts.

Boundaries.

It is bounded on the north by various Shan-Chinese States of the province of Yünnan: Mêng Mao, Che Fang, Mang Shih (Möng Hkawn), in the Têng Yüeh and Lung Ling sub-prefectures; on the east by Chên Kang (Möng Hkeng) and Mêng Hpawng districts of the Kêng Ma State, and by Mêng Ting in the Shunning Fu prefecture of Yünnan; on the south by Sôn Mu, east of the Salween, and west of it by the State of South Hsen Wi; and on the west by Hsi Paw, Tawng Peng Loi Lōng, and Möng Mit States. The Nam Mao or Shweli forms for some distance a well-marked physical boundary on the north; elsewhere the boundary lines are not so distinctly determined and in some parts are still unfixed.

Natural features.

The northern part of the State is a mass of hills affected by the geological fault which has produced the rift that forms the Nam Tu or Myit-ngè valley and has thrown up a series of parallel ranges which extend to the Shweli, without altogether destroying the north and south trend which is the characteristic of the Shan hills as a whole. In the valleys between these ranges are numerous tracts under paddy cultivation, some circular or oval, some mere lines along the river-banks. The southern portion of the State has much more flat land, along the line of the Nam Tu and the valleys, parallel to it, of the Nam Yao, the Nam Nim, and the Nam Kyek. This was formerly very thickly populated, and still remains the most valuable portion of the State. It is bounded on the south by the

range running westward from the Salween which marks the southern line of the rift in the hills. Both north and south of the Nam Tu there are many peaks which rise to 6,000 feet, and several over 7,000 feet.

The northern portion is almost consistent enough in its altitude, about 4,000 feet, to be called a plateau ; it has large, grassy, upland plains. This part of the State of late years has fallen almost entirely into the hands of the Kachins. The Shans are found in the Nam Mao (Shweli) valley, and again in the Nam Tu and other valleys in the southern part of the State. The line of the Nam Mao is the lowest portion of the State, being little more than 2,000 feet above sea-level. The southern valleys are about five hundred feet or more higher.

Rivers.

The chief river in the State, after the Salween, is the Nam Tu or Myitngè, which rises on the Irrawaddy-Salween watershed, at no great distance from the latter river, and flows westwards through the State into Tawng Peng. Hsen Wi, the capital, is situated on its banks. Its chief tributaries are the Nam Yao, which runs from Mong Yaw down the Lashio valley, and the Nam Kai and Nam Wi, coming in from the north.

The streams running into the Salween are of no great size. They are the Nam Ya, the Nam Ti, and the Nam Nim. The Salween watershed lies at no great distance westwards from that river, and the streams have consequently a comparatively short course, with a fall which makes many of them mountain torrents. In Ko Kang, the Hsi Pa Haw and, at the southern limit of the State, the Nam Ting for a few miles, are the only streams that merit notice. The Nam Mao or Shweli, the Lung Kiang of the Chinese, similarly only skirts the State, but it receives a considerable tributary, the Nam Paw, which has its entire course in Hsen Wi territory and is large enough to be barely fordable in the dry weather and only passable by boats in the rains. The deforestation caused by years of *taungya* cultivation in the plains of the north has dried up many of the springs, but as a whole the State is very well watered.

Geology.

A considerable deposit of coal in several seams exists in the Lashio valley, but it does not appear to be of high quality. Details will be found in the Chapter on Economic Geology. Gold is washed in many of the streams, but is nowhere found in great quantities. Limestone is found in large quantities, and tuffa in the form of stalactites is abundant to the north of Hsen Wi town.

Forests.

No valuable timber exists to any considerable extent. There is some teak in the lower Nam Yao valley; scattered wood-oil trees are found, and pine forests cover some of the ranges. As elsewhere in the Shan States the commonest forest trees are varieties of oak and chestnut.

Climate.

The climate of the State as a whole is temperate. In the plains of the uplands there are yearly frosts in January, February, and March, and as much as ten degrees of frost have been noted in Möng Yin in March. Round the capital and in the Lashio valley the thermometer rarely falls to freezing point, and in the hot weather does not exceed ninety for any length of time. The average rainfall for the State, except on the higher ranges, seems to be about sixty inches yearly. As elsewhere in the Shan States, August is the wettest months in the year.

History from native sources.

A translation of the Hsen Wi State chronicle will be found in the Introductory Chapter in the first volume of the Gazetteer. The following supplementary details have been furnished by various Shan elders :—

Some thousand years ago, what is now known as the Northern Shan States, and also a considerable area north of the Shweli river, formed an independent kingdom called Kaw Sum Pyi, the first king of whom mention is made being U Dein, who ascended the throne in the year 47, Buddhist Era and built a capital somewhere in the neighbourhood of the present town of Nam Hkam.

142 B.E. (780 A.D.).—The next king of whom mention is made is Hkun Ting Hkam, who ascended the throne in 142 B.E. and built a capital near Möng Mao.

212 B.E. (850 A.D.).—Hkun Ting Hkam's house died out, and, instead of a new king, four elders were chosen to rule the country, which they did until the year 224 B.E.

224 B.E. (862 A.D.).—A great warrior named Sao Lōng Tai Hkam arose, built a capital at Mun Se, and got himself proclaimed king, thus founding a new dynasty.

454 B.E. (1092 A.D.) —A descendant of Sao Lōng Tai Hkam, named Hkun Kang Hkam, ascended the throne and built a capital at Kut Kai. It was in his reign that the title of "White Tiger's Head" was assumed.

499 B.E. (1137 A.D.).—Hkun Kang Hkam was succeeded by his son Hsö Hūng Hpa, who removed and built a capital beween what are now Nam Hkam and Sèlan.

554 B.E. (1192 A.D.).—The grandson of the above Hkun Kang Hkam came to the throne and founded a capital at Sèlan, which was continued as the capital by his successors (names and particulars unobtainable),until the year 660 B.E. (1298 A.D.), when it was again shifted to Sè U in the valley of the Myit-ngè, by Hkam Kin, great-grandson of Hkun Kang Hkam. During the reign of Hkam Kin's father (name not known) a great war with China broke out, in which the Chinese were victorious, conquering and annexing all the territory lying north of the Shweli, and the kings of Kaw Sum Pyi never again managed to re-cross that river.

1011 B.E. (1649 A.D.).—Sao Hkam Hip, a descendent of Hkam Kin, ascended the throne, remaining at Sè U.

1023 B.E. (1661 A.D.).—His son, Sao Hsö Hung Hpa, succeeded and built a new capital on the left bank of the Myit-ngè, opposite the present Hsen Wi.

1055 B.E. (1693 A.D.).—His son, Sao Seng Naw, succeeded. In 1092 B.E. (1730 A.D.) he was murdered by his wife, who ruled the country for eight years, and when she died was succeeded by her son, Sao Mang Tè.

1100 B.E. (1738 A.D.).—It was in Sao Mang Tè's reign that the Burmese invasion began and the kingdom of Kaw Sum Pyi was dismembered, being divided up into different *Sawbwa*ships. A

legend is told that Sao Mang Tè, being warned by the *nats* as to what was going to take place, built a pagoda which the *nats* said would indicate who his assailants were going to be and to what king he was about to become vassal. The day after the pagoda was completed it was found leaning in the direction of Burma. After thinking the matter over Mang Tè decided that, however much gold he had, it would not be sufficient to induce the Burmans to spare his life. He therefore fled to China, where he died in 1111 B. E. (1749 A.D.).

1111 B.E. (1749 A.D.).—Sao Mang Tè was succeeded by his son Sao Hkam Son, who reigned as *Sawbwa* of Hsen Wi until his death in 1134 B.E. (1772 A.D.). He died leaving no heir, but a few months before his death his wife had quarrelled with him and fled to the Southern Shan State of Yawng Hwe; she was with child at the time. After a short lapse of time the Burmese King, hearing there was no heir to the *Sawbwa*ship, sent up *Sitkè* Mingaung Yaza Wun. This official, hearing of the condition in which Sao Hkam Son's wife had departed, instituted enquiries with the result that it was discovered that she had given birth to a male child, by this time a young man, who was engaged in bazaar selling. He was taken down and presented to the Burmese King at Ava, who installed him as the Hsen Wi *Sawbwa*, with the name of Hsun Kung Hsö Wai Hpa (date unobtainable).

Hsun Kung Hsö Wai Hpa married two wives, by whom were born two sons, Maung Po and Sēng Naw Pa. On his death Maung Po succeeded him (date not obtainable). After a short reign Maung Po was attacked by his brother Sēng Naw Pa and, being defeated, fled to Mandalay, where he has since remained.

Sēng Naw Pa became *Sawbwa* in (1214 1852 A.D.) and ruled for three years. During the early part of this time he murdered *Amat* Sēng Tīng Kam (grandfather of Sang Hai, father-in-law of the present *Sawbwa*) and his seven sons. Sang Hai escaped and went off. Bent on revenge he returned in 1217 (1855 A.D.), with many followers and attacked Sēng Naw Pa, who fled to Burma.

Sang Hai ruled for about a year, at the end of which time Sēng Naw Pa returned with Burmese troops, and defeated and drove him out. Sang Hai fled to Mogaung, made friends with the Kachins, and in 1220 (1858 A.D.) returned with a horde of Kachins and again drove out Sēng Naw Pa, who again fled to Burma.

Sang Hai, after ruling for a year, made over the *Sawbwa*ship to Hkun Sang Tōn Hōng (the present *Sawbwa*), one of his followers, who had married his daughter, saying that the Burmans would again attack and he was not strong enough to resist them and therefore wished to retire and hide until things quieted down. He disappeared into the Wa country, where he died in the year 1238 B.E. (1876 A.D.), leaving his infant son in the care of Hkūn Sang Tōn Hōng.

These details do not go very far, and it is noticeable that some of the names and dates differ from those given in the large chronicle.

History in late Burmese times.

The old united State of Hsen Wi was by far the largest of the British Shan States, and at one time included not only all the territory of the present States of North and South Hsen Wi, but also Kehsi Mansam, Möng Hsu, Möng Sang, and Möng Nawng, besides having a sort of protectorate over Mang Lön and its feudatory States east of the Salween. These had, however, fallen away in Burmese times, and at the period before the Annexation Hsen Wi was divided into five parts in name, but there was no central authority, and each part had a separate head and in some cases several rulers or rivals.

The five divisions were, according to the Burmese nomenclature—

The Myoma—*Wying* Hsen Wi, the capital and adjacent country.
The Myauk-let—the northern part.
The Taung-let—the southern part.
The Alè-let—the middle part.
The Ashe-let—the eastern part.

The first division, that of *Wying* Hsen Wi, included practically all the Shan portion of the present State of North Hsen Wi, in the valleys of the Nam Tu and the Nam Yao.

The northern portion during this period of chaos was overrun by the Kachins until it reached its present condition, when, except for the Shan-Chinese of Nam Hkam, Sè Lan, and the Nam Mao generally, the Shans have practically disappeared and a thin sprinkling of Palaungs barely qualifies the Kachin element.

The southern portion had already completely broken away, and the appointment of Kehsi Mansam, Möng Nawng, Möng Hsu, and Möng Sang by the British Government to be separate States was merely a recognition of existing facts.

The Alè-let is practically the present State of South Hsen Wi.

The Ashe-let is what is now the Ko Kang district of Hsen Wi. At one time the term embraced, in name at least, the whole of the Wa country, but the authority exerted was never very great or very firmly displayed.

Hsen Wi in Thibaw's time.

Already, in the time of King Mindôn, Hsen Wi had fallen into nearly hopeless disorder through the rebellion of Sang Hai, and the Taung-let was separated. But the titular *Sawbwa*, Hseng Naw Hpa, was at any rate on terms with the Burmese and trusted to them to support him. When King Thibaw succeeded, however, he imprisoned one of Hseng Naw Hpa's daughters, who had been a Queen of Mindôn, and killed her son. Naw Möng, Hseng Naw Hpa's son, was at the same time put in prison in Mandalay. Upon this Naw Hpa gave up all trust in the Burmese, who indeed were powerless to restore him, and retired to Möng Si, a Kachin circle to the north-east of the capital, and Hkun Hsang Tōn Hōng established himself at *Wying* Hsen Wi nominally as regent for Hkun E, Sang Hai's son and his own brother-in-law.

The Alè-let meanwhile remained a sort of cock-pit, into which Burmese officials were able only now and again, and then only for a short time, to introduce themselves. Eventually a man, Sang Aw, commonly known as the Pa Ôk-chôk, managed to rise above his rivals and establish

a sort of supremacy over them. He was a cadet of a junior branch of the hereditary rulers of the present district of Möng Cheng, and had Wa blood in him, whence the title of Pa Ôk-chôk. For a time he was headman of Möng Kat, and acted as regent in Möng Cheng during his nephew the *Myoza's* minority. He now established his headquarters at Möng Yai, and restored a semblance of order.

The situation in Hsen Wi on the fall of Mandalay and the deportation of King Thibaw was therefore briefly as follows: Hseng Naw Hpa, an aged man and the titular *Sawbwa* of the whole State, was in shelter at Möng Si. Hkun Hsang Tōn Hōng held the capital, and had great influence in the north and east divisions and with the Kachins generally. The Pa Ôk-chôk maintained order in the Alè-let. A Burmese official with a small force had his headquarters at Lashio and moved about the country, but had no real authority. He was afraid to attack Hkun Hsang Tōn Hōng and dared not recognize him, and therefore affected to believe there was no such person. The Pa Ôk-chôk ruled with the *Sikkè's* approval, and occasionally followed his instructions. There was a sort of armed truce, but robber bands were numerous.

Hsen Wi at the fall of Mandalay.

All this was changed by the sudden appearance of Naw Möng, the son of Hseng Naw Hpa, who was set free with other prisoners on the fall of Mandalay. He made his way by degrees to the Alè-let, where he was recognized by the *Htamöng* of Man Sang and took up his quarters. The septuagenarian Pa Ôk-chôk neither gave nor refused support and Naw Möng in the beginning of 1887 had gathered supporters enough to occupy Lashio, which had been evacuated by the Burmese when news of the fall of Mandalay arrived. Here, however, he was defeated by Hkun Hsang Tōn Hōng and driven back into the Alè-let. Hkun Hsang Tōn Hōng then crushed an attack of the Möng Si supporters of Hseng Naw Hpa, scattered the forces of the Saw Yan Naing Prince, who had established himself at Man Sè, and then marched south and drove both Naw Möng and the Pa Ôk-chôk before him and occupied Möng Yai in August 1887. After a time he returned to Hsen Wi town, and in the following year, when a British column marched up to Hsen Wi, he made his submission to the British Government. A conference was held at Möng Yai in March 1888, which resulted in the division of Hsen Wi into the Northern and Southern States. Hkun Hsang Tōn Hōng received the north and Naw Möng the south. A few months later a rebellion was raised by the Pa Ôk-chôk's partizans, but the old man himself died of dropsy and his supporters were seized.

In the following year Hsēng Naw Hpa went to live with his son at Möng Yai, but died very soon afterwards. In the same year Hkun Hsang Tōn Hōng quarrelled with his wife, Sang Hai's daughter, and drove her from the *Haw*. This enraged Hkun E, her brother, for whom Hkun Hsang Tōn Hōng had earlier been regent. He fled to the Kachins and raised a force, but troops from Lashio hurried out and the hapless Hkun E was shot in a marsh.

Hsen Wi of recent years.

Since then peace has been maintained in Hsen Wi, except for a rising of Kachins in 1892-93. They resented the imposition of Shan officials on them by the *Sawbwa* and burnt Hsen Wi and some other Shan villages. As a result a British officer was put in charge of the Kachin portion of the States, to control it

on behalf of the *Sawbwa,* and complete peace has since been maintained. The long continued civil wars, however, had reduced Hsen Wi from perhaps the most populous Shan State to a condition of fearful desolation. Within living memory the Lashio valley contained seventy thousand inhabitants. In 1888 it had no more than seven houses. It has regained much population since then, but is still far from its old prosperity. The present Hsen Wi is a mere village of bamboo huts, very different from the walled city of ancient days.

The following table gives dates in the history of the States, but they are not greatly to be trusted :—

Name.	B. E.	A. D.	Remarks.
Hkun Lu Hkam	187	825	
Sè Pawng	(20)	...	
Hkun Lai Hkam (brother)	207	845	
Hsen Sè—Man Sè	(70)	...	
Sao Tai Hkan Hpa	277	915	
Hsen Sè—Man Sè	(37)	...	
Sao Tai Pōng	314	952	
Hsen Sè—Man Sè	(23)	...	
Sao Tai Lōng	337	.975	
Man Sè Tai Pawng	(44)	...	
Sao Noi Hkè	381	1019	
Hsen Sè—Man Sè	(9)	...	
Sao Noi Myēn	390	1028	
Hsen Sè—Man Sè	(48)	...	
Sao Noi Hsan	438	1076	
Hsen Sè	(20)	...	
Hkun Hpang Hkam	458	1096	The surname of Hkun Hpang Hkam was Ai Hsawng. Distinguish from the two brothers (1) Hkun Hpang Hkam (Yi Hsawng), *Sawbwa* of Mōng Mit, (2) Hsam Hsawng, *Sawbwa* of Mang Lōn.
Wing Wai	(31)		
Hkun Kang Hkam	489	1127	According to the North Hsen Wi chronicle this was the birth name of Hsö Hkan Hpa, and a half sister preceded him as ruler.
Wing Nang I Na	(25)	...	
Sao Hsö Hkan Hpa	514	1152	
Wing Sèlan (35)	(80)	...	
Wing Ta Puk	...		
(on the Nam Tu) (45)	...	...	
Hsö Wat Hpa	...		
Saö Hsö Pem Hpa	594	1232	
(son)	(23)	...	
Hkam Wat Hpa	617	1255	
(son)	(19)	...	
Hsö Hôm Hpa (brother)	636	1274	
Wing Pu Hkam (7)	(17)		
Wing Nawng (10)	...	1	

Name.			B. E.	A. D.	Remarks.
Sao Hsö Yēp Hpa	...	...	653	1291	
(brother) ...	...	...	(11)	...	
Wing Pu Kham	...	...	...	...	
Sao Hsö Hôm Hpa	...	...	664	1302	
(son of Wat Hpa)	...	...	(18)		
Pu Hkam	...	..	...	...	
Hkam Tēt Hpa	...	...	682	1320	
(son) ...	...	...	(36)		
Wing Ta Puk	...	...	...	...	
Hkam Pem Hpa	...	...	718	1356	
Anurông Mawetti	...	...	(13)	...	
or Keng Lōn.					
Sao Hkam Pöt Hpa	...	...	731	1369	
Wing Loi Pè, Möng M. Pat		...	(36)	...	
Hkam Hkai Hpa	...	...	767	1405	
Wing Hkam Hkai	...	...	(21)	...	The Burmese from Pagan invaded and destroyed Hkam Hkai after a nine years' siege, and took the forty-nine States of Hsen Wi. Mang Lōn surrendered by advice of Hkai Hpa.
Hkam Hawt	...	...	788	1426	
Hsup Tat	...	...	(18)	...	
Hkam Wat Hap	...	...	806	1444	
Wing Sè U	...	...	(15)	...	
Sao Hkam Hēp Hpa	...	...	821	1459	
Wing Sè U	...	...	(63)		
Sao Hkam Hsen A-Hsen Hpa		...	884	1522	
Wing Sè U	...	...	(10)		
Hkam Hken Hpa	...	...	894	1532	
Sè U	...	...	(5)		
Hkam Pak Hpa	...	...	899	1537	
Sè U	...	...	(4)		
Hkam Hsen Lōng Hpa	...	...	903	1541	
Wing Tawng Kang Sè Hak		...	(29)		
Hkam Hkūng Hpa	...	...	932	1570	967 (1605 A.D.), subjugation of Hsen Wi Lōng by Sao Hung Hpa.
Sè U	...	...	(62)		
Sao Hkam Hsö Nan Hpa	...	...	994	1632	
Sè U	...	...	(8)		
Sao Hkam Kai Noi Sao Kin		...	1002	1640	Sao Hsö Hsen Hpa was put to death in 1012 (1650 A.D.); his son was Hsö Hūng Hpa and his daughter Nang Hkam Hông.
Wing Kēng Hīn	...	...	(11)		
Hkam Hsö Hung Hpa	...	...	1013	1651	
Wing Hsup Hiu	...	...	(29)		
Sūn Hpa	...	...	1042	1680	1039 (1697 A.D.) Sao Hsawng Hpa (23) to 1082 (1720).
Sè U	...	...	(6)		
Hsö Hung Hpa	...	...	1048	1686	Hkum Li (Naw Hpa).
Sè U	...	...	(35)		

Name.	B. E.	A. D.	Remarks.
Han Hpa Hko Hkam Hōng ...	1083 (3)	1721	Temporarily in charge.
Hpawng Mōng Long Hsūng Wat Mōng Hkam. ...	1086 (6)	1724	1090 (1728 A. D.) Hkam Hōng (24 years) to 1114 (1752 A. D.)
Sao Hkam Hsawng Hpa	1092 (16)	1730	
Sao Hkun Hsēng Hōng ... ... Wing Hsup Pang	1108 (4)	1746	Received his appointment order in Ava. Returned by Yawng Hwe, where he married Nang Hsēng Pu, niece of the Yawng Hwe *Sawbwa*.
Sao Mang Te (brother).	1112 (11	1750	This and the preceding *Sawbwa* were absent frequently in China, and Hsen Wi really had no rulers.
Hkun Hsēng Awng Tun	1123 (6)	1761	1125 (1163 A. D.) Sao Hkam Leng (Hkam Hsawng Hpa) died in China.
Myauk Win Hmu	1129 (3)	1767	*Myowun*.
Sayawadi *Wun*	1132 (2)	1770	
Set-taw *Wun*	1134 (1)	1772	
U Tēng Pōng Nya (2 years) ...	1135	1773	
Interregnum	(3)		
Sao Hswe (Kōn) Cheng ... ... Hsūp Pang	1140 (22)	1778	
Sao Hsō Kaw	1162 (15)	1800	
Mogaung *Wun*	1177	1815	A succession of Governors, recalled or dying shortly after appointment.
Sao Naw Mōng	1181 (2)	1819	
Hkun Hkam Hkawt	1183	1821	
Sao Hkam Pak (foster-brother).	1186	1824	Killed in first Burmese war.
Sao Hkam Nan (brother).	1189 (4)	1827	
Sao Hkun Mawng Lēk (Lashio).	1193	1831	Deposed.
Sao Hkam Leng Hsō Hkan Hpa ...	1200	1838	Executed in Ava 1847.
Sao Naw Hpa	1207	1845	Recalled in 1848.
Series of *Wuns* for five years ... Sao Nan Hpa (re-appointed) Wing Hsup Pang.	1215	1853	Recalled in 1855.
Sikkè Sinkadan	1218	1856	
Sao Hpa Mawng Hpo	1220	1858	Recalled in 1860.
Pagyi *Wun*	1222	1860	
Sao Hpa Maung Hpo (re-appointed) ...	1223	1861	
Bo Maū	1224	1862	

Name.	B. E.	A. D.	Remarks.
Maung Hpo (re-appointed)	1225	1863	
Shwe Pyi *Bo*	1226	1864	Died in Hsen Wi.
U Ma Nga	1228	1866	Recalled.
Sao Naw Hpa (re-appointed) ...	1229	1867	Recalled in 1869.
Wundauk U Shwe Kyo	1231	1869	
Sikkè U San Min	1232	1870	
Wundauk U Shwe Kyo (re-appointed) ...	1233	1871	
Win Hmu	1235	1873	
Sao Naw Hpa (re-appointed) ...	1236	1874	Recalled after a year.
Natsu Letya	1237	1875	
Sao Naw Hpa (re-appointed) ...	1238	1876	
Kkun Hsang Tôn Hōng seized Hsen Wi town.	1241	1879	Sao Naw Hpa retired to Mông Si.

Legendary history from notes compiled by Mr. W. A. Graham, Assistant Political Officer.

Of how the Buddhist religion was introduced into the State.

In the reign of Hkam Hip in 1011 B.E. (1649 A.D.), at which time all the people in the kingdom of Kaw Sam Pyi (Hsen Wi) were pagans a great army under the command of *Amat* Tun U was sent to attack the town of Zimmè in Siam. Tun U was victorious, and on his return brought with him a tiny image of Gaudama for his children to play with. On the journey he tied it to the back of his waist, but it kept jumping round him and getting on to the pommel of his saddle in spite of his continually putting it in its proper place. At last in despair he allowed it to remain in front of him, and in this position he eventually reached home with it, and gave it to his children. A few days afterwards all the children in the town were found praying to the image. On this the elders thought it must be an evil spirit to have such an effect on children; so it was taken to a very hot spring some ten miles south of the Myit-ngè and thrown in. The water at once cooled down. It was then agreed that the image might be worth worshipping; so it was brought back to the capital, and a handsome shrine was built for it. In the meanwhile a number of Buddhist priests had arrived from Siam to search for the image. On finding it they explained to the people what it really was and so gradually converted them all to Buddhism.

Of how Kün Ting Hkam became King of Kaw Sam Pyi, in 142 B.E., and won the Chinese Emperor's daughter in marriage.

Kün Ting Hkam's father, who was famed for his good looks, was once drawing water from a large lake near Möng Mao, when he was seen by a female *nat*, who fell in love with him. She did not wish to appear to him in her true form, so she took that of a gold fish and swam about near him. He saw her and caught her in his hand, when she at once turned into a beautiful maiden. He fell in love with her, and they lived together for a time, but no one to this day knows where, and shortly afterwards she returned and laid an egg on the shore of the lake.

In the meanwhile the Emperor of China had built a palace in the centre of this very lake, and there he had immured his daughter and set up a silver gong, proclaiming that whoever crossed the water without the aid of boat or raft and beat on the gong should marry her. For seven days the egg lay on the shore of the lake, and then it burst open and a handsome young man emerged from it, who on hearing of the proclamation made up his mind to win the princess, but could think of no way of getting to the palace. In his perplexity he stamped on the ground. His mother, the female *nat*, thereupon appeared in the form of a huge snake, which stretched itself along the top of the water from the palace to the lake shore, making an excellent bridge over which the young man passed in ease and safety. He found the princess, and beat the silver gong. The Emperor then appeared, proclaimed him his son-in-law, and made him King of Kaw Sum Pyi, with the name of Kün Ting Hkam.

Of the White Tiger.

In the year 554 B.E., there dwelt an Emperor of China, who possessed as many as sixteen thousand wives, most of whom lived in houses outside the Palace, and there the Emperor used to go and visit them. It chanced that on one unfortunate and peculiarly dark night his own mother chanced to be in one of these huts, and to punish him for the sin the *nats* ordained that a wonderful tiger, of a pure white colour, should slay and devour him. So the beast attacked him, but was unable to touch him as he was defended by other *nats*, yet managed to catch and devour his sister. This so enraged the Emperor that he determined to have the tiger killed, and ordered his armies to march against it. The tiger did not wait to give battle, but fled, destroying all that crossed its path. It eventually reached Mang Lön, where it was killed by the Liwa people, who took its body to the Hsen Wi *Sawbwa*, King of Kaw Sum Pyi. He had its head cut off and sent it to the Chinese Emperor, and he, to show his gratitude, presented the *Sawbwa* with three seals which empowered him to collect toll from all Chinese subjects entering his State, and also gave him the title of "The White Tiger's Head," which has been borne by the North Hsen Wi *Sawbwas* until this day.

History from Chinese Sources.

History of Hsen Wi from Chinese sources.

The following details from Chinese sources are furnished by Mr. E. H. Parker. The Chinese annalist with characteristic assurance goes on the assumption that Hsen Wi, or Muh Pang as it is called by the Chinese, was a definite Celestial possession. As a matter of fact it was never held, except partially and temporarily, at any rate as far as the modern limits of the State are concerned :—

"Muh Pang :—originally the Peh-i [the "one hundred barbarians ;" but the same sound (in most dialects) means "white barbarians;" and a third onomatopœic name is *Pai-i*, or "spread out barbarians," all meaning "Shans"], which is simply the ancient Peh-i [this second word, which is very rare, has not quite the same sound in all dialects, but K'ang-hi's dictionary quotes an old authority, who says that the *Peh* were in the eastern part of the Nan Chao dominions, the centre of which was the ex-

treme west of Yünnan], occupied the south-west parts of Yünnan. As it used to be said, "From ancient times they never had any intercourse with China." One account says that the ruling family are the descendants of Prince Muh Luh of the third Han dynasty (221-263) of Sz-ch'wan (there were then three Chinese Empires, one in Sz-ch'wan).

"During the reign of the Mongol Emperor Kublai, a General was sent to punish Annam, and passed through this territory, or parts of it called Mêng-tu and Mêng-pang (further evidence that Muh Pang was once but *part* of Thein-ni), and secured its submission. In the year 1289 the Civil and Military Governorship of Muh Pang was established, having under it the three Tien. (The three frontier marches, perhaps P'iao-tien, Nan-tien, and Wan-tien. The name Wan-tien never had any connection with either Nan-tien or Wan-ting.)

"In 1382 the first Ming Emperor changed this into a *fu* (Prefecture or Deputy Commissionership), and appointed Han Tih Fah to be the aboriginal prefect. (*Autochthonous* would be a better word to use perhaps; the real meaning of "aboriginal official" is "Chinese official not included in the regular civil list" or "official *in partibus*," whether of Chinese or native birth. There are many in the south provinces, and one or two even in the heart of China.)

"In 1404 it was changed into a Civil and Military *Süan-wei*ship, and Tih Fah did us very great service in our campaign against "the eight hundred" (that is Kiang-sen, the eight hundred-wife State; one of the Lao States, otherwise Xieng-sen the greater, or Pa-peh-ta tien). An envoy was sent to reward him and his officers. In the following year he sent tribute, and rewards were ordered to be given to his mother and his wife. Some time after this Pin Fah, son of Tih Fah, came to Peking. In the year 1409 he complained to the Emperor that the Burmese chieftain was trying to make his people revolt and that he dared not go with the renegade; if a large force were sent, he vowed to do his best. The Emperor commended his loyalty, and officially thanked him, besides sending handsome presents for his grandmother, his mother, and his wife. In the year 1412 he took over twenty Burmese cities, and sent some prisoners up to Peking.

"In the year 1428 Han Mên Fah inherited, and an envoy was sent with kind messages and presents as before. In 1438 a large force was sent against Luh-ch'wan, and Muh Pang contributed a contingent. In 1440 Kai Fah, with his grand-mother, Mei-han-pan, inflicted a great defeat upon Luh-ch'wan at Mêng-ting and Mêng-lein (evidently Möng Ting and Möng Lem, bordering on Kêngma), killing twenty Chiefs and cutting off over 30,000 heads; large numbers of horses, elephants, and arms were captured. The Emperor approved this service and promoted Kai Fah to be "Distance-loving Generalissimo." Mei-han-pan had the title of Lady of the Seventh Rank (entitling her to her son's worship after her death) conferred upon her. In 1442 he again attacked Pan-han-pan, Kung Chang (half under Mêng-yang and half under Muh Hang), and other strongholds, and pursued the enemy as far as Mêng-mên (that is, east of Kêng-ma), where he captured his adversary's family and elephants Ch'ên I was sent to thank him, and to say that he should have Luh-ch'wan if he should succeed in securing the person of the leading rebels. In the following year his tribute of 14,000 ounces of gold was remitted. Mên Fah sent an envoy to express his thanks

and to submit the members of the Sz'Jên Fah's family whom he had captured. In 1446, in conjunction with Burma, he gave up Sz'Jên Fah and sent tribute; he now asked for Luh-ch'wan. The Emperor gave him the Mên-chi land, sent orders that his deceased mother should receive sacrifices and remitted the annual tribute of 3,000 shoes of silver. In the year 1450 he sent up a petition for more land, which was not granted. His son, Han Loh Fah, thereupon marched out troops and took some. An imperial decree ordered that the Tima land (south of Wan-teng, east of Nam Hkam) should be given him in exchange for what he had taken.

"In the year 1453, when Loh Fah inherited, his relatives made difficulties. He took refuge in Mêng-kêng and sent messengers to implore assistance. A decree ordered him to compose himself in order that a treaty might be arranged with his relatives; but Loh Fah still lived at Mêng-kêng (possibly the present Möng Küng State), and did not venture to return. An annual draft of 200 soldiers was appointed to guard his person. In 1457 the Frontier-General reported that Loh Fah was at war with Mêng-mit (Möng Mit) and had applied for aid; this was refused. The following year Loh Fah represented to the Emperor that he was being attacked by Sz'wan and Nang-Lung.

"In the year 1522 the *Sün-wei* Han-lieh, in alliance with Sz'-lun of Mêng-yang, extinguished the Burman and parcelled out his territory. The Mo-hnyin *Sawbwa* placed the King of Prome on the Burmese throne, and afterwards made his own son, Tho-han-bwa, king.

"In the year 1568 the local chieftain Han Pah applied unsuccessfully for the succession and then revolted and went over to Burma. Mong Jwei-t'i (Mêng-ta-ra-shwe-hti) made use of him to attack Lung-ch'wan.

"In the year 1583 Mang-Ying-Li (apparently Nanda Bhooreng) entrapped Han Pah and killed him. His younger brother Yeng-Lung was given the succession. The sons of Han Pah of Muh Pang being exhausted, Chung (1573-1620) brought his wife and children with him and took refuge in China. The Burmese pursued him as far as Yao Kwan (Yao-*chou* in Yünnan), burnt Shunning (a Yünnan prefecture), and retired.

"In the year 1583 the Chinese defeated Burma and set up Chung's son, K'in. The latter after his death was succeeded by his uncle Han Kai, who made an alliance with the Lolos against Burma. The Burmese besieged his capital with a force of 300,000 men; he applied for assistance; it never came; the city fell, and that was the end of the Han family.

"The Burmese placed the land under the administration of Sz'-jên of Mêng-mit (Möng Mit), and Muh Pang was thus lost to us."

Later traces of Chinese influence in Hsen Wi.

All Chinese influence in Hsen Wi, such as it was, seems to have ceased after 1770. Nevertheless the State seal used by the *Sawbwa* until 1890 was an old Chinese seal issued in the third year of the first Emperor of the Ming dynasty, 1371 A. D. This seal, deciphered by Mr. W. Warry, included nine characters, which he translates "Seal of the hereditary chieftain of Muh Pang." It is no doubt the seal referred to in the Shan Chronicles translated in the Chapter on the Shans (Chapter VI of the Introduction).

Remains of old capitals.

Of the ancient capitals of Kaw Sam Pi, or old Hsen Wi, traces exist in many places in the shape of jungle-grown moats and mouldered ramparts, but local histories are nowhere extant and the sites even of some of the cities mentioned are not to be found. But at Sè Lan, U Ting, Möng Yaw, Pang Hkam, Kut Hkai, and Hsen Wi the lines of the old walls can easily be traced as well as of the Chinese fortified camp in the Lashio valley. On the other hand, the sites of many of those mentioned, Sè U, Pu Hkam, Wying Hin, Wying Wai, cannot be pointed out with any accuracy. Excavation might reveal much or little, but the main hope of definite details lies in the recovery of manuscript histories over the border in the Chinese Shan States.

Pagodas.

There are no very noted pagodas in the State. The largest are at Hsen Wi town, Nam Hkam, Möng Hi, Möng Yaw, Sè U, and a mile or two west of Nawng Mōn. On the plains and valleys of the north many pagodas are crumbling into decay, owing to the disappearance of the Shans. Along the Nam Mao valley there are a few stone bridges, built by Chinese or Shan-Chinese workmen.

Population and races.

The population in 1898, excluding the population of Lashio, which is practically altogether alien, was estimated as follows:—

Shans	43,140
Kachins	36,270
Palaungs	16,680
Chinese	14,950
Shan-Chinese	2,500
Miao-tzu	2,500
"La" and Wa	2,000
Li-hsaws	250
	118,290

Shans.

The Shans of the Hsen Wi State do not differ greatly from those of the Southern Shan States, but have slight variations in dialect, as *Man* for *Wan*, *I-sang* for *Kasang*, *Htüng* for *Hawt-hpiao*, and similar insignificant forms.

Shan-Chinese.

The Shan-Chinese differ much more, but are still very easily understood. They have a peculiar habit of changing the Shan *n* into *l*, as Kabla for Kapna, Pang Līm for Pang Nīm, and the like. The character used in writing is a very angular form of the ordinary Shan letter, and requires a little practice before it can be deciphered.

Kachins.

The Kachins are chiefly found north, north-east, and north-west of the Nam Tu valley, but there are a few south of it. The Maru, Lashi, and S'zi Lepais are the most numerous clans, and in that order. Lanā Marans, Lahtawngs, Lepai's 'Nhkums, Kaori, Lahkum, and Hpunkan are also found, and cling to their distinctive names, though the differences in dialect are very slight. The tribes are by no means to be found gathered together in separate colonies, but are mixed up quite indiscriminately. Moreover, among their villages are also found Palaungs, "La," Wa, Chinese, and a few Shans.

The latter are disappearing very fast from the northern part of Hsen Wi, though it is evident that no great time since they were very numerous. This is particularly the case to the west and north-west of Hsen Wi town, where many tracts have only been given up by the Shans within the last ten years, that is to say, since the British occupation. Ruined pagodas, tombs, choked up irrigation canals, and extensive village sites are very often all that remains of them, but these indicate that the settlements were at one time very considerable.

Miao-tzu and Li-hsaws.

The Miao-tzu and Li-hsaws are always found on the loftiest ranges and in remote places. Their villages, at any rate those of the Miao-tzu, are usually cunningly concealed and are as difficult to find as the *Ovis Ammon*. They are usually very small, rarely exceeding half a score of houses.

Chinese.

The great bulk of the Chinese live in the trans-Salween district of Ko Kang.

Produce and price.

There are no unusual crops in North Hsen Wi. In the valleys and on the irrigable slopes paddy is grown, and on the hill-sides hill-rice, maize, sessamum, cotton, indigo, millet, and opium, all in small quantities. Wild mustard, tobacco, beans, and the usual vegetables form the garden crops. The average prices in 1897 were given thus—

Paddy, Rs. 25 to Rs. 300 the 100 baskets.
Rice, Rs. 200 the 100 baskets.
Opium, Rs. 15 the viss.
Buffaloes and pack-bullocks ranged about Rs. 40, and cows Rs. 25.

Ponies are bred in an unsystematic way by the Palaungs, who are more numerous in the north-west than in other parts of the State. They are mostly taken to Nam Hkam or Bhamo for sale, but occasionally are marched to the Southern Shan States, and even as far as Moulmein.

Industries and trade.

The State has no trades or manufactures worth notice. Pottery and paper are made by a village here and there and in most places the women still weave the household clothes, but, whatever may have been the case in the past, nothing is produced in any noticeable quantities now-a-days. The Kunlōng trade route has not recovered the importance it possessed before the civil wars scared away the Chinese traders. Much trade passes through Nam Hkam, and the five-day bazaar there is second only to that of Kēngtūng in all the British Shan States. Besides ponies and cattle, a certain quantity of hides are exported: rice goes to Hsi Paw, and traders take lac down to Mandalay. A moderate amount of raw cotton is taken by Chinese caravans to Yünnan. Considerable developments may be expected when the Mandalay-Kunlôn railway penetrates to the State. The tribute paid by the State was fixed at Rs. 6,000 in 1897.

The districts in Burmese times and now.

Hsen Wi in former days was always said to consist of forty-nine *Möngs* or districts. This referred to the old united State, and since the lists varied constantly and as often as not exceeded the number of 49 it is hardly necessary now to record them.

In later times, chiefly owing to the irruption of Kachins and the multiplication of colonies by them, this number has been greatly exceeded, and in 1897 there were 76 separate districts, under *Myozas*, *Hengs*, *Htamöngs*, *Kyemmöngs*, *Kès*, and Kachin *Duwas*.

The following circles were mainly Shan—

(1) Hsen Wi.—The capital and its suburbs, including fifteen villages. Details will be found under the separate headings.

(2) Ko Kang.—Approximately two hundred villages under a *Heng*.
(3) Nawng Mon.—Fifty-five villages under a *Myoza*.
(4) Lashio.—Twenty-eight villages under a *Htamöng*.
(5) Inai.—Eighteen villages under a *Htamöng*.
(6) Kōng Hsa.—Five villages.
(7) Möng Him.—Eight villages.
(8) Ku Kyai.—Two villages.
(9) Nā Leng.—Two villages.
(10) Han Taü.—Eight villages.
(11) Möng Yang.—Eight villages.
(12) Tai Yan.—Three villages.
(13) Möng Het.—Nineteen villages.
(14) Möng Yaw.—Thirty-five villages.
(15) Ho Pük.—Thirteen villages.

These are all in the immediate neighbourhood of the capital, in the Nam Tu or Nam Yao valleys.

(16) Möng Yin.—Eighteen villages. This circle has some Kachin villages. It lies to the south-west of Hsen Wi, on the banks of the Nam Tu. For some years after the 1893 rising the feeling between Shans and Kachins was very bitter, and many Shans left. A better state of things began after the Assistant Political Officer assumed control of the Kachins. The same remarks apply to—

(17) Möng Tat.—Four villages, to the north-west of Möng Yin and on the opposite side of the river.

(18) Möng Maw.—Four villages.

(19) Möng Yōk.—Two villages. These two circles, to the west and north-west of Kut Hkai, lie in wide rich straths, formerly thickly populated and highly cultivated. The Shans were driven out in 1893 by the Kachins, but are gradually returning.

(20) Loi Lai.—Five villages
(21) Man Mōn.—Four villages.
(22) Möng Kyek.—Fifteen villages.
(23) Pang Kyem.—Nine villages.
(24) Man Wa.—Three villages.

These twenty-four villages are in the southern portion of the State.

The following are along or near the Chinese frontier, and the bulk of the inhabitants are Shan Chinese :—

(25) Nam Hkam.—Sixty-six villages. The village of Nam Hkam is the largest in the State, and the district itself wealthier than any other, except perhaps Kokang.

(26) Sè Lan.—Thirty-one villages. The main village has recently received large additions from beyond the British frontier.

(27) Mü Se.—Fifteen villages.
(28) Kye Nu.—Fifteen villages.
(29) Man Sak.—Eight villages.
(30) Pang Yōk.—Six villages.
(31) Loi Hawm.—Five villages.
(32) Ka Lung.—Seven villages.
(33) Ho Man.—Thirteen villages
(34) Loi Pan.—Fourteen villages.
(35) Mang Hun.—Nineteen villages.
(36) Pai Lōng.—Four villages.

The latter five circles are in the Kut Hkai neighbourhood, and are rather Hsen Wi Shan than Shan Chinese.

The following circles are characterized as Shan-Kachin, that is to say, the Kachins are in a distinct majority and pay their tribute to the Assistant Political Officer, Kut Hkai, while the Shan revenue is paid direct to the *Sawbwa* :—

(37) Pak Yai.—Twenty-five Kachin villages and fifteen of other nationalities. The circle lies a short march to the west of Kut Hkai, and has very little wet cultivation.

(38) Ing Möng.—Fifteen Kachin villages and fifteen belonging to other nationalities. It is in this circle that Kut Hkai, the headquarters of the Assistant Political Officer, is situated.

(39) Pan Kut.—Thirty Kachin villages and forty-four of other nationalities. Pan Kut was not many years ago an exclusively Shan district, but in 1897 the Kachins formed fully half the population. It lies three marches west of Kut Hkai, and the Palaungs breed a fair number of ponies.

(40) Möng Wi.—The Kachin villages are estimated at ten, and there are three Shan villages. The circle lies on the Möng Mīt border.

(41) Ta Kai.—Two Kachin and four other villages. The circle lies on the right bank of the Nam Tu, and the Shans are almost all fishermen, supplying the neighbourhood for many miles round.

(42) Man Mak.—Six Kachin villages and ten of other nationalities.

The following circles are regarded as exclusively Kachin, though Palaungs, Chinese, Li Hsaws, and a few Shans are found in them.

(43) Ning Lōm.—Nine villages, situated on the crest of a range which runs southward from the Nam Mao watershed.

(44) Nga Kyang.—Twelve villages; there is a fair area of paddy-land which used to support ten Shan villages, of which one small hamlet was alone left in 1897.

(45) Möng Wun.—Thirty-six Kachin and six Chinese villages; much opium is grown here, and there are a good many traders among the Chinese.

(46) Ho Pyet.—Twenty villages. The district is twenty miles north-west of Kut Hkai, and has much fine land unoccupied.

(47) Möng Si—Two hundred and twenty villages. This is the largest district in the State. The population is chiefly Kachin, but there are also

many Shans, Chinese, Palaungs, and Wa. Möng Si is one of the very few circles where the Shans have not given way to the Kachins, but have instead mixed with and civilized them. In the valley, which is five miles long and three broad, the Shans and Kachins cultivate fields side by side in perfect unity.

(48) Maw Mak.—Fifteen villages.

(49) Hkōn Hkaw.—Sixteen villages.

(50) Pan Kapna.—Thirteen villages.

(51) Nam Palöng.—Three villages. This was formerly part of the Pak Yai district.

(52) Kōng Hsa.—Five villages; a smal circle south-west of Kut Hkai.

(53) Na Kyem.—Eleven villages.

(54) Nam Kai.—Twenty-five villages.

(55) Sam Pu—Four villages.

(56) Hpa Son.—Six villages, west of Hsen Wi town and south of the Nam Tu.

(57) Hsai Kan.—Six villages.

(58) Tun Sö.—Eight villages.

(59) Taik Hsai.—Eight villages.

(60) Han Kang.—Six villages.

(61) Nam Nak.—Two villages.

(62) Pang Ma.—Eight villages. This is a small circle west of Nam Hkam, from which it was separated in 1894.

(63) Pang Hök.—Ten villages.

(64) Ho Taw.—Ten villages.

(65) Son Pom.—Twelve villages.

(66) Loi Kung.—Three villages.

(67) Möng Htam.—In this circle, though the headman is a Kachin *Duwa*, there are many Shans living on friendly terms with the Kachins. Much sugarcane is grown here, and raw sugar is exported.

(68) Kang Möng.—Forty villages. This is one of the most considerable of the Kachin districts and has too a sprinkling of Chinese, Shans, Palaungs, and "La." Trade is carried on with both China on the east and with the Shans on the west, and a good deal of opium is exported.

(69) Ti Ma.—Forty villages. The circle has a sprinkling of Shans and Palaungs. It lies east of Nam Hkam in a country of low undulating hills, completely stripped of trees. There is a certain amount of irrigated land, and a good deal of gold-washing is carried on.

(70) Möng Ya.—Twenty-five villages, not far from the Salween on the north-eastern frontier; the few Shan villages are tolerated only as supplying middle men.

(71) Kap Na (Kabla).—Twenty villages on the ridge which forms the frontier.

(72) Möng Paw.—Thirty villages south-west of Kap Na, with which it had longstanding feuds. The circle has a fair area of lowland paddy-fields.

(73) Na Ti.—Twenty villages. The circle has a fair wet bottom area. The Kachin headman was leader of the party which attacked the Hsen Wi *Sawbwa* at the end of 1892.

(74) Loi Pyek.—Fifteen villages, south of Hsen Wi town.

(75) Möng Lyeng.—About 15 villages.

(76) Wara Pum.—About fifteen villages. The circle lies south-west of Nam Hkam.

HSEN WI.—A circle and town in North Hsen Wi State, Northern Shan States. The circle consists of seventy-two Shan villages, with a total population of about 6,500, lying in and round the wide and fertile valley of the Namtu river (Myit-ngè), some 30 miles from Lashio, to the north-east. The plain land extends about six miles down and five miles up the valley. Paddy is practically the only crop ; cattle are fairly numerous, and there are several owners of considerable herds of pack-bullocks, by means of which rice is exported and the usual Shan requirements imported from Mandalay and elsewhere. The villages stand almost invariably on little knolls above flood level. The *Möng* also includes a small portion of the mountain slopes which enclose the valley on the north and south.

Hsen Wi circle.

Wying Hsen Wi, the capital of the State of the same name, contained in 1898 one hundred and fifty houses with a population of about 800 Shans. It is situated a mile from the right (north) bank of the Namtu, close to an artificial tank of about half a mile square, formed by throwing an embankment across a small valley below what was formerly a swamp fed by small springs. Hsen Wi is considerably smaller than the old town on the opposite (south) bank, as at the time of the Kachin disturbances in 1893 most of the inhabitants of the valley villages fled to neighbouring States and are only now returning. Though growing in size, the capital has not been laid out according to any settled plan and contains only one main street; its straggling appearance has, however, been improved by the construction by the *Sawbwa* of three very fair raised roads, one running south to the river crossing, one west to the village of Man Sawk, and one east which is to be continued as far as the village of Sèu, some four miles distant. The main street of the village runs round the bazaar and extends a few hundred feet north and south of it. The bazaar itself consists of mere bamboo and thatch sheds, but is well attended every fifth day. One hundred and fifty-five yards east of the bazaar is the *Sawbwa's* residence or *haw*, at present thatched and walled with bamboo matting, but to be roofed and walled with timber in time. To the north is the Hsen Wi pagoda ; this was re-built in 1898, the *hti* having given way a short time before, perhaps owing to the fact that none but natives of the town were employed in its erection. Further north is the principal *pôngyi kyaung* of the valley, a somewhat patchy looking structure, as the original timber building has been allowed to fall into a state of disrepair and annexes have been added, one with a tiled roof, others of mat and thatch. To the south of the village is a low knoll with a large banyan tree in the middle of it. There is no sign of hut or garden on it, the reason being that the tree is popularly believed to have been used as a common gallows in the days when theft was a capital offence.

Hsen Wi town.

Perhaps the best view of the village is obtained from half-way up the steep hill which encloses the valley on its northern side.

Wying Hsen Wi occupies a good position in the centre of the State. The paddy yield of the plain is estimated at six to seven thousand baskets yearly, though many fields lie fallow for want of labour.

The ruins of the old capital lie some distance off. It is said to have contained 3,000 (some say 10,000) houses, many of them brick buildings, and, though it is now entirely destroyed, the ruins show that it must have been a large and well laid out town, while in places there are the remains of what appears to have been a strong city wall. It is now a mere wilderness of scrub jungle, intersected here and there by stone causeways. The only toddy-palms in the State grow here and were no doubt introduced from Burma in former times.

The valley of the Nam Tu at Hsen Wi is three to four miles in breadth, and runs almost due west, and, except at the mouth of the conjoint valley of the Nam Li, is enclosed on both sides by lofty but irregular hill ranges. Immediately to the north of the *Wying*, at a distance of about two miles from the river, the hills start sheer from the plain and rise to a height of 4,000 feet to the northern plateau. The cliff side is diversified by occasional narrow ledges covered with tree growth, and numerous streams pouring down form a long line of sparkling cascades. The general altitude of the valley is about 2,000 feet above mean sea-level. The southern range is heavily wooded on its upper slopes, chiefly with fir and various kinds of oak, but the lower slopes are quite bare. The northern slopes are only sparsely wooded.

In the valley, as indeed throughout the State generally, there is no privately owned land. All belongs to the State. The irrigation canals were made and are still kept up by the joint labour of the cultivators. There is a large irrigation tank near the capital, but it is in a bad state of repair and serves no useful purpose. It is now simply a marsh, covering an area of two miles square, and never dries up even in the severest droughts.

Shan paper and shoes are made in a few of the plain villages.

HSEN WI SOUTH.—A *Sawbwa*ship in the Northern Shan States, with an approximate area of 5,000 square miles, and a population estimated in 1897 at 57,223.

Area and boundaries.

It is bounded on the north by the State of North Hsen Wi, on the east mainly by the Salween, or by portions of the Wa States of Son Mu, Kang Hso, and Mang Lön, which extend west of that river; on the south by Möng Hsu, Kēng Lön, and Kehsi Manhsam; and on the west by the Möng Tūng sub-State of Hsi Paw and by the main State itself.

Natural features.

The State is practically bisected by the huge mass of Loi Ling, and by the spurs which that lofty peak sends southwards. Apart from this it consists of broken hilly country or open rolling downs, the latter chiefly in the eastern half of the State. It is watered by numerous streams, of which the chief is the Nam Pang. It has no timber of any value, nor have any valuable mineral deposits been discovered.

South Hsen Wi is practically the old Kawn Kang or Alè-let, the central division of the former united State of Hsen Wi. Its history will be found under the head of North Hsen Wi. The separation was effected in March 1888.

South Hsen Wi was inspected in 1897 by Mr. W. G. Wooster, who gives the following details :—

Details of revenue inspection.

The State in that year contained 969 villages, with a total number of 11,370 houses. The area of land under cultivation was roughly estimated as follows :—

	Acres.
(*a*) Lowlying fields	8,956
(*b*) *Taungyas* and other cultivation	9,179
(*c*) Gardens	1,103
Total ...	19,238

Head (*b*) includes cotton, sugar-cane, and a little opium. Tobacco is always grown as a garden crop, and is included under head (*c*); sessamum is very seldom grown; a little is met with in Möng Yai and its suburbs, and in the Man Sang circle.

Population

The population was estimated at—

	Adults.	Non-Adults.
Males	17,114	11,005
Females	18,908	10,196
Total ...	57,223	

There were 126 monasteries in the State in that year with 242 inmates and 821 pupils, and these houses are included in the above estimate.

and races.

The races found in the State comprise Kachins, Chinese, Burmese, Shans, Li-hsaws, Wa, and La. The Kachins are found only in the Möng Hawm circle; they are mostly of the Lana tribe, and have a headman of their own with the title of *Myoza*. There are six Chinese villages, with a total of 127 houses; four of the villages are situated in Loi Maw, and two in Möng Hawm circle. Most of the Palaungs and La are found in Loi Maw, but isolated villages are met with in many other circles. The Shans are by far the most numerous of the inhabitants of the State.

The State is divided into 24 circles or districts, and these are again subdivided into sub-circles.

Nature of the country, cultivation and industries.

The country is undulating, with low ranges of hills, except in the Loi Maw and Möng Hawm circles, which are extremely hilly. There are wide stretches of rolling downs, covered with long grass, in the Möng Ma, Möng Kyeng, and Tang Yan circles. The State is watered principally by the Nam Pang and its tributaries the Nam Pat, Nam Sawk, Nam Ha, Nam Kawng, and Nam Hai (all fair-sized streams), and by the Nam Pawng. In the Tang Yan circle much cattle-breeding is carried on, and the whole circle contains fine grazing-ground. Tobacco is grown and cured by a large number of the villagers in this circle, who grow it as a garden crop with a sprinkling of peas, mustard, and onions, on the banks of the Nam Pang. There is a greater proportion of wet paddy cultivation in South Hsen Wi than in any other of the Northern Shan States.

The villages have not yet finally settled down after the disturbances prior to the annexation, and the Tang Yan circle is specially noteworthy for the number of removals. Bullock traders are mostly met with in Tang Yan, Möng Sit, and Ho Ya circles. Gardens are universally kept, but are not characterized by good husbandry. Everywhere tobacco, plantains, and papayas are met with, and every village is planted with bamboos. Paddy-fields belong to the village or circle, and are never sold. Opium is grown, sometimes as a garden crop, particularly in the villages on the immediate borders of West Mang Lön. In the Loi Maw, Möng Hawm, and Möng Kyeng circles it is cultivated as a *taungya* crop and in *tüngs*—a *tüng* measures roughly 40 cubits square. There are 67 *tüngs* only cultivated in these circles. The villagers grow opium or rice as there is likelihood of a demand. Opium on the fields sells at Rs. 8 for one *tüng* or viss, one *tüng* being said to produce a viss in a good year, and raw opium sells in the bazaars at from Rs. 12 to Rs. 16 a viss. Mules are bred in the Loi Maw circle, and fetch prices varying from Rs. 80 to Rs. 200 each.

Bazaars.

There are many bazaars in the State, the most important being those held at Tang Yan, Möng Heng, Ho Ya, Man Sang, Hpa Seng, Man Se, Nan Nang, Nawng Leng, and Möng Yai. Man Sang is by far the largest and best bazaar.

Trade and communications.

The *Sawbwa* possesses a few carts and trades a little in rice and paddy. Cart-roads run from Möng Yai to Nam Lawng, Ho Hko, Möng Ling, and Nawng Hkai, to meet the cart-road from Hsi Paw. The State has no industry of note. Shan hats are made in the Möng Sit, Möng Yai, and Tang Yan circles, and sell at Re. 1 each. Shan shoes are made here and there in small numbers, and sell at Re. 1 a pair. A little weaving is carried on in nearly all the villages, but the cloth produced is used for home consumption only, though small quantities are sometimes sold in the bazaar.

There are only two sources of revenue in the State:

(1) *Thathameda.*	(2) *Pwè Kadaw Kye.*

Revenue.

The first is fixed at so many *pes* a circle, one *pe* being valued at Rs. 210, and the second tax at Rs. 30 a *pe* per circle. Twice a year (in March and November respectively) a *pwè* is held at Möng Yai, and the collection of Rs. 30 is for expenses connected with this. The villages in the Möng Yai suburbs pay their tax in paddy, and half the yield is the *Sawbwa's* demand.

The assessment per circle in 1897 was as follows:—

	Number of *pes*.
(1) Capital town and Hsang Hke Hpōng ...	Half the yield.
(2) Möng Yai	12
(3) Mōng Heng	5
(4) Man Sè	8
(5) Ho Ya	8
(6) Möng Pat	41
(7) Tang Yan	20
(8) Möng Kyeng	5
(9) Möng Kat	4
(10) Möng Ma	2
(11) Loi Maw	6

					Number of *pes*.
(12) Mōng Hawm	...	...	...	...	6
(13) Nam Ti	...	...	...	...	2
(14) Na Nang	...	...	...	...	10
(15) Man Pyen	...	...	...	...	4
(16) Mōng Sit	...	...	...	...	12
(17) Ho Tu	...	...	...	...	1
(18) Man Sang	...	...	...	...	10
(19) Man Hpai	...	...	...	...	10
(20) Hai Pu	...	...	...	...	2½
(21) Mōng Ha	...	...	...	...	2½
(22) Pa Hka	...	...	...	...	2
(23) Na Wa	...	...	...	...	2
(24) Mōng Hawm	...	...	...	...	4
			Total	...	179

Pwè expenses at Rs. 30 a *pe* equals Rs. 4,335 (?)

The *thathameda* assessment is made in the usual way, the assessment of individual tax-payers being left entirely to the discretion of the district officials. A small tax of one pice a stall is collected in the bazaars at most places, and vegetable-sellers not occupying stalls contribute a little of their stock for the benefit of the headman.

The Kachins are assessed at Rs. 5 a house as a rule, but the amount varies with the amount of paddy worked.

TABLE A.

Serial No.	Circle.	Number of houses.	Number of houses exempt from taxation. Officials.	Relatives.	Poverty.	New.	Service.	Number of houses assessable.	Rate.	Amount collected.	Amount paid to *Sawbwa* or his demand.	Remarks.
									Rs. A.	Rs. A.	Rs.	
I	Capital Town, Hsang Hkè Hpōng.	481	39	13	45	32	171	181	...	...	...	Pay in paddy 1,900 baskets, and Rs. 62 in cash.
II	Ho Ya ...	473	21	...	30	8	34	380	6 14	2,621 0	1,680	
III	Mōng Pat ...	470	24	8	38	11	11	378	3 9	1,366 0	840	
IV	Mōng Kat ...	374	17	4	33	12	34	274	3 15	1,080 0	840	
V	Tang Yan ...	1,448	122	10	126	41	181	968	4 14	4,735 0	4,200	
VI	Mōng Heng ...	395	13	1	48	32	40	261	6 1	1,597 0	1,050	
VII	Mōng Ha ...	254	18	...	22	...	22	192	8 0	1,537 0	1,050	
VIII	Pa Hka ...	136	4	3	8	2	7	112	8 7	953 0	420	Rs. 300 outstanding.
IX	Nā Wa ...	104	9	...	11	2	20	62	10 0	620 0	420	Rs. 300 do.
X	Mōng Yai ...	714	42	3	68	73	41	487	4 0	1,954 8	2,520	Rs. 280 do.
XI	Man Hpai ...	309	25	...	25	17	28	214	7 3	1,541 0	2,100	Rs. 1,000 do.
XII	Hai Pu ...	156	9	1	7	11	11	117	6 0	721 0	525	Rs. 200 do.
XIII	Man Sang ...	361	17	3	37	3	4	297	9 15	2,969 0	2,100	Rs. 1,100 do.
XIV	Ho Tū ...	52	3	...	...	18	15	16	5 9	89 0	210	Only Rs. 89 paid.
XV	Mōng Sit ...	572	51	2	56	6	32	425	7 0	2,993 0	2,520	
XVI	Man Sè ...	890	65	3	109	30	87	596	2 7	2,067 0	1,680	
XVII	Man Pyen ...	151	11	...	19	20	24	77	11 5	875 0	840	
XIX	Nā Nang ...	954	58	6	77	11	82	720	3 11	2,667 8	2,100	
XVIII	Mōng Tawm ...	487	28	1	16	27	48	367	5 6	1,973 8	1,260	
XX	Mōng Ma ...	352	18	9	47	19	54	205	3 13	793 0	420	
XXI	Loi Maw ...	716	48	2	25	21	108	512	3 3	1,641 0	1,260	
XXII	Mōng Kyeng ...	806	66	1	108	27	73	531	3 0	1,615 0	1,050	
XXIII	Mōng Hawm ...	542	51	...	53	33	31	374	2 1	778 8	840	
XXIV	Nam Ti ...	173	15	...	13	8	24	113	4 0	456 8	420	
	Total ...	11,370	774	70	1,011	464	1,182	7,859	...	37,647 0	30,345	

Table B.

Serial No.	Circle.	Number of villages.	Number of houses.	Cattle.			Ponies.	Mules.	Number of *kyaungs*	Estimated area under cultivation.			
				Buffaloes.	*Oxen.* Cows.	*Oxen.* Cart and pack bullocks.				Lowlying fields.	*Taungyas.*	Gardens.	Total.
I	Capital town, Hsang Hkè Hpōng.	37	481	592	196	279	46	12	5	475	113	35	623
II	Ho Ya	31	473	671	158	580	18	...	4	487	82	48	617
III	Mōng Pat	32	470	748	182	79	11	...	3	575	107	43	725
IV	Mōng Kat	29	374	954	234	174	43	...	3	417	29	47	493
V	Tang Yan	132	1,448	3,518	2,034	1,506	232	...	16	873	1,708	181	2,762
VI	Mōng Heng ...	37	395	674	783	303	63	...	4	270	187	54	511
VII	Mōng Ha	20	254	419	162	46	9	...	3	276	...	38	314
VIII	Pa Hka	12	136	309	121	...	7	...	3	274	...	45	319
IX	Na Wa	10	104	129	50	...	6	...	2	203	56	23	282
X	Mōng Yai	67	714	1,575	275	84	3	...	14	454	825	99	1,378
XI	Man Hpai	44	309	744	111	...	3	...	4	325	370	40	735
XII	Hai Pu	15	156	326	78	...	...	...	1	94	71	5	170
XIII	Man Sang	38	361	858	281	265	14	...	2	505	299	31	835
XIV	Ho Tü	10	52	65	...	...	3	..	2	30	96	2	128
XV	Mōng Sīt	58	572	1,187	543	1,218	29	...	8	472	643	73	1,188
XVI	Man Sè	72	890	1,434	174	15	7	...	6	630	499	98	1,227
XVII	Man Pyen	16	151	251	65	...	...	...	1	200	64	7	271
XVIII	Nā Nang	69	954	1,584	442	112	74	...	9	1,004	141	114	1,259
XIX	Mōng Tawm ...	40	487	883	371	118	39	...	10	311	439	11	761
XX	Mōng Ma	21	352	548	412	135	10	...	4	281	216	24	521
XXI	Loi Maw	50	716	362	261	111	69	100	15	84	440	49	1,273
XXII	Mōng Kyeng ...	71	806	1,558	866	496	133	...	9	490	1,024	34	1,548
XXIII	Mōng Hawm ...	42	542	357	300	39	35	22	4	132	926	2	1,060
XXIV	Nam Ti	16	173	316	103	...	...	...	1	94	162	...	256
	Total ...	969	11,370	20,062	8,192	5,580	854	134	133	8,956	9,197	1,103	19,256

TABLE C.

No.	Circle.	Rice. Yield per basket. Lowlying fields.	Rice. Yield per basket. *Taungya.*	Crop other than rice.
I	Capital town Hsang Hkè Hpōng.	20—60	20—58	Plantains, pine-apples, tobacco, sugarcane.
II	Mōng Yai ...	12—40	16—40	Sugarcane, tobacco, cotton, vegetables.
III	Man Hpai ...	20—32	20—40	Tobacco, sugarcane, plantains, pine-apples, vegetables.
IV	Mōng Heng ..	20—54	20—64	Tobacco, plantains, sugarcane, pine-apples, vegetables.
V	Man Sè ...	30—70	20—40	*Thanatpet*, tobacco, pine-apples, garlic, vegetables.
VI	Ho Ya ...	20—40	24—40	Plantains, pine-apples, tobacco, sugarcane, vegetables.
VII	Mōng Pat ...	24—40	6—8	Sugarcane, tobacco, a little opium, vegetables.
VIII	Mong Kat ...	15—45	*	Tobacco, plantains, a little opium, vegetables.
IX	Tang Yan ...	8—24	6—10	Cotton, tobacco, plantains, sugarcane, vegetables.
X	Mōng Kyeng ...	16—40	12—32	Tobacco, plantains, sugarcane, saffron, opium.
XI	Mōng Ma ...	16—40	10—28	Plantains, tobacco, vegetables.
XII	Loi Maw ..	20— 0	12—16	Plantains, tobacco, a few vegetables, opium.
XIII	Mōng Tawm ...	20—48	20—48	Tobacco, pine-apples, vegetables.
XIV	Nam Ti ...	20—28	20—28	*Nil.*
XV	Nā Nang ...	20—70	12—56	*Thanatpet*, pine-apples, oranges, tobacco, vegetables.
XVI	Man Pyen ...	20—40	10—24	Plantains, tobacco, pine-apples.
XVII	Mōng Sit ...	20—40	20—44	Plantains, pine-apples, tobacco, sugarcane, vegetables.
XVIII	Ho Tu ...	32—40	60—68	*Nil.*
XIX	Man Sang ...	32—40	32—0	Tobacco, pine-apples, cotton, plantains, vegetables.
XX	Hai Pu ...	16—40	14—28	Tobacco, plantains, pine-apples, vegetables.
XXI	Mōng Ha ..	20—60	*	Sugarcane, plantains, tobacco, vegetables.
XXII	Pa Hka ...	16—40	*	Tobacco, sugarcane, papayas, pine-apples, vegetables.
XXIII	Nā Wa ...	24—32	8—10	Sugarcane, pine-apples, tobacco, vegetables.
XXIV	Mōng Hawm ...	20—32	12—28	Tobacco, opium, vegetables.

* No *taungyas.*

HSEN YAWT.—A district of the Southern Shan State of Kēngtūng. It lies on both sides of the Salween, but the larger portion is to the east of the river.

The Kaw ferry.

The Kaw ferry, the most important ferry in Kēngtūng State, is in Hsen Yawt as regards the western landing place and village, while the eastern is in Möng Pu. As at most of the Salween ferries, the crossing at Tā Kaw is not free from risk during the rains, and must be made with care at all times; still the ferrymen know their business and the duty, for which a subsidy is paid by Government, is well performed. The ferry villages on either bank have each some twenty houses.

Hsen Yawt: natural features and population.

Hsen Yawt is a very hilly and rugged district, and has hardly any level ground. A small plain at Na Nö, west of the Salween, is under rice cultivation, and here and there in other parts a few tiny fields have been made along river-banks. There are some orange groves near the Salween. Otherwise the cultivation is altogether upland. The district is sparsely populated by Western Shans. In the Kēngtūng State records it is returned as having 116 houses, paying a revenue of Rs. 232.

History: legendary,

In Burmese times, Hsen Yawt and the adjoining district of Hsen Mawng were *Ngwe-kun-hmu*ships under the Myelat *Wun*. The story is that a Burmese army under the command of that official, moving to attack Kēngtūng, was guided by two men, Hsen Yawt and Hsen Mawng (Burmese, Thin Nyut and Thin Maung). For the valuable services rendered by them in this capacity they were assigned the districts since known by their names and created *Ngwe-kun-hmus*. The districts remained under the charge of the Myelat *Wun* and were administered by descendants of the original patent holders until about 1882.

and authenticated.

In this year the Möng Nai *Sawbwa* rebelled against the Burmese and fled to Kēngtūng. Several Burmese forces pursued, and for some two years the State of Kēng Hkam and that part of Hsen Yawt which lies west of the Salween were the scene of desultory conflicts between the Burmese forces and the partisans of the Möng Nai *Sawbwa*, and the Möng Nawng *Myoza*, who had joined him. No Burmese army ever crossed the Salween, but several marched as far as Tā Kaw. This alone was sufficient to depopulate much of Western Hsen Yawt.

The eastern portion of the district, as well as Hsen Mawng, also suffered. By one account they were devastated by Kēngtūng to hinder the approach of the Burmese, while according to another the flight of the people was due simply to fear. When all danger of invasion was at an end many of the people returned to their old homes. Up till this time Hsen Yawt and Hsen Mawng were administered as distinct and independent charges, the then holders of office being cousins. The Hsen Yawt *Ngwe-kun-hmu* (Hsüng Kyè) now took advantage of the disturbances to annex Hsen Mawng, and he held possession of both districts till 1891.

The relations of Hsen Yawt with Kēngtūng.

To strengthen his position he applied to be accepted as a feudatory of Kēngtūng, and swore allegiance to the chief of that State. His submission was accepted, and he was given an order of appointment as *Hpaya* under Kēngtūng.

But, though the submission of *Ngwe-kun-hmu* or *Hpaya* Hsüng Kyè had been accepted, and he himself received as a vassal, no steps were for some time taken to establish Kēngtūng authority in the districts, or to in any way control their administration. They remained virtually independent. *Hpaya* Hsüng Kyè now realized that the British occupation of the Shan States was an accomplished fact and likely to be permanent. He immediately applied for recognition as *Ngwe-kun-hmu* of Hsen Yawt and Hsen Mawng, on the old terms of direct subordination to the Myelat officer. His acceptance of Kēngtūng suzerainty had, he represented, been made when there was no central Government, and was done simply to save the districts from destruction. About the same time the Kēngtūng *Sawbwa* began to issue orders to Hsüng Kyè, directing him to attend at the Kēngtūng Court and pay tribute as a subordinate official. The submission of Kēngtūng to British authority followed, and the *Sawbwa* was instructed to abstain from interference with these two small States, pending the decision of the Government of India as to their future position. Hsüng Kyè was, at the same time, authorized to disregard orders from the Kēngtūng Court should any be sent to him.

The assertion of British authority over Kēngtūng was effected early in 1890, and later in the year the Government of India decided that both Hsen Yawt and Hsen Mawng should be allotted to that State. *Hpaya* Hsüng Kyè was, on this, directed to make his personal submission to the *Sawbwa*, and was furnished with a letter explaining why the previous orders of the chief had not been obeyed. As the latter had been clearly informed he had no previous title to the districts, it was expected he would willingly receive the *Hpaya's* submission.

Hsüng Kyè, deposed by Kēngtūng,

Hsüng Kyè started for Kēngtūng, but he had forebodings as to what reception he would meet with, and, his heart failing him, he deputed two of his relatives to precede him with the letter, and find out the disposition of the Chief and ministers towards him. On nearing Kēngtūng town, the deputation learnt that Hsüng Kyè had been deposed by order of the *Sawbwa*. They hastened back to Hsen Yawt with the news, and were quickly followed by a party from Kēngtūng, sent to establish the newly appointed official. This was no other than Hsüng Kyè's cousin, Naw Möng, the former *Ngwe-kun-hmu* of Hsen Mawng, who, as has been said, had been deprived of his State by Hsüng Kyè on the re-settlement of the districts after the scare of a Burmese invasion had passed. Naw Möng had thus a direct personal grievance to settle with Hsüng Kyè, and the Kēngtūng force now at his disposal gave him an opportunity of taking his revenge. Crossing the Salween above Tā Kaw, the party endeavoured to cut off Hsüng Kyè. He had, however, received timely warning of their approach and fled with all his retainers to Möng Nai territory. Naw Möng burnt the villages and seized the cattle and property of the refugees.

Some fifty families followed Hsüng Kyè and got temporary shelter in the Kēng Lom circle of Möng Nai. Hsüng Kyè at once came to the Government post at Möng Nai to report the treatment he had met with and to crave redress. The Superintendent and Political Officer sent a strongly worded remonstrance to the Kēngtūng *Sawbwa*, censuring the barbarity of signalizing his acquisition of the districts by burning villages and com-

pelling the inhabitants to fly for their lives. The letter which Hsüng Kyè was to have taken to the *Sawbwa* (justifying his neglect of previous orders to attend the Kēngtūng Court) was forwarded, and his immediate re-instatement strongly urged. Meanwhile the *Sawbwa* had given his own version of the reasons for the expulsion of the *Hpaya*, alleging that he had defied Kēngtūng authority and was collecting men to rebel. To the position thus taken up the *Sawbwa* obstinately adhered, and over a year passed before he yielded to the pressure put upon him.

Subsequently re-instated.

Finally (in December 1892) Hsüng Kyè was restored to the governorship of the two districts. He did not, however, long enjoy his recovered dignities, for early in 1893 he was assassinated in the Ho Yan district of Möng Nai, while returning to Hsen Yawt from escorting the sister of the Kēngtūng *Sawbwa* to Möng Nai town. The murderers of Hsüng Kyè were never detected, though it was strongly suspected they were men in the pay of his rival, Naw Möng. This individual returned to his former retreat in Maw Hpa territory after his supersession.

Hsüng Kyè was succeeded in the *Hpaya*ship of Hsen Yawt and Hsen Mawng by his younger brother, *Hpaya* Siti. Both districts have since enjoyed peace.

Shortly after *Hpaya* Siti's appointment, Hsen Mawng was again separated from Hsen Yawt and created an independent charge.

Revenue administration.

When these States were assigned to the Kēngtūng *Sawbwa* (in 1890), he was informed that he would have to pay tribute for them of the amount formerly payable to the Burmese King, namely, Rs. 600 for Hsen Yawt and Rs. 300 for Hsen Mawng. For the first two years, 1890 and 1891, this tribute was duly paid. It was then represented that the amount was excessive. An enquiry as to the revenue capacity of the districts was made, with the result that the Government of India granted a complete exemption from tribute for five years. On the termination, in 1897, of this period of exemption, the policy of treating Hsen Yawt and Hsen Mawng as sub-States, paying distinct tributes and held under a different tenure to Kēngtūng proper, was discontinued, and they are now regarded as simple districts of Kēngtūng.

HSEOW TING HAW.—A small village of eight houses on the eastern side of the Salween in the Kokang circle of the Northern Shan State of North Hsen Wi (Thein-ni). The Shans call it Na Awn. In 1892 the population was thirty-four. The villagers are Li-sus, or Li-hsaws as they are called by the Shans, and are fabled by them to be absolutely without fear of death. The Chinese give them a much less satisfactory character for morality. They cultivate about two hundred acres of opium and about one quarter that area of maize and Indian-corn, with a little hill-rice. The village is about two miles south-west of Mo Htai.

HSEOW WO KIN TZE.—Called by the Shans Hawk Lawk, a village in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Thein-ni). It numbered in 1892 four houses, with a population of twenty, all Chinese. The village of Wo Kin is situated on the slope of the ridge east of the Sing Hsang ferry, at a height of 4,600 feet, and the chief crops are hill-rice and opium. The latter sells during the harvest season at seven rupees the viss.

HSIAO HAW.—A Chinese village in the North Hsen Wi Northern Shan State, in Ho Wa circle of Möng Si; it contained thirty-three houses in 1894, with a population of one hundred and ten persons. The revenue paid varied between Rs. 5, Rs. 6, and Rs. 7 per household, and the people were paddy, maize, and tobacco cultivators by occupation. They had forty bullocks, twenty-five buffaloes, twenty-five ponies, and one hundred pigs. The price of paddy was eight annas a basket.

HSI AW.—One of the few Shan villages in the Kokang trans-Salween circle of the Northern Shan State of North Hsen Wi (Thein-ni). It lies about three miles north of Taw Nio, on the road to Yung Chang. The village stands in two groups, about a quarter of a mile apart, the southern village containing seven houses and the northern eight. There were about thirty-five acres of irrigated paddy-land and a hundred acres of hill-rice and cotton in 1892. The population numbered fifty and was exclusively Shan. Below the village is a round arched stone bridge built by the Chinese, and beyond this are two prominent conical peaks, or guard hills. A good deal of saltpetre is panned out at the foot of the slope, half a mile to the north, by Chinese, who periodically establish a temporary village for the purpose. The village is about three miles from the frontier stream, the Nam Tôn Kaw.

HSI FANG.—A Chinese village of fourteen houses in the Ko Kang circle of the Northern Shan State of North Hsen Wi. It is situated high up in the range west of the Taw Nio bazaar, and had in 1892 a population of eighty-one persons. They had eighteen plough cattle and cultivated between six and seven hundred acres of poppy for opium, a considerable amount of Indian corn for the manufacture of liquor, and a small quantity of cotton and hill-rice. Opium sells in the village during the season at six rupees the viss, and at other times at eight rupees. Large quantities are sent to China.

HSI HKIP (Burmese, Thi-gyit).—A sub-State of Yawng Hwe (Burmese, Nyaung-ywe) State in the Central division of the Southern Shan States, with an area of 38·35 square miles. It is bounded on the north by the Hsa Möng Hkam State and the Nanchin circle of the Yawng Hwe State (exchanged in 1898 for Kalaw circle, which now belongs to Hsa Möng Hkam); on the east by the Loi Maw State; on the south by the Nam Hkai State; and on the west by the Loi Ai State.

Area and boundaries.

The sub-State is oblong in shape, about four miles across from east to west, and ten miles from north to south. It consists of rolling treeless downs, over 4,000 feet above the sea, and is well watered. Geographically it belongs to the Myelat. The streams are the Balu *chaung*, forming the northern boundary, the Naungka *chaung*, flowing in from the Loi Ai State through the Naung Mun, Hsi Hkip, and Myindwin circles, into the Balu *chaung*, the Tilôn or Naung Dara *chaung* from Nam Hkai State, which, with its feeders, the Naung Daw *chaung*, the Ye-byôn-dwet, and the Mi-thwe *chaung*, flow through the southern circles of the sub-State into the Naung Ka *chaung* near Hsi Hkip. None of these streams is navigable.

Natural features.

The only hills of any importance are the Myin Mati hill on the Nam Hkai border, rising to 5,329 feet, the Shwe Ka *daung*, 5,452 feet, and Taung She *daung*, 5,176 feet, in the range forming the boundary between Hsi Hkip and Loi Maw.

Minerals.

Coal (post-tertiary lignite) has been found near Hsi Hkip. Some that was assayed in 1887 gave the following results :—

Moisture	22·74
Other volatile matter	36·26
Fixed carbon	30·22
Ash (brown)	10·78
	100·00

Sacred buildings.

The only sacred edifices worth mention are the Dattaw pagoda, erected in the days of *Myoza* Hkun Daw Tha at the spot where a luminous meteor fell; the Setdaw pagoda, erected by *Myoza* Maung Hnya; and the Myathein Dan pagoda, erected many generations ago, and afterwards improved by *Myoza* Hkun Chôk.

Annual festivals are held at each of them.

Revenue details.

The sub-State is divided into eight circles, containing sixty villages or hamlets. In 1897 there were 632 houses, with a population of 2,965. The distribution of race by households was as follows :—

Taungthu	318
Shan	191
Taungyo	92
Danu	15
Intha	12
Burmese	3
Danaw	1

Four hundred and seventy-two houses were assessed and paid Rs. 2,722-8-0 *thathameda*, and land-tax in kind amounting to 807 baskets of paddy.

In 1893 the estimated area under cultivation was—

	Acres.
Lowlying fields	700
Taungyas	685
Gardens	26
Total ...	1,411

There were then—

326 buffaloes.	151 pack-bullocks.
1,992 cows and calves.	122 ponies.

314 ploughs and harrows.

Produce and markets.

Rice and chillies are the chief crops. Sugarcane, groundnuts, and onions are also grown on a small scale. A bazaar is held every fifth day at Thigyit, the stall fees amounting to about Rs. 10 a month.

History.

All the records have been destroyed, and very little is known of the past history of the sub-State. The original settlers are said to have come over from Thit-cheik-gyi in the Paunglaung valley, once the seat of a *Sawbwa*. The present sub-State was then called Thit-cheik-ka-le, which was gradually changed into Thi-gyit (Shan, Hsi Hkip). In the beginning Hsi Hkip belonged to Yawng Hwe, and its *Myoza* looked after the nine districts known as Taung-she, Thè-ngin, Lwe-è,

Kunlôn, Kunmaw, Nan-ke, Lamaing, Paw-ya, and Myinmati. Later these districts broke away from Yawng Hwe, and Hsi Hkip itself became a separate *Myoza* ship, directly under the Burmese Government. The *Myozas* whose names are known are—

Hkun Saw Yi, followed by six *Myozas* whose names have not survived.
Hkun Kaw Tha.

Hkun Hla Baw, who appears to have been in office when the *sittan* of 1145 B. E. (1783 A. D.) was drawn up.

Hkun Chôk, *Myoza* for about 30 years. His brother was—
Hkun Hpe. During his rule of one year difficulties arose with Loi Ai, Loi Maw, and Nam Hkai, and ended in the *Myoza* fleeing to Sam Ka.

Hkun Daw, *Myoza* for three years.
Maung Paw, *Myoza*.
Maung Paik, *Myoza* for four years.
Hkun Hmôn, *Myoza* for four years.
Hkan Lin, *Myoôk*, appointed by the Burmese Government.
Hkun Nyun, *Myoza* for one year.
Twet Kye, *Myoôk*, appointed by the Burmese Government.
Hkun Ywe, *Myoza* for three years. He led a force into Nam Hkai and was defeated.

Hkun Tôn, *Myoza* for twelve years.
Sôn Hkun Hpôn, *Myoza* for seven years.

Maung Hnya, *Myoza* for fifteen years. He married the Yawng Hwe *Sawbwa's* sister. Being unable to hold his own in the disturbances of 1885-86 he fled the State, and at the time of his death was *Myoôk* at Loi Kaw in Karen-ni. His son, Saw Ywet, is at present a sergeant at the Loi Kaw police station.

In the fighting with Loi Ai State, during Maung Paw's rule, Hsi Hkip was badly defeated. Maung Paw then induced the Karens to join him, and with their help reduced Loi Ai and other States of the Myelat, but on his return from the north was killed near the Balu *chaung*. After *Myoza* Maung Hnya's disappearance, Hsi Hkip became a part of the Yawng Hwe State and has been under Yawng Hwe ever since.

In March 1888, Nya Chôn, one of the Hsi Hkip claimants, gathered a band of insurgents round him and made an attack on Hsi Hkip. Letthama Pu, the brother of the *Myoôk* appointed by the Yawng Hwe *Sawbwa*, was killed and the town taken. After a short stay Nga Chôn's party had to retire before an armed force sent by the Yawng Hwe *Sawbwa*. The Yawng Hwe force then followed Nga Chôn into the Loi Lōng State and in fighting there Letthama Bwin, the Hsi Hkip *Myoôk*, was shot dead.

Nga Chôn, having increased his following, re-took Hsi Hkip and advanced eastwards, with the intention of sacking Loi Maw and Indein, but a party of Biluchis under Captain Massy defeated the bands attacking Loi Maw and expelled Nga Chôn from Hsi Hkip. Since then it has enjoyed complete peace.

The cultivation differs in no way from that of the neighbouring States of the Myelat. Wet cultivation is carried on along the banks of the streams, but the bulk of the crops are high-lying.

HSI HKIP (THI-GYIT).—The chief village in the sub-State of the same name in the Yawng Hwe State of the Southern Shan States. In 1897 it had 78 houses, in the six quarters into which it was divided, with a population of 368, made up of Shans and Taungyos. Fifty-four houses paid *thathameda*, amounting in all to Rs. 211-8-0.

A five-day bazaar is held in the village, which stands on a little knoll and rising ground, and the remains of an old rampart and ditch, now grown over with bamboos, mark the limits of the village.

HSI HKU.—A circle and village in the Northern Shan State of Hsi Paw; it included 28 villages in 1898 and had a population of 1,334. It is in charge of a *nè-baing*, and is bounded on the north by Hsa Pawng, on the east by Pyawng Kawng and Mong Tang, on the north-east by Mang Kang and Hu Kawt in Möng Lōng State, and on the south by Pang Ti in Hsum Hsai sub-State. On the south-west it touches a corner of the Nam Maw circle of Hsum Hsai sub-State, and on the west the Taung Let in Möng Lōng State. In the same year it paid Rs. 2,239-8-0 net revenue, and supplied 470 baskets of paddy. It had no revenue-paying *thanatpet* trees. The population is almost entirely engaged in lowland paddy cultivation. There is a hot-water spring near the village.

HSI HSŌNG YE-U.—A circle in the Hsum Hsai sub-State of Hsi Paw, in the Northern Shan States. The circle is situated on the north-west of the State on the hills rising up towards Möng Lōng. Water is very scarce, and the cultivation is almost entirely dry, except for 200 or 300 acres of paddy-land along the banks of streams.

There were 24 villages in the circle in 1892, but no more than 105 houses, so that the average number of houses per village is under five. The *Heng's* village had only 12 houses and there was no other that had more than eight, while one village consisted of a solitary house. A good deal of the loss of population is ascribed to the scarcity of water, which, it is said, began to fail about 1884. Why it did so is not apparent, as deforestation seems to have been no more extensive since then than it was before.

There are 570 *thanatpet* trees in the circle. It did not appear, however, that many new trees were being planted and, unless the water difficulty is got over, it does not seem likely that the circle will rapidly increase in numbers.

HSI HSUNG MAN HSANG.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision; it included 14 villages in 1898 and had a population of 316. It is in charge of a *nè-baing*. In the same year it paid Rs. 723 net revenue. The railway line passes through the circle, and there will be a railway station at Nam Yan.

HSING SHAN.—A Chinese village in North Hsen Wi, Northern Shan States, in Howa circle of Mong Si; it contained sixteen houses in 1894 with a population of forty persons. The revenue paid varied between Rs. 8, Rs. 5, and Rs. 3 per household, and the occupation of the people was paddy, opium, maize, and tobacco cultivation. They had ten bullocks, eight buffaloes, ten ponies, and forty pigs. The price of paddy was eight annas a basket.

HSIN HSANG.—The most northerly ferry in British territory on the Salween, between Ko Kang and Mong Ko. It is only locally used and has

no boat, but a bamboo raft is usually available. Approaches to the river exist on both sides, but they are steep and out of repair. It has nevertheless been crossed by a British mounted party.

HSIN HSWE TANG.—A village in the Ko Kang trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). The village is several miles south of Taw Nio bazaar on the eastern skirt of the plain, not far from the border of the Shan Chinese State of Kung Ma. There were seventy-five inhabitants and twenty houses in the village in 1891. The people are all Chinese and do a good deal of caravan trade, leaving the cultivation mostly to the surrounding villages. They had thirty-five pack-animals in 1891.

HSI PA HAW.—A stream in the Northern Shan States; it rises under Ta Shui Shan in East Ko Kang and flows south-west, joining the Salween about one mile north of the Pa ferry, and draining the central portion of Ko Kang in a course of about 18 miles; near Hsiao Kai it is ten yards wide by one foot deep, with a pebbly bottom.

HSIPAW.—(Burmese, Thibaw), often called Ông Pawng Hsi Paw after an old capital, one of the Northern Shan States. It is subdivided into four States, Hsi Paw Proper and the sub-States of Möng Lōng, Möng Tūng, and Hsum Hsai, which are described under their own headings. The whole State has an estimated area of 4,524 square miles, and the population in 1897 was calculated by Mr. Drage to be 73,248. There were 96 circles, 1,260 villages, and 19,436 households.

Area and population.

It is bounded on the north-west by Ruby Mines district, on the north and north-east by Möng Mīt State, Tawng Peng Loi Lōng, and North Hsen Wi; on the east by North Hsen Wi and South Hsen Wi and on the south-east by the latter State, Kehsi Mansam, and Möng Kūng; on the south by Lawk Sawk; and on the west by Mandalay district.

Boundaries.

The main State lies on the geological fault which runs from east to west across the Shan States from the Salween at Kunlōng (and beyond) to nearly the rim of the Shan tableland at Ho Küt (Ngôk Teik). It is therefore broken up into a mass of not very well defined ridges and spurs, crossing and re-entering. The chief plain land is in the valley of the Nam Tu (Myit-ngè), near Hsi Paw town, and the valley or strath of the Pyawng Kawng Nawng Ping neighbourhood. Elsewhere the valleys are insignificant.

Natural features: plains and hills.

The hills on the Möng Tūng border reach their highest elevations in the peaks Loi Pan (6,848 feet) and Loi Htan (6,270 feet). To the north-west of Hsi Paw town on the Tawng Peng border Loi Lam rises to 6,486 feet. The valley of the Nam Tu marks the lowest point in the State at Hsi Paw town, about 1,400 feet, and rises on the east in Möng Tūng to a plain level of about 2,500 feet, and on the west in Möng Lōng to a confused mass of hills with an average height of 4,500 feet, broken up by the Nam Yawn and Nam Kaw valleys, which are about 3,000 feet above mean sea level. The highest point in Möng Lōng is Loi Pang Sam, 5,555 feet, to the east of Hu Kawt.

Rivers.

The chief river is the Nam Tu or Myit-ngè, also frequently called by its classical name the Dôktawadi. The main stream rises on the Salween-Irrawaddy watershed east of Hsen Wi town and is enlarged above Hsi Paw to a considerable river by the Nam Yao, which comes down from the Lashio valley, and by the Nam Ma, which burrows through the hills from South Hsen Wi, where it rises in the huge mass of Loi Ling. At Hsi Paw town in the cold weather the river is some two hundred and fifty yards wide by about eight feet deep, with a fairly strong current. Eight miles below Hsi Paw town it is joined on the right bank by the Nam Hsim, a stream which rises near Loi Mè Nam in the Möng Lōng hills. The river is navigable only in local stretches, for there are many rapids. besides obstructions in the shape of rocks and reefs. A good deal of teak is, however, floated down from above Hsi Paw town. At Ta Tüng Ang, the ferry between the circles of Nam Lan and Tawng Tek, the river is no more than eighty yards wide and six feet deep, but the current is very swift. Still lower, between Lawk Sawk and Eastern Hsum Hsai, the river runs through a gorge about 2,000 feet below the surrounding country, and between South Hsum Hsai and Lawk Sawk in a still profounder channel, between cliffs of from three to four thousand feet.

The Myit-ngè.

The Nam Küt and the Ngôk-teik gorge.

At the gorge of Ho Küt, just north-west of the Government cart-road, the Nam Htang, which drains the South Möng Lōng hills, and the Nam Pasè, from the Hsi Hku paddy plains, unite and form the Nam Küt, which passes into the ground at the "natural bridge," and re-appears to join the Nam Tu to the east of the Hpa Hsum circle of Hsum Hsai. The bed of the Nam Küt is about 1,500 feet below the general level of the country.

The Mè Hôn stream, which also joins the Nam Tu on the right bank, at the point where it turns north, drains the whole of the Tawng Let and Hsum Hsai plateaux.

The Nam Hka.

The Nam Hka is a tributary on the left bank. It rises in the Man Pan circle of Möng Tūng and is only separated by a small spur from the Nam La, which rises in the same circle. The Nam La runs through South Hsen Wi into the Salween, whilst the Nam Hka adds its waters to the Irrawaddy. The Nam Hka for some distance runs north: it then makes a sweep round and turns southwards past Man Li, and then west, forming the boundary between Hsi Paw and Möng Kūng States. Lower, it turns north-west and forms the boundary line between Hsi Paw and the Southern Shan State of Lawk Sawk until it joins the Nam Tu. Just west of Man Li the stream in the cold weather is about one hundred and forty feet broad and from one to three feet deep. Near the point of meeting of the Lawk Sawk and Möng Kūng borders the river sinks and pursues its course underground for some distance. There is another small "natural bridge," the result of a similar anastomosis, on the Nam Hka west of Na Hai village in Nam Lan circle.

Minerals.

Coal is found at Nam Ma in East Hsi Paw, at Sè Mun to the south of the town, at Pawng Aw in Hsum Hsai, and near Möng Lōng town. Details will be found in the chapter on geology, as also about the salt-wells at Maw Hkeo (Baw-gyo.)

Climate.

Except perhaps the valley of the Salween, the Hsi Paw valley is the hottest part of the Shan States. The average maximum temperature at the beginning of April is about 96 degrees

Fah., and the minimum at the same period about 65 degrees. The rainfall has not been recorded, but is believed to be heavier than at Lashio, and in the cold weather a dense wet mist hangs over the valley for some hours after sunrise. The health of the guards stationed in Hsi Paw has always been very bad owing to the wide range of daily temperature in the hot weather, and to the drenching fogs of the cold season.

Kodaung.

The hill country to the west and west-north-west of Hsi Paw is divided into seven circles, which had 84 villages in 1898 and contained a population of 4,688. This hill country is called by the Burmans "*Kodaung*" and by the Shans "Kan Loi," and is included in the town lands. It is in charge of a *Nè-baing* and paid in the same year Rs. 9,931 net revenue. It had also 3,690 revenue-paying *thanatpet* trees, for which Rs. 416 were rendered. The population is engaged in tea and *taungya* cultivation, both upland and lowland.

The *Eastern subdivision* of Hsi Paw State lies east of the Nam Tu (Myitngè), and had 495 villages in 20 circles in 1898 and contained a population of 18,645. In the same year it paid Rs. 36,592 net revenue. It had also 7,264 revenue-paying *thanatpet* trees, for which Rs. 818-10-0 were rendered, and supplied about 398 baskets of paddy. The population is engaged in paddy cultivation, both lowland and upland.

The *Hsang Hkè Pông*, or the suburbs of Hsi Paw, are divided into five circles and a number of villages which are not included in any circles. It comprised 47 villages in 1898 and had a population of 2,650. In the same year it paid Rs. 4,313-8-0 net revenue. The population is engaged chiefly in low-land paddy cultivation and petty bazaar trading.

History of Hsi Paw.

The following is a translation of the State history. As a historical document its value is somewhat detracted from by the obvious plagiarisms or adaptations from the Burmese *Maha Yazawin*. The real State records, if any such ever existed, were burnt when the Myinzaing Prince's party attacked Hsi Paw, if indeed they were not burnt long before that.

"There were in Möng Kappila from the time of the first ruler, Maha Thamada Kattiya Wun-hsa Pawtilu, down to the reign of the embryo Buddha, Sao Hsi Tat (Burmese Thidat, Siddhartha), 334,569 kings who ruled over the country Bhodisattva. When the Sao Hsi Tat was King of Kappila, the son of the King of Hsēng-ka Hsanako (Sampa), with all his ministers and men, to the number of 27,000, set forth and marched until he came to the Nam Kio (the Irrawaddy). He crossed the river and decided to settle there at a place which in the time of the Buddha Kawkahsan was called Sansara, in the time of the Buddha Kawnakong was called Rahta, and in the time of the Buddha Katthahpa was called Hsen Toi.

"The Prince, who was known as Abhi-yaza, built a town on the spot and called it Tagaung, and took for himself the title of Samputipa-hta Yaza. He had two sons, Kan Yaza-lōng and Kan Yaza-awn. When his father died Kan Yaza-lōng handed Tagaung over to his brother and built for himself the city of Rahkeng Hteng-yawadi (Arakan). Kan Yaza-awn's descendants to the number of thirty-two ruled as kings over Tagaung.

"The last but one of these was Mawli Yaza. He had two sons, Pēngnaga and Pēngnarit, of whom the former succeeded as King of Tagaung. During his reign a war broke out with China and Tagaung was utterly destroyed

Pēngnaga then settled with all his people at Loi Mali and shortly after this Pēngnarit built the city of Möng Mao (the new city) and settled there. After this the country was called Kambawsa Möng Tai, and was ruled over by the descendants of Pēngnarit Yaza.

"One of these, named Hkun Lu, had four sons: Sao Hkun Lai, Sao Hkun Hkam Htun, Sao Hkam Pong, and Sao Hkun Hkam Naw. Hkun Lu determined that there should be no disputes after his death and divided the country between them. Hkam Htun was appointed ruler of Möng Kawng (Mogaung) and Möng Yang (Mo-hnyin); Hkam Pong received Möng Pai (Mobyè) and Möng Nai (Monè); and Hkam Naw was appointed to Ông Pawng and Möng Mit (Momeik).

"Sao Hkun Hkam Naw built the city of Ông Pawng on the day of the full moon of the fourth month of the year 485 of the Thathana era (the year of religion, which according to the ordinary Burmese computation would be our year 58 B.C.). He had two sons, Hkun Hkam Kaw and Hkun Hkam Pan, and on the tenth of the waxing of the fourth month in the year 506 of religion (37 B.C.) he appointed the younger, Hkam Pan, to be *Sawbwa* of Möng Mit. Sao Hkun Hkam Naw reigned 35 years and died in the year 520 T.E. (23 B.C.) and was succeeded by Sao Hkun Hkam Kaw.

The succession then was—

Sao Hkun Hkam Kaw, acceded 520 T E. (23 B. C.), reigned 33 years.
His son Sao Hkam Kawt, acceded 553 T. E. (10 A. D.), reigned 26 years.
His brother Sao Hkam Htawt, acceded 579 T. E. (36 A. D.), reigned 36 years.
His son Sao Hkam Mông, acceded 615 T. E. (72 A. D.), reigned 38 years.
His brother Sao Hkam Ung, acceded 653 T. E. (110 A. D.), reigned 17 years.
His brother Sao Hkam Sung, acceded 670 T. E. (127 A. D.), reigned 44 years.
His son Sao Hkam Kio, acceded 714 T. E. (171 A. D.), reigned 36 years.

"In the reign of Hkam Kio there were disturbances in the kingdom of Hsa-re Hkettara (the ancient Prome), and this caused so much alarm in Ông Pawng that the King sent the Chief *Amat*, Sing Kawng, with one hundred other *Amats* to establish a frontier post between Burma and Ông Pawng. Each *Amat* built 100 houses and the place was called Mattaya (Madaya) to commemorate the hundred *Amats* who were engaged on its foundation. Soon after this the officials of Möng Mao brought presents and asked for a ruler for their State. Hkam Kio gave them his younger brother Sao Hkam Hsung, who went and took over charge of Möng Mao in 721 T. E. (178 A. D.). When Hkam Kio died in 750 T. E. (207 A.D.) he left no issue. The officials of Ông Pawng then went with presents to Möng Mao and asked Hkam Hsung to come back to Ông Pawng. This he refused to do, and sent his Chief *Amat* Paw Ai Pyao to take charge of the State.

About this time Hsa-re Hkettara was again attacked and the King Hsa Môk Tarit appealed to Ông Pawng for assistance. This was sent him and he was able to again establish himself at Hsa-re Hkettara.

The *Amat* Paw Ai Pyao ruled over Ông Pawng for 30 years. On his death his son, Paw Pan Süng, assumed charge of the State without referring the matter to Möng Mao. Sao Hkam Hsung died in the same year and was succeeded at Möng Mao by his son Sao Sam Mya, who, when he heard of the state of affairs in Ông Pawng, sent his brother, Sao Hsö Hom Hpa. Hom Hpa displaced Paw Pan Süng and put him in prison. He himself reigned 20 years and was succeeded by his son Hsö Wai Hpa, who reigned for 52 years and died in 852 T. E. (309 A.D.).

The rulers succeeded one another as follows:—

Paw Ai Pyao, acceded 750 T. E. (207 A. D.), reigned 30 years.
Sao Hsö Hôm Hpa, acceded 780 T. E. (237 A. D.), reigned 20 years.
His son Hsö Wai Hpa, acceded 800 T. E. (257 A. D.), reigned 52 years.
His son Hsö Hôm Hpa, acceded 852 T. E. (309 A. D.), reigned 38 years.
His uncle (unnamed) acceded 890 T. E. (347 A. D.), reigned 34 years.
His son Hsö Kem Hpa, acceded 924 T. E. (381 A. D.), reigned 39 years.
Younger brother Hsö Pan Hpa, acceded 963 T. E. (420 A. D.), reigned 45 years.
Younger brother Hsö Hôm Hpa, acceded 1008 T. E. (465 A. D.), reigned 36 years.
Son Hsö Pek Hpa, acceded 1044 T. E. (501 A. D.), reigned 16 years.
Younger brother Hsö Paw Hpa, acceded 1060 T. E. (517 A. D.), reigned 35 years.
Nephew (unnamed) acceded 1095 T. E. (552 A. D.), reigned 22 years.
Younger brother Hsö Peng Hpa, acceded 1117 T. E. (574 A. D.), reigned 34 years.
A son of Hso Kem Hpa (unnamed) acceded 1151 T. E. (608 A. D.), reigned 32 years.
Brother Hsö Pan Hpa, acceded 1183 T. E. (640 A. D.), reigned 47 years.
Brother Hsö Pek Hpa, acceded 49 B. E. (687 A. D.), reigned 24 years.
Younger brother (unnamed) acceded 73 B. E. (711 A. D.), reigned 28 years.
Son Hsö Saw Hpa, acceded 101 B. E. (739 A. D.), reigned 22 years.
Son Hsö Hôm Hpa, acceded 123 B. E. (761 A. D.), reigned 36 years.
Son Hsö Um Hpa, acceded 159 B. E. (797 A. D.), reigned 18 years.
Son Hsö Hat Hpa, acceded 177 B. E. (815 A. D.), reigned 45 years.
Son Hsö Kat Hpa, acceded 222 B. E. (860 A. D.), reigned 37 years.
Son Hsö Htam Hpa, acceded 259 B. E. (897 A. D.), reigned 15 years.
Younger brother (unnamed) acceded 274 B. E. (912 A. D.), reigned 35 years.
Son Hsö Hkan Hpa, acceded 309 B. E. (947 A. D.), reigned 7 years.
Younger brother Hsö Paw Hpa, acceded 316 B. E. (954 A. D.), reigned 40 years.
Son Hsö Mawk Hpa, acceded 356 B. E. (994 A. D.), reigned 28 years.
Son Hsö Sum Hpa, acceded 384 B. E. (1022 A. D.), reigned 6 years.
Son Hsö Sam Hpa, acceded 390 B. E. (1028 A. D.), reigned 36 years.
Nephew Hsö Rit Hpa, acceded 426 B. E. (1064 A. D.), reigned 22 years.
Son Hsö Hôm Hpa, acceded 448 B. E. (1086 A. D.), reigned 33 years.
Son Hsö Sum Hpa, acceded 481 B. E. (1119 A. D.), reigned 18 years.
Son Hsö Hsawng Hpa, acceded 499 B. E. (1137 A. D.), reigned 23 years.

"Hsö Hsawng Hpa built the walled city of Möng Mit in 502B.E. (1140 A.D.) and spent the winters there and the hot weather in Ông Pawng. He had three sons, of whom the eldest, Sao Hkun Hsö, succeeded him in 522 B.E. (1160 A. D.). The youngest, Hkam Kawt, became *Sawbwa* of Möng Mit, and the middle son, Maha Kusa Yaza, lived in Ông Pawng with the title of Sao Hawna Sawn Möng. Sao Hsö spent the hot weather at Man Nawng in the hills to the east of the Hkö Htung range. There all the *Myozas* of the adjoining States, including the rulers of the Wa, the Mu-hsö (La Hu), and the Hsip-hsawng Panna (Kēng Hūng), were accustomed to assemble and settle State affairs under his presidency. In commemoration of the fact, he called the spot Möng Su Möng Tum (from Sutum = to gather together) and built a new city which he called Wing Hkun Hsö.

"He reigned for forty-five years and was succeeded by his brother Sao Sawn Möng Hawna—

Sao Sawn Möng Hawna acceded 567 B. E. (1205 A. D.), reigned 23 years.
Son (unnamed), acceded 590 B. E. (1228 A. D.), reigned 48 years.
Son Sao Hkun Pe, acceded 638 B. E. (1276 A. D.), reigned 48 years.
Brother Hkun Kyaw Awng, acceded 686 B. E. (1324 A. D.), reigned 43 years.
Hkun Kyaw Noi, acceded 729 B. E. (1367 A. D.), reigned 34 years.
Son Sao Kem Hpa, acceded 763 B. E. (1401 A. D.), reigned 22 years.

"Sao Kem Hpa quarrelled with the King of Burma, Mingaung I, and marched against him and camped before Hsakawng (Sagaing). Mingaung was forced to submit and gave Sao Kem Hpa his daughter Santa in marriage, when peace

was concluded. The Ông Pawng *Sawbwa* was succeeded by his nephew Sao Loi Hsan Hpa in 785 B. E. (1423 A. D.), who married Santa, the Burmese queen of Sao Kem Hpa. Hsiha-hsu (Thihathu) was then King of Burma, and his Chief Queen hated him so much that she invited Hsan Hpa to attack the country. An army therefore marched from Ông Pawng, but was met by Min Ngè Swa of Ava, defeated, and driven back again. Sao Loi Hsan Hpa then incited the *Sawbwa* of Kale Kyetawng to attack Burma, which he did and made a prisoner of Min Ngè Swa. Sao Loi Hsan Hpa died in the sixteenth year of his reign in 800 B. E. (1438 A. D.).

The succession then was—

Hsö Wai Hpa, acceded 800 B. E. (1438 A. D.), reigned 10 years.
Son Hsö Hôm Hpo, acceded 810 B. E. (1448 A. D.), reigned 6 years.
Younger brother (unnamed), acceded 816 B. E. (1454 A. D.), reigned 7 years.
Brother Sao Peng Hpa, acceded 823 B. E. (1461 A. D.), reigned 10 years.
Son Hsö Pek Hpa, acceded 133 B. E. (1471 A. D.), reigned 8 years.
Brother Hsö Haw Hpa, acceded 841 B. E. (1479 A. D.), reigned 8 years.
Brother Hsö Sum Hpa, acceded 849 B E (1487 A. D.), reigned 32 years.

"Hsö Sum Hpa stayed for the four cold months in Möng Mit; in the four hot months he stayed at Möng Kut Kēng Law; and the four months of the rainy season he spent at Ông Pawng. During his reign a war broke out between the Burmese King Shwe Nankyaw Hsen Narapadi of Ava and the *Sawbwa* of Möng Yang (Mo-hnyin), who was victorious and destroyed Ava. The King of Ava fled to Ông Pawng and asked for assistance. This he got and was reinstated.

"Hsö Sum Hpa died in 881 B. E. (1519 A. D.) and was succeeded by his son Sao Hkun Möng. The Burmese rose against their ruler Hsö Han Hpa of Möng Ngen and murdered him. The Burmese ministers then came to Sao Hkun Möng of Ông Pawng and asked him to become King of Ava. Upon this Sao Hkun Möng summoned together all his brothers, sons, and nephews. He appointed his eldest son Hsö Kaw Hpa ruler of Möng Pai; the next son Hsö Pek Hpa ruler of Möng Nai; the third son Hsö Saw Hpa ruler of Möng Mit; and his youngest son Hsö Naw Hpa ruler of Hsen Wi. His brother Sao Hom Hpa he appointed to Ông Pawng with the title of Sao Sawm Möng Hawna, and his youngest brother Hsö Saw Hpa he set over Yawng Hwe. One nephew, Hsö Kem Hpa, he made ruler of Möng Kawng (Mogaung); another, Hsö Kan Hpa, he sent to Möng Ngen; and a third he made *Sawbwa* of Kale. Then on the third day of the waxing moon of the eighth month of 903 B. E. (1541 A. D.) he himself assumed the Kingship of the whole of Burma and the Shan States and took up his residence in Ava. There all the *Sawbwas* of the Shan States came and paid homage to him; some every year, some once in three years. Sao Hkun Möng died in 909 B. E. (1547 A. D.). The ministers and officials from Ava then went with presents to Ông Pawng and asked Sao Hôm Hpa, the Sawn Möng Hawna, to accept the sovereignty. He declined on account of his advanced age and directed them to the eldest son of the deceased King, Sao Kaw Hpa of Möng Pai. He accepted and ascended the throne of Ava with the title of Möng Pai Narapadi and authority over all Burma and the Shan States.

"But his brothers and uncles and cousins were jealous of him and did not pay the annual and triennial homage. The Sagaing Hsehsu Kyaw Hsen took advantage of this and in the fourth year of the reign attacked and captured Ava. Möng Pai Narapadi then fled to Hanhsawadi Paiko (Pegu) and took

refuge with the King Bayin Naung Kyawdin Nawra-hta. This monarch invaded Ava in 915 B. E. (1553 A. D.) with a large army, but when he took the country he changed his mind and, instead of restoring Möng Pai Narapadi, he appointed his own brother King with the title of Ta Hto Raza (the Thado Minzaw of Sir Arthur Phayre) and made the *ex*-King Möng Pai Narapadi a prisoner. After a time, however, he escaped and made his way to Ông Pawng, whence he was sent on to his brother the *Sawbwa* of Möng Nai.

"When Bayin Naung heard of his escape he collected a large army and marched on Ông Pawng. The troops came from Taning Hsaye (Tenasserim), Rahkeng (Arakan), and from the four *Möngs* of Paiko (Pegu), Hanhsawadi (the Rangoon neighbourhood), Möng Pè (Prome), and Tawngu. When this force came near Ông Pawng the *Sawbwa* of that State submitted with all the Shan States that were under him and became tributary to Burma. At the same time the boundaries were determined. All the hilly tracts were to belong to the Shan States, except Möng Kut (Mogôk), Kaping (Kyatpyin), and Ka-hse and all the Ruby Mines tracts, which were to belong to Burma, and all the Shan States were to be under the *Sawbwa* of Ông Pawng.

Before he retired Hkun Hanhsawadi rewarded one Kang Ai Sum, who had been of special service to him in the negotiations, by appointing him Myoza and giving him charge of the fifteen villages of the Taw Hsang circle, which is now called Möng Long. Kang Ai Sum was succeeded as Myoza by A-htama Ting.

"Sao Hôm Hpa reigned for eleven years over Ông Pawng and died in 914 B. E. (1552 A. D.). The ministers and people elected his brother Hsö Saw Hpa *Sawbwa*, who was confirmed by the King of Burma when the above arrangements were made. He reigned for thirteen years.

"The succession then was—

Son Hsö Hôm Hpa, acceded 927 B. E. (1565 A. D.), reigned 19 years.
Son Hsö Hkai Hpa, acceded 946 B. E. (1584 A. D.), reigned 13 years.
Son Sao Hkam Leng, acceded 959 B. E. (1597 A. D.), reigned 39 years.
Son Sao Hswe Hking, acceded 998 B. E. (1636 A. D.), reigned 19 years.
Son Hsö Sam Hpa, acceded 1017 B. E. (1655 A. D.), reigned 20 years.
Son Hsö Wai Hpa, acceded 1037 B. E. (1675 A. D.), reigned 27 years.
Son Sao Ôkka Wara, acceded 1064 B. E. (1702 A. D.), reigned 12 years.
Brother Sao Ôkka Seya, acceded 1076 B. E. (1714 A. D.), reigned 4 years.

"During this reign the whole State suffered from famine and sickness caused by a great drought, and Sao Ôkka Seya abandoned the old capital Ông Pawng and built a new one to the east of it and called it Hsi Paw:—

Brother Sao Sam Myo, acceded 1080 B. E. (1718 A. D.), reigned 4 years.
Brother Sao Hkun Neng, acceded 1084 B. E. (1722 A. D.), reigned 30 years.
Son of Ôkka Wara, Sao Sawra Yawta, acceded 1114 B. E. (1752 A. D.), reigned 15 years.
Son Sao Myat Hsan Te, acceded 1129 B. E. (1767 A. D.), reigned 21 years.

"Sao Myat Hsan Te had ten sons and eleven daughters. His elder daughter Nang Hsiri Ang Hsung was married to Sao Hpatông (Bodaw-paya), the King of Burma, and had a son by him named Sao Hkun Hpe. Another daughter, Nang Hkam Mwe, was married to the crown Prince of Ava and had a son named Yam Pye:—

His son Sao Hswe Kya, acceded 1150 B. E. (1788 A. D.), reigned 21 years.
Son Sao Hkun Hkwi, acceded 1171 B. E. (1809 A. D.), reigned 34 years.
Brother Sao Hkun Paw, acceded 1205 B. E. (1843 A. D.), reigned 10 years.

"During this reign Sao Kya Htun, the youngest son of Sao Hswe Kya, left Hsi Paw and went to live in Möng Nai for fear of his nephew. At Möng Nai the *Sawbwa* gave him his younger sister in marriage and they had a son named Sao Kya Hkeng.

"In the year 1214 B. E. (1853 A. D.) Sao Mindôn rose against his brother Sao Pagan and, when he heard of this, Sao Kya Htun marched from Möng Nai at the head of a body of troops to support Mindôn Min. As a reward for this Mindôn Min appointed him *Sawbwa* of Hsi Paw in place of Sao Hkun Paw, who died about this time.

"In the year 1224 B. E. (1862 A. D.) King Mindon summoned all the *Sawbwas* of the Shan States to Mandalay and demanded increased tribute from them. At the same time Sao Kya Htun's two daughters, Nang Hsusa and Nang Mya Suka, went to live in the Palace, and the son Sao Kya Hkeng also went there, and received a proper training. When he became of age Mindôn Min appointed him *Kyem-möng* (heir-apparent) of Hsi Paw and sent him up to live there with the title of Sao Sawn Möng Hawna.

"Shortly after this, in 1228 B. E. (1866), the Myingôn Prince, the eldest son of King Mindôn, rebelled against his father and killed the *Einshemin*. The King called for reinforcements from Hsi Paw and the *Sawbwa* of Kya Htung handed over charge of Hsi Paw to his son the *Kyem-möng* and marched to Burma with a force of three thousand men raised in Möng Lông, Hsum Hsai, and Möng Tūng. When peace was restored he marched back, but died on the way at Hsum Hsai.

"The *Kyem-möng* Sao Kya Hkeng was then appointed *Sawbwa* and continues to hold the State. He had four sons [Sao Hke, Sao Kala (who is dead), Sao Lü, and Sao O] and two daughters (Sao Hkam Leng and Sao Saw Yung).

"Ông Pawng Hsi Paw has had since the time of Pēng Narit Raza a line of twenty-five rulers to the time of Sao Hkun Lu. From the reign of Sao Hkun Lu to the reign of Sao Hôm Hpa there were sixty-three rulers who remained independent; and from the time of Sao Hôm Hpa to the time of Sao Kya Hkeng there have been eighteen *Sawbwas* tributary to Burma."

So far the present existing State history. It has been drawn up in quite recent times from local traditions and mixes up the old Shan names Hkun Lu and Hkun Lai, with the Abhi Raja of the Burmese. It would appear, however, that ambition and pride had done this before, to judge from Elias's pamphlet published in 1876. He says the Shan name was Tai Po, but this was no doubt a clerical error of his writer. The Pali or classical name as part of Möng Mit was Thiri Rata. Elias's account is as follows:—

Elias's account of Hsi Paw.

"The city of Tai Po was founded by a local chief named Udina in the year of religion 120, or 423 B.C., and his dynasty continued through a line of sixteen Kings. In the year 624 or 79 B.C. a chief of another dynasty named Chau Hung Kam came into power and built a new city measuring 273 *ta* from east to west and 289 *ta* from north to south, the western wall having three gates, and the other three sides two gates each; the wall itself was seven cubits in height. This *Sawbwa* ruled over 290 villages. (This, Elias says, is from a Burmese source; what follows is "from a Shan book in possession of the Hsipaw *Sawbwa* who visited Mandalay a few years ago," *q. d.*, 1875.)

"In the Burmese year 572 or 1210 A.D. Hpu Sang Kang, *Sawbwa* of Möng Mit, placed his second son, Sao Sawt Hpa, in power at Hsipaw, and in his person commenced the Mao dynasty of the State. But Hsipaw, about this time, appears to have declined, while a new city some two miles to the westwards sprang up, called Ông Pawng. This was either during Sao Sawt Hpa's reign or that of one of his immediate successors, and the custom then instituted was for the Möng Mit *Sawbwa* at the time being to depute his younger brother, or other near relation, to rule at the new city under the title of *Kyemmöng*, while the latter in his turn appointed one of his own relations to Hsipaw. In 904 B. E. or 1542, the Ông Pawng *Kyemmöng* made over the government of his State to his younger brother, and placed his son at the head of affairs in Möng Pai, while he himself went to Ava and became King at the invitation of the nobles of that city, who had just put to death the Shan King Sao Hung Hpa, son of the Möng Yang (Mo-hnyin) *Sawbwa*, by whom he had been placed on the throne. The *Kyemmöng* remained on the throne of Ava for one year and then retired to a monastery as a priest, when he was succeeded by his son from Möng Pai, who reigned until his death, which occurred about two years later, in 907 B.E (1545 A.D.). (In Sir Arthur Phayre's translation of the *Yazawin* the story is nearly the same. Sao Hung Hpa is Burmanized into Cho-han-bwa. But it is a minister named Kan Maung who is said to have retired to a monastery in 905 B.E. while the *Kyemmöng* proceeded to attack Prome. His death is placed at 907 B. E.).

"Both Hsipaw and Ông Pawng finally fell under the Pegu yoke about 1556 A.D., together with the parent State of Möng Mit."

This account corresponds generally with the Hsi Paw Chronicle, though neither names nor dates are quite the same.

According to local traditions the Burmese Kings when they assumed the suzerainty ordered the evacuation of Ông Pawng, and the present capital of Hsi Paw was founded in 998 B.E. (1636). The lines of the old walls and moat, long mouldered away into grassy undulations and jungle-grown, are easily to be traced even now, between the present capital and the hills to the north.

Details of the history of Hsi Paw during the seventeenth and eighteenth centuries seem to be absolutely wanting.

A *Sawbwa*, Hkun Myat Thade, who ruled about 1220 B.E. (1858), moved the capital to the south bank of the Nam Tu, but his successor returned to the old site.

The present Sawbwa.

The present *Sawbwa*, now a C. I. E. and a Member of Council of the Government of Burma, has had a checkered career. He fled from his State before the oppression of King Thibaw and after some experiences in Siam, at Bangkok, and Chantabun, drifted to Rangoon in the capacity of a jewel merchant. There he shot two of his servants under the impression that they were plotting to take his life. For this he was tried in 1882 and sentenced to death. This was commuted to transportation, but after a short period of hard labour he was released and expelled from British territory. He went to Karen-ni and found protection from Sawlapaw, the *Myoza* of Gantarawadi. When the British troops took Mandalay Hkun Saing, as he is now called, though the Chronicle calls him Kya Hkeng, obtained assistance from Sawlapaw and marched north. He

found Hsi Paw in a state of absolute anarchy. What the real situation was it is hard to say. Personal animus and the desire to appear to have done something drag in the names of the Myinzaing Prince, the Naw Möng, now *Sawbwa* of South Hsen Wi, *Sitkè* U Ma Nga, the *ex*-Möng Tung Myoza, and others, among them a horde of Kachins. There were also dissensions among the Hsi Paw people themselves. The State in fact was in a condition of chaos when Hkun Saing arrived in March 1886. He gathered men around him and re-entered the capital in July of that year. But all the town had been burnt except the *haw*. In this the *Sawbwa* refused to stay for some time, alleging that it had been desecrated by his enemies, but after some months' residence in a bamboo house on a raft he eventually took possession. He submitted to the British Government, making his way to Mandalay early in 1887, and on his return journey was accompanied to Hsi Paw by Mr. J. E. Bridges. The surrounding States of Möng Long, Hsum Hsai, and Möng Tung, originally separate chieftainships, had either no rulers at all, or were in a state of civil war. In recognition of the fact that he was the first Shan *Sawbwa* to make direct submission to the British Government, they were assigned to Hkun Saing and he was also granted exemption from tribute for a period of ten years. Möng Tung and Hsum Hsai accepted the situation, but Möng Long for a long time practically defied all the attempts of the *Sawbwa* to assert his authority and to maintain order. Eventually in 1893 a British officer was sent to the State to act as Adviser, and since then the situation has been greatly improved in every way. The *Sawbwa* paid a visit to England in 1893 for the treatment of his eyes. He was suffering from a form of ophthalmia which threatened total blindness. A cure was, however, effected and during his stay in England the *Sawbwa* had the honour of being presented to Her Majesty the Queen.

Revenue.

With the restoration of order, and largely owing to the control of the Adviser to the *Sawbwa*, the revenue of the State has greatly increased. In 1897-98 the figures given are as follows :—

	Rs.	A.	P.
Thathameda and *Kadaw* receipts	1,44,144	8	0
Thanatpet (cigar wrappers)	8,598	11	0
Tea	18,157	12	0
Bazaars	6,298	0	0
Ferries	19,008	3	0
Betel	7,214	8	0
Fines	6,000	0	0
Paddy	16,758	10	0
Opium and liquor licenses	18,132	0	0
Beef and pork	9,736	8	0
Miscellaneous	8,797	12	0
Total ...	2,62,906	8	0

The expenditure in the same year was Rs. 2,21,127-8-0.

The figures for 1895-96, practically the first year in which the Adviser controlled the State finances, were receipts Rs. 1,73,149-3-0 and expenditure Rs. 1,05,244.

Hsi Paw State proper contains approximately 2,304 square miles, and in 1898 the population was estimated at 46,155, divided between 12,247 households, 944 villages, and 51 circles. The State is divided into three districts: the Kodaung to the north, and the Eastern and Western districts, which lie east and west of the Nam Tu.

Races.

The great majority of the population are Shans, who inhabit chiefly the Eastern and Western districts, from the east of the Ho Küt gorge to the borders of Hsen Wi and Tawng Peng. The inhabitants of the Kodaung are almost entirely Palaungs, who also are most numerous in the Möng Lông hills, and some are also found in the hills north of Möng Tūng. There are three villages of Taungthus on the hills south of Möng Hkö village, and eight villages of Kachins have established themselves in the circles of Mang Kūng and Na Lao in the sub-State of Möng Lông. The Hsum Hsai population is chiefly Danu, and there are more "Burman" than "Shan Danus."

The Taungthus of Möng Hkö are probably the most northerly of their race. In the three villages there are over eighty households, and the *nè-baing* or headman of Möng Hkö is a Taungthu who was born in the neighbourhood. The settlement is said to have come from Lai Hka some hundred and twenty years ago and has mixed much with the Shans, so that most of the people have forgotten their original language.

In the same circle there is also a village of Riang or Yang Lam.

In the southern portion of Möng Lông many pure Burmans are settled, and the rest of the population is Danu. The construction of the railway through the State is, however, entirely changing the population, and it seems probable that in the near future there will be large villages of natives of India.

Crops.

The chief cultivation in the State, or at any rate in the Eastern and Western districts, which are divided by the Nam Tu, is paddy. In the valleys the banks of all the streams are under wet cultivation, but elsewhere it is a dry crop and there is probably more hill than lowland rice. The very best paddy-land in the fields round Hsi Paw town yields in a good year one hundred baskets for one sown, but this is exceptional and eighty-fold is considered a good crop. Elsewhere the yield is not so good : at Maw Hkeo and Pyawng Kawng about fifty baskets; in the Namma valley about seventy, and in Möng Lông and Man Li about eighty. Lowland paddy-fields are suffering in most parts from exhaustion. The price of paddy varies extraordinarily, according to demand and the existence of roads. Round Hsi Paw town the average price for a basket is twelve annas ; in Möng Tūng State it is six annas and in out-of-the-way parts even lower ; in Hsum Hsai and Möng Lông it is a rupee. Before the crops are harvested the price often rises to one and-a-half rupees a basket in Hsi Paw, and in Hsum Hsai and Möng Lông to even more. *Taungya* paddy always commands a better price than wet bottom paddy, averaging two annas a basket more.

Thanat trees, the leaf of which is used for the wrapper of the Burman or green cheroot, are only found along the southern borders of the Western district and in small quantities in the Eastern district. The leaves are of inferior quality to those produced in Hsum Hsai, where the best circle is that of Tawng Hkam. The labour required in this industry is small and the profits are considerable. The smaller branches are lopped off in January and from the fresh shoots the stems put forth the leaves are picked in May and June. The outer edges are trimmed and the thicker ribs removed. They are then dried over a slow fire and sorted into sizes, the largest being of course the most valuable. A tree produces from two to five viss of leaves. Poor, small leaves are sold in Mandalay at one rupee the viss ; middling leaves at one

and-a-half rupees. The villagers say that they earn three or four rupees a tree and the brokers of course earn much more. The cultivation of *thanat-pet* has extended much of late years and is likely to form a considerable industry, as the hill leaves are preferred to those grown in Burma. New trees are produced by planting small shoots.

Sessamum is extensively grown in the circles of Möng Hkö, Nawng Kan, Nam Lan, and Hsai Kan. The price again varies according to the existence or otherwise of roads. The average price is two rupees a basket, but in Ho Hko circle it can be had for one rupee two annas, while in Hsum Hsai and South Möng Lông it fetches three rupees a basket. A good deal of sessamum oil is pressed and sells at from six to seven and-a-half rupees for ten viss. Sessamum is usually planted after a crop of paddy in May and is reaped in September.

Cotton is grown chiefly in the Nawng Kan and Nam Lan circles. There are two varieties, red and white, so named from the flower. The white cotton sells at a rupee for five or six viss; the *Mauk Kwi Hkawn*, or red-flowered, sells at from eight to ten annas the viss. It is sown in May on the hill slopes and is picked in January. Fifteen rupees the hundred viss is the price given by the Chinamen who are the usual purchasers. The normal rotation on a *taung-ya* is to plant first cotton, then paddy, and then sessamum. Paddy is the most expensive crop to cultivate and sessamum the least. Cotton is the most precarious.

Ginger is a good deal grown in Western Hsum Hsai, and in the same State onions, peas and beans, and other vegetables are largely produced in irrigated gardens. Sugarcane is also being more and more extensively grown. Ground-nuts are frequent crops in Hsum Hsai and South Möng Lông and fetch one rupee eight annas the basket. A good deal of tobacco is also grown and some quantity of it is exported to Lashio and that neighbourhood. Pine-apples and papayas are plentiful, but plantains and mangoes are neither common nor of good quality. Oranges grow of fair quality and are sold at fifteen rupees the hundred viss. The chief vegetable is wild mustard, the leaves of which are as regular an article of diet as rice is with most Shans.

Tea is grown in the Kodaung district and in the Möng Lông hills by the Palaungs. Pang Min and Kyawk Pin Hwe Pôk are said to be the chief centres, and Taw Hsang in Möng Lông. The tea is admitted to be inferior to that grown in the neighbouring State of Tawng Peng, owing, it is alleged, to the insufficient altitude of the hills. The trees are reared in nurseries from seeds, more frequently so than in Tawng Peng, and from cuttings, and are planted out after one season's growth. In about five years picking commences, but only the young leaves are taken. A tree will continue to bear forty or fifty years, or, as the Palaungs say, for a lifetime. The cultivation is not toilsome; little is done beyond keeping down the weeds: this occupies perhaps a fort-night in the year, and the picking of the leaves another. There are ordinarily three pickings: in April, August, and November. The weight of leaves in the third picking is about one-half of that from the first. About eight thousand bullock-loads are estimated to be sent out every year from the Kodaung-Möng Lông tea gardens. The average yield from each *ye-we*, a plot of five hundred feet square, is 170 viss of wet tea. This is sold on the spot for from fifteen to twenty rupees the hundred viss. There are three qualities of tea: *shwe-pi*, *ka-kang*, and *ka-hawt*, slight modifications of the names used in

Tawng Peng. *Shwe-pi* is sold wet in the hills for twenty-five rupees the hundred viss, and in Mandalay for from fifty to sixty rupees. In some parts the trees are trimmed up and down with a *dha*, elsewhere the tops of the branches are battered with bamboos to produce a better spread of leaf; in many parts the planters are afraid to trim the trees at all. Wild tea is found growing on the hills about Loi Pan and Loi Möng Hko in East Hsi Paw, but is very bitter, so much so as to be unfit to drink.

and industries.

A good deal of coarse, strong cotton cloth, called *man* by the Shans and *pyin* by the Burmese, is manufactured in the Nawng Kan and Nam Lan circles. It is white and brown. The white *man-hpök* sells from one rupee to one rupee twelve annas the bundle. The brown cloth is the better and is woven from the red-flowered cotton. A bundle of two *daungs* sells at from two and a half to three rupees.

A good deal of coarse Shan country paper is also made, mostly in the circle of Möng Hkö, but also in Hsai Man, Hsai Kao, and Nam Lan. It is made in the same way as is described in the chapter on manufactures—from the bark of the *mai-hsak*. Often, however, after it has been spread in the sun it is boiled with wild honey. It is boiled for one or two days, beaten, and triturated on a plank for one day. One hundred sheets are sold locally at from ten annas to one rupee four annas, according to the thickness of the paper. The best paper costs one and-a-half rupees. Much paper is, however, imported from the Kēng Lön district of Möng Nai.

Another industry is the manufacture of baskets for caravan bullocks. This is carried on mostly in the eastern district of Hsi Paw. They sell at from Rs. 1-4-0 to Rs. 1-8-0 the pair. Bamboo spathe hats, which sell at from ten annas to Rs. 2-8-0, are made according to demand in most circles. The making of coloured ropes for *dha*-slings also goes on generally. They are made from yarn which comes up from Burma.

The little baskets carried by the Shans tied in the small of their backs are also made, but a great many come from Hsen Wi and Tawng Peng. These *pam* are made of double layers of fine bamboo and are sold at from two to three rupees each.

The carrying trade is mostly in the hands of owners of bullock caravans who live in the Eastern district. The tea, paddy, and carrying trades are curiously connected. The Palaungs seldom carry their tea down to Mandalay themselves. This is the regular business of the bullock owners in the Eastern district and in the neighbouring States of South Hsen Wi and the Southern Shan States. These carry up rice to the Palaungs, exchange it for tea, sell this at Mandalay, and then bring up goods from there: silks, cottons, yarns, dried salt fish, kerosine oil, and matches, which they sell at their homes or in the bazaars round about.

Communications.

The principal trade routes (apart from the Government road) are from Nam Lan in the south of the Eastern district through Hsi Paw town to the tea tracts of the Kodaung and Tawng Peng. Thence the caravans proceed to Mandalay by various routes, striking the Government cart-road between Hsi Paw town and Pyawng Kawng, the latter place and Soi Kông (Kywè-gôn) being the most important points. From Mandalay they return along the Government road as far as Ho Küt, where they branch off to the south-east and reach Nam Lan, the starting point, by re-crossing the Nam Tu at the important ferry of Ta Tüng Ang. Gradually

cart-roads are replacing the former rough bullock tracks, where the gradients permit of it.

Forests.

The two chief teak forests are that along both banks of the Nam Tu below Hsi Paw, worked by the Bombay-Burma Trading Corporation, and the Kaing-gyi forest in the Tamuk-hso circle of Möng Lōng sub-State. Both are practically exhausted and will have to be closed for many years.

There are large pine forests in Möng Tūng State and patches here and there in the Kodaung and Möng Lōng hills. Oaks, when not spoilt by jungle fires, flourish, as they do in most parts of the Shan States, as also chestnuts (*mai-kaw*), the wood of which is frequently used.

There is also a considerable amount of *ingyin*, which is the wood most frequently used by pious builders of monasteries and rest-houses. A certain amount of *thitsi* (wood oil) and cutch is also found, mostly in South Möng Lōng.

By an official notification, dated the 5th December 1898, the Kaing-gyi reserve in the Hsi Paw State, with an approximate area of 125 square miles, was declared in process of constitution.

Administration: past and present.

Previous to the Annexation, and in a general way still, the State is administered by the *Sawbwa* aided by a Council of six *amats*, or ministers. Under them are a number of *hēngs* and *htamöngs*, or according to the name now generally used *nè-baings*, who are in charge of the different circles and townships. Each *nè-baing* has an *asiyin* or a clerk, and each village has a headman or *kin-man*. The *amats* as a general rule supervise the administration of a certain number of districts; thus the Soi-kōng *Amat* visits periodically the circles round Soi-kōng, and the Kodaung *Amat* has charge of the tea-hills district. Formerly neither *amats*, *hēngs*, nor any officials received fixed pay. Lands were allotted to the higher officials, and they levied from the people the money they required in addition to the sums demanded for the *Sawbwa*. Lower officials were paid from guard, bazaar, or gambling house dues. Thus the dues taken at the *kin*. from pedlars were appropriated by the men of the guard, whilst dues levied from the pack-bullock traders went to the *Sawowa*. The "police," that is to say, the guards in Hsi Paw town, were paid by a percentage which they levied on the profits of the gambling-house keepers. The *Sawbwa's* band and his mahauts received as their pay the rents from the stalls in the Hsi Paw and Maw Kio bazaars.

The direct taxes levied were capitation and land-tax. The amount of the *thathameda* was not fixed and it was levied in different instalments according to the needs of the State and of the district officials. The land-tax was levied only on paddy-land and was collected ordinarily at the rate of three rupees for each basket of seed sown. No tax whatever was levied on gardens or *taungya* cultivation. All the relatives of *amats*, *hēngs* or other officials were exempted from taxation of any kind.

The administration of criminal and civil justice was equally rudimentary. In the case of light offences the criminal was usually dismissed with a warning and was made to pay compensation to the person offended. In the case of more serious offences the relatives of the offender were required to stand security for him, and were liable to the same punishment as the offen-

der if the offence were repeated. In the case of such crimes as cattle-lifting, robbery, or dacoity the only punishment was death, and the culprit was usually killed as soon as taken, without any form of trial.

Civil cases were rare and they were usually decided when they arose, by some official whom the parties agreed on as arbitrators. In cases of any value an *amat* was always chosen as arbitrator. If the parties were dissatisfied with his settlement, they had a right of appeal to the *Sawbwa*.

The old system is being gradually assimilated to that in Burma, especially in regard to the regularity of taxation and the number of sources from which revenue is derived. On the opening of the cart-road the *Sawbwa* abrogated all transit dues and set himself to systematize the old loose system of collecting revenue. The old circle and village divisions were in most cases retained, but they were placed under *nè-baings*, who collect the revenue and receive as pay ten per cent. of all taxes paid in by them except *kadaw* and paddy. The name *nè-baing* was adopted because the old title of *hēng* conveyed some sort of hereditary right to the post and made the holders unduly independent. The *nè-baing* is assisted by an *asi-yin*, or deputy, a clerk, a peon, and by the village *thugyis*. No *thugyi* is now appointed to a charge of fewer than twenty houses. These officials are exempted from the *thathameda*-tax. They are now the only revenue collectors in the State, with the exception of the two *lè amattauks*, who assist in assessing the paddy revenue. Commission to *nè-baings* and the exemptions abovementioned, besides those usual to *dôk-kitas*, the infirm and maimed, and to the *pôngyis*, are the only expenses now incurred in collecting the revenue. The *nè-baings* are solely responsible under the *akunwun* to the *Sawbwa* for the assessment and collection of taxes, and they pay the revenue direct into the treasury. They collect all the five main sources of revenue. The licenses and contracts for minor heads, bazaars, ferries, &c., are sold annually by public auction. In collecting main revenue the procedure adopted is that the *nè-baings* prepare nominal-rolls showing the amount due from each person and the cause of exemptions. From these, after they have been checked by the *akunwun* and approved by the *Sawbwa*, lists are drawn up showing the demand from each person, and these are posted in the principal bazaars. Books of tax-receipts, duly filled in and sealed by the *Akunwun*, are made over to the *nè-baings* for distribution as the revenue is paid in to him. All this of course is adopted from the system in force in Upper Burma, but it is a great reform on old Shan methods.

The only monopolies retained are those on the sale of opium and liquor, betel-leaves, gold-leaf at festivals, and butcher's meat. The last-named monopoly is maintained on account of the religious prejudice against the killing of animals. The only licenses issued are for the convenience of Europeans. The highest charge in the bazaars is one anna a stall. The whole country is covered with small bazaars of sixty to eighty stalls, which are one by one being brought under control. At Hsi Paw town, where there is a wire-rope "flying bridge" ferry, put up by the Public Works Department, the charges are six annas for each cart, and two annas for each bullock load, while pedestrians go free. At the other ferries, where dugouts are still used, (Maw Kio, Hsai Mawn and Ta Tüng Ang) the rates are slightly higher.

The most locally celebrated festival is the one held at Maw Kio village during the month of March. The festival lasts for ten days and is opened by the

Sawbwa, or his son, riding in state on an elephant with his wives, while the mounted *Nè-baings* and the *Ahmudans* form a double line in front so that the procession assumes the form of a pitch-fork with the *Sawbwa* at the base.

Festivals.

He alights at a temporary house built for the occasion, and near this is a *pwè* shed for dramatic performances. Several acres of ground are covered by the booths and stalls. If he has not previously come, the *Sawbwa* himself arrives in state on the fifth day. Outside and round the bazaar stalls the people camp in rude leaf or thatch shelter huts, now-a-days arranged in lines with the inhabitants of each circle told off to their own quarter. Scores of Burman carts and a few hundred Burmans come up specially for the fair. They bring up with them both necessaries of life and luxuries for sale; English cotton and silk goods, small images of Gaudama, betel-boxes, umbrellas, scissors, spoons for curry, gongs, enamelled iron plates, sandals, tobacco, cigarette paper, and tinned milk. Chinamen attend with the little red and white felt carpets which are found in most Shan houses, with straw hats and iron pans if they have come from China, and with English goods of all kinds if they have come from Mandalay. There are visitors also from many parts of the Shan States. Traders from the Fort Stedman lake bring the gay seed-embroidered shoulder bags which are made in Loi Ngün in Western Karenni. Pottery men from Möng Küng sell their pretty pale greenish coloured water-pots and vases for offering flowers at the pagoda. Others from there and from Kehsi Mansam do a large business in iron-work, *dhas*, hoes, hatchets and plough-shares. Many Shans and Palaungs lay in their annual stock of necessaries, hoeing tools, shoes, choppers and clothes at this Maw Kio festival. It is almost the only occasion they have of buying gold-leaf to stick on images or pagodas. This is sold in packets costing one rupee two annas each, the two annas being the *Sawbwa's* monopoly.

The *Sawbwa* usually provides a display of native-made fireworks, and on the last day the different circles, headed by their *nè-baings*, fire each of them a rocket from a high stage prepared for the purpose. The circle whose rocket goes highest is considered the lucky one. The parties then defile with drums and cymbals and men dancing before the *Sawbwa*, who distributes *largesse*; the *Sawbwa's* body-guard is all present in one body, and his personal servants, umbrella-bearerrs, betel and spittoon carriers and so forth, in another.

Throughout the feast gambling is allowed openly to Burmans, Shans and Chinese, but not to natives of India. The various *daings* or gambling booths are auctioned and the *Sawbwa* derives a sum of seven thousand rupees or thereabouts from every festival. Palaung *pôngyis* may sometimes be seen gambling amongst the lines of huts outside the gambling enclosure. Shan singers, or rather chanters, who also occasionally dance, are in great request, and here also the Palaung *pôngyis* show the laxness of their faith. Occasionally they may be seen at midnight, surrounded by their villagers, male and female, laughing and talking and bandying words with the chanters.

Another great annual festival is held in October round the *Sawbwa's haw* in Hsi Paw. *Pwès* and fireworks are supplied by the *Sawbwa*, but the gathering is not nearly such a large one as at Maw Kio, where some ten thousand people regularly attend. The Palaungs and the people from the hills generally do not come because the roads have not recovered from the rains, even if the rains are ended.

At the same time as the Maw Kio festival is held the Mang Kung fair in Möng Lōng. It is largely attended by the local people, and the Möng Lōng *nè-baings* do not go to Maw Kio, but attend at Mang Kung. A good many people come from Mogôk and Möng Mit and a few from Tawng Peng, as well as a few Kachins.

At the October festival the *nè-baings* present in Hsi Paw an instalment of the revenue collected, and at the March festival they are expected to pay in the balance. After having gambled with the *nè-baings* and headmen, who generally lose heavily, the *Sawbwa*, before dismissing them, delivers a harangue on their duty, exhorts them to behave well and not oppress the poor, and then after an exhibition of the phonograph, they return to their homes.

HSI PAW (*Burmese* Thibaw.—Altitude 1,750 feet; longitude 97° 20″ E., latitude 22° 36′, the capital of the State of that name in the Northern Shan States, is situated on the Nam Tu (Myit-ngè) and is the residence and capital of the Hsi Paw *Sawbwa*. It has post, telegraph, and money-order offices, and is 134½ miles from Mandalay and 44 from Lashio by the Government cart-road. Roads run south to Kehsi Mansam, north to Tawng Peng, north-west to Mogôk, and east to Möng Yai and Nawng Hpa. The railway to Kun Lōng ferry will pass through Hsi Paw, and a survey for a branch line to Kehsi Mansam has been made. It is the headquarters of the Adviser to the Hsi Paw *Sawbwa*. There is a daily bazaar, country supplies are plentiful and cheap, and European stores, spirits, and liquors can be obtained. There is a good ferry across the Nam Tu on the flying bridge system worked by a wire rope. A small detachment of Military Police from the Lashio Battalion is stationed here. The town of Hsi Paw is divided into seven quarters, which contained a population of 2,200 in 1898 and paid Rs. 3,357-8-0 net revenue. The presence of the headquarters of the third section of the Mandalay-Kun Lōng Railway has entirely changed the aspect and character of the town. Fully half the present population is alien, but it is a question how many of these will remain when the railway is open to traffic.

HSIP HA WAN.—A circle of the Hsām Tao district of the Southern Shan State of Kēngtūng. *See* Hsām Tao.

HSI TÔNG.—A village in the Ko Kang circle of the North Hsen Wi (Thein-ni) Northern Shan State. The village stands at an altitude of 4,000 feet and is within half a mile of the Küng Ma Chinese Shan State. It numbered five houses in 1892 with a population of twenty-five. The village cultivates about a hundred and fifty acres of poppy, besides a small quantity of hill rice. Opium sells at nine rupees the viss. The inhabitants are all Chinese. About a mile to the north-east on the same ridge is the Küng Ma village of Hpa Hsök Kap, of about the same size and with the same cultivation. Between them the Taw Nio-Küng Ma boundary line, following the course of the Nam Tôn Kaw, runs almost due north and south between the peaks Loi Hsi Tông and Loi Kawng Ai, which form a conspicuous landmark when looked at from the west.

HSIU PŌNG TANG.—A Chinese village of ten houses in the Ko Kang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated midway between the Salween and the border of the Shan-Chinese State of Küng Ma, about ten miles north of Sati-hsu, and contained in 1892 a population of forty-

seven. The Chinamen of this village are all traders, and with their twenty or thirty pack ponies make annual trips into China, carrying the opium and spirits of their neighbours for sale and bringing back clothes, hats, shoes, and iron vessels.

HSOI HSAW or MANG NGÚM.—A small tract, properly a part of Loi Lön, one of the Wa States in the Northern Shan States charge. It lies midway between Loi Nüng and Hpang Lat (*q. v.*) in a valley between the ridges on which these places stand. Naw Hseng, the chief, is the eldest member of the Loi Lön family and, when he failed to succeed to the charge of the main State, seceded with three or four villages, to which he gives the name of Mang Ngūm. He is independent of all his neighbours, but trusts to the protection of Tön Hsang, the *Sawbwa* of Mang Lön. In 1897 Hsoi Hsaw contained about sixty houses, but it was burnt in the latter part of that year by a party from Loi Lön.

HSÔP KIU.—A village of six houses on the western slope of the plain south of Taw Nio, in the Ko Kang circle of the Northern Shan State of North Hsen Wi. The population, which numbers twenty-five, is Chinese. They owned six buffaloes in 1891 and cultivate several hundred acres in the plain with cotton and hill rice, and as many more on the slope of the hills towards the Salween with opium. The village is not more than three miles from the frontier of the Shan-Chinese State of Mêng Ting.

HSOP LAM-HSOP LWE.—A village of the Möng Wa district of the Southern Shan State of Kēngtūng. It is situated at the junction of the Nam Lam and Nam Lwe rivers, and has forty-five houses and a monastery. *See* Möng Wa.

HSOP NAM.—A village of the Southern Shan State of Kēngtūng. It is situated about one mile from the junction of the Nam Hè with the Nam Lwe, where the valley of the former stream opening out forms a small paddy plain, all under cultivation. The mouth of the Nam Hè marks the lower limit of navigation on the Nam Lwe, the river at this point bending abruptly to the south, and for the rest of its course to the Mèkhong (10 miles) being broken by rocks and rapids.

Hsop Nam village has nineteen houses and a small monastery. The people are Lü and work irrigated rice-fields in the plain adjoining their village. There is also some hill cultivation, and a few betel palms are grown around the houses. The hills are inhabited by Kaw, of which tribe there are seven villages near Hsop Nam. Cotton is the principal crop of these hill people.

Hsop Nam is 127 miles distant from Kēngtūng town, east by north.

HSOW LAM.—A Kachin village in the Ruby Mines district, situated in 23° 40′ north latitude and 97° 30′ east longitude. In 1892 it contained seventeen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Palaung tribe. The village contains a *pôngyi kyaung*, and there is good camping-ground on grass above the village; water is obtainable from a small stream.

HSUM HSAI (Burmese, Thônzè).—A sub-State of the State of Hsi Paw in the Northern Shan States, with an area of about 650 square miles. It is ordinarily in charge of a Myoza, but in 1896 was handed over to *Myoôk* Maung Kun Hmôn (Hkam Mun), whose services were lent to the Hsi Paw *Sawbwa* as a temporary measure.

Boundaries.

It is bounded on the north by the sub-State of Mōng Lōng and by Hsi Paw proper; on the east by Lawk Sawk; and on the south and west by the Mandalay district. The Nam Pan Sè stream bed forms the boundary from about the middle of the line on the north to where it joins the Nam Tang; thence the combined stream forms the boundary as far as the Nam Tu (Myit-ngè), which limits the State on the east and for some distance on the south. Elsewhere there are no well-marked physical boundaries and the actual line is not formally described.

Natural features.

The State is not unlike a saucer. In the centre is a wide paddy hollow and all round hills slope up gently to a height of about 3,000 feet. The population and the villages still remain smallest in the centre, where they should be, and formerly were, the largest and where vast quantities of rice should be grown. There is only one fairly marked range of hills, and this forms the watershed between the Nam Tu and the Nam Hsai (called lower down the Hpaung-aw *chaung*). The highest point appears to be under 4,000 feet above mean sea level. The western and central part of the State is well watered, but none of the numerous streams are of any great size. To the east, where the country rises, water is yearly becoming more scarce. The Nam Tu, which forms the eastern boundary, flows in a deep narrow valley, through gorges occasionally very picturesque. It is navigable in most places for dugouts, but never for any very great stretch at a time. A good deal of timber used to be floated down in the past. In Hsum Hsai State itself there is still some teak remaining, but it is because it is so difficult to extract that it still remains. In the south-eastern corner of the State there is a very little cutch, so little that it is not worked.

The annual average rainfall is estimated at about 65 inches, but there are no definite records. On the eastern slopes hoar-frosts occur occasionally, but not in every cold season. The Government cart-road from Mandalay to Lashio and the Mandalay-Kun Lōng Railway under construction run through the middle of Hsum Hsai State.

History.

Hsum Hsai was formerly under a *Sawbwa* of its own and was then very prosperous and wealthy, and the tribute paid to the Burmese Government amounted to Rs. 20,000 annually. It has fallen away greatly from its former position and the amount now raised in taxes does not amount to much more than half this total. Nothing but the wide stretches of formerly cultivated land, which are now lying fallow or gradually forming into swamps, or the numerous large and well-built *pôngyi kyaungs*, many of them now absolutely empty, remain as a sign of its former greatness. The population is only a tenth of what it once was, and the existing villages are paltry and squalid to a degree. Hsum Hsai town used to number between 300 and 400 houses. The town itself does not exist at all now, and the seven villages which are scattered about its site had in 1892 only 65 houses among them. The *Hsang Hkè Hpông*, the home circle, the area covered by villages rendering service to the old *Sawbwas* in place of paying tribute, at one time contained nearly 200 villages. There are only 158 houses and 21 villages now. The same might be said of nearly every circle.

From 1846 onwards Hsum Hsai was administered by the Burmese, who dispossessed the last *Sawbwa* and appointed administrators from time to

time. It does not appear, however, that Shan customs were abolished, for *hēngs*, who are Shan and not Burmese officials, continued to be appointed. But nearly the whole population of Hsum Hsai is of mixed Shan and Burmese race. The last *wun* of Hsum Hsai was Maung Pwè, who seems to have left early in 1886. In November of that year Mr. H. Thirkell White, C.I.E., went with a column to Hsum Hsai. In a report of his operations he writes as follows :—

Hsum Hsai in 1886.

"The history of Thônzè during the past year is briefly as follows :—When war between England and Burma was imminent, the Taingda *Mingyi* called on Maung Sa and Maung Sè, the two powerful *Heins* of Thônzè, to come to Mandalay with their contingents. After the fall of Mandalay they were returning to Thônzè when they met Kun Meik, the brother of the *Sawbwa* of Thibaw, who was also returning from the capital. They invited Kun Meik to come to administer Thônzè. Kun Meik apparently went off to collect his men; and in his absence Maung Gale, a representative of the former *Sawbwas* of Thônzè, appeared. Maung Sè joined Maung Gale, while Maung Sa went off to join Kun Meik. In the fight that ensued Kun Meik was defeated and Maung Gale remained master of Thônzè. Later on Maung Gale and Maung Sè fell out, as they went down to fight the English at Ôn-gyaw, probably on the side of the late Myinzaing Prince. After this Maung Gale was unable to return to Thônzè. Kun Meik came down again and drove Maung Sè out of Thônzè, and forced him to retreat to Pyinu-lwin (Maymyo) in the Mandalay district. Kun Meik's people on this or some other occasion burnt the village of Pyinu-lwin. The retreat of Maung Sè from Thônzè occurred about two months ago. *Hein* Sè rallied his forces, came back, and fought Kun Meik, compelling him to retire to Thibaw. Since that time up to the eve of the arrival of our expedition, Kun Meik has been unable to return, and Maung Sè has held his own in Thônzè. Maung Sè is believed to have received a letter of appointment as *Sitkè* of Thônzè from the Myinzaing Prince On account of these dissensions, the trade route through Thônzè has been entirely closed for the past year, and traders have either been unable to come down to Mandalay or have been compelled to travel by a circuitous route through Mainglôn. It was for the purpose of re-opening the road and restoring order in Thônzè that Colonel Stedman's column was directed to advance to that place."

He continues: "On the 18th November we arrived at Thônzè. At the time of our arrival the state of affairs in Thônzè was as follows :—The country was to a great extent deserted, villages had been abandoned, and many of the inhabitants had fled to the neighbouring States of Mainglôn, Thibaw, and Yatsauk, but chiefly to Mainglôn. Much of the land had been left uncultivated; the road was neglected and overgrown with long grass. These evidences of disorder we saw as we passed through Thônzè ; and I learned from the people that the state of the rest of the country was the same as that of the part which we saw. For the past year Thônzè has been desolated by dacoits and raiders from Thibaw."

Unfortunately Mr. Thirkell White was unable to induce *Hēng* Nga Sè, who was the man of most influence in Hsum Hsai, to come in for a settlement, and for the time none was arrived at. At the end of February of the following year, however, Mr. J. E. Bridges went to Hsi Paw with the *Sawbwa* of that State, who had, as a result of Mr. Thirkell White's expedition, paid a visit to

Mandalay in the meanwhile and made his submission to the British Government. In his report he says :—

"The history of the devastation of Thônzè as told in Thibaw is as follows: Whilst the Myinzaing Prince was occupying the Shan plateau at the beginning of 1886, the Thibaw *Sawbwa's* brother, Kun Meik, was sent to bring up from Mandalay his sister, who had been a maid-of-honour in the palace. The Myinzaing's men refused to allow him to pass unless he would join them; he refused to do this and, collecting his men, attacked the Myinzaing's army at Pyinu-lwin and defeated it. The Myinzaing retired to the Kyauksè district, but returned the following month. Meanwhile the *Nawmaing* (it was not the *Naw Mong*, but merely opponents of the Hsi Paw *Sawbwa*) had attacked Thibaw, and Kun Meik was recalled to defend the Thibaw territory. He retired in March 1886 to Goteik, fighting the whole way the troops of the Myinzaing, who, led by *Mengi* U San Byu and *Sitkè* Nga Hpè, were pursuing him. The Myinzaing men remained the masters of Thônzè for some months, and they were then able to pillage and destroy all the villages which had supported the Thibaw side. They did their work well, burning everything that could not be carried away and, as the people themselves say, they spared nothing, not even the rice-pounders. Thônzè will probably not recover from the effects of this devastation for four or five years."

The Hsi Paw account of it.

After much discussion the administration of Hsum Hsai was handed over to the Hsi Paw *Sawbwa* and the Soi Kōng Kyawk Teng *Amat* was put in for a time as administrator. In August 1887, however, a band of dacoits under the reputed leadership of *Hēng* Nga Maung of Möng Lōng suddenly attacked Hsum Hsai town. The Myoôk in charge fled to Nam Maw, and the rebels remained in possession until they were driven off with loss by a small party from Maymyo; officials of the Hsi Paw *Sawbwa*, who had been sent with some armed men to attack the raiders, were then put in charge. At the end of November 1887 Hkun Meik was formally sent from Hsi Paw as Myoza of Hsum Hsai. He established himself at Ngôk-ga-le, a small village close to Nam Maw, and there he remained until 1894, when he was removed from the charge and came to Rangoon, where he lives on an allowance made him by the *Sawbwa*. After several temporary arrangements Maung Kun Hmôn was put in as Myoôk in January 1897, and it is proposed shall remain there until one of the *Sawbwa's* sons is of an age to take over charge. Uncertainty and inefficient control tended to retard the restoration of the State, and it is indeed a question whether it did not actually lose population between 1887 and the departure of Hkun Meik. The construction of the Mandalay-Kun Lōng Railway has entirely changed the situation, however, and it seems not impossible that when that is open to traffic the population of Hsum Hsai will have entirely changed. It is at any rate certain that the bulk of the old cultivated land will be again brought under crop.

History after 1886.

All record of the ancient history of the State seems to have been lost and so far no connected traditionary history has been gathered.

There is an ancient pagoda of some note at Hsum Hsai town, the Shwe-Daung U, but the *Thamaing* seems to be irretrievably lost.

In former days, when Hsum Hsai was a prosperous town, the pagoda had a great reputation, and people came from long distances to worship at it, especially for the annual festival which was held at the close of the Burmese year.

Pagodas and old capitals.

Two ancient cities, with the ruins of earthen, or crumbled brick, ramparts, remain. They were former capitals. One was called Shwe Ku and the other Hsum Hsai, and the two are close together. Shwe Ku is said to have flourished a century and a half ago and to have had two thousand houses. After about fifty years Shwe Ku was deserted and Hsum Hsai built, owing to the great mortality that accompanied an epidemic. Hsum Hsai apparently was never quite so large as Shwe Ku, and it was deserted in its turn at the time of the Annexation, though long before that it had lost its status of walled city.

Latterly there have been only a few scattered huts among the old ruins, and there are nearly as many deserted and ruinous monasteries as there are inhabited houses. In the whole sub-State there were fifty-six occupied monasteries in 1892, but the number of those empty and falling to pieces was nearly as great.

Crops.

Formerly great quantities of paddy came from Hsum Hsai, but now there is no great amount and the price in 1897 was about twelve annas a basket. The majority of cultivators work hill clearings and grow rice, sessamum, ground-nuts, and sugarcane, for which the upland soil is well suited. The profits are fairly good. Hill paddy sells at a rupee a basket; sessamum at three rupees the basket, ground-nuts at one, and crude sugar at two annas the viss. Ploughing is carried on almost entirely by buffaloes, one to each plough. The average price of a buffalo is fifty rupees.

Thanatpet, the leaf used as a wrapper for the green cheroot of the natives of the country, used to be the chief cultivation of the inhabitants, and much is still grown, but the profits are not nearly so large as they used to be. The average price in 1897 was fifty rupees the hundred viss, whereas a few years before the price was just double. This is due partly to increased competition and partly to more systematic taxation. Formerly no tree was assessed until it had attained a girth that could not be spanned with two hands, which in most cases was not till the tenth year. Now five-year old trees are taxed. The trees produce leaves fit for use from their third year, but the best and most valuable leaves are got from the oldest trees. Each rateable tree formerly paid two annas, and the number of trees taxed in 1892, according to the *Hĕngs'* records, was 36,839, bringing in a revenue of Rs. 4,604. There are *thanatpet* trees in every circle, but the greatest producers are Tawng Hkam, Nam Maw, Hpa Hsūm, and Tawng Talang.

Population and races.

In 1892 in the eleven *daings* of the State there were 203 villages with a total population of 8,410. Of these, 4,814 were Danus (here undoubtedly a Shan-Burmese *mètis*) and 3,596 Shans. Since the commencement of the railway works the foreign population probably exceeds the regular inhabitants in number.

Industries and trade.

Some of the people grow cotton and still weave their own clothes, but the custom is fast dying out. Apart from this there is no manufacture. *Thanat* leaves form the main export. Next come ground-nuts, in which a very good trade is carried on. A little sessamum is also exported. All the other products are consumed locally.

Cloth-goods, salt, dried fish, hats, pottery, and iron implements are the chief imports, and these all come from Mandalay.

The Tawng Hkam *nat*.

In Tawng Hkam, a circle in the south-east of the State, there are seven lakes close together. A curious superstition attaches to them. It is believed that, if a pony, ox, or buffalo disappears in Hsum Hsai, it is almost sure to be tracked to this spot. If the owner cannot find them by search he has only to propitiate the guardian *nat* of the place, in order to recover them. The idea is that the spirit rides the ponies or keeps the animals invisible until he is propitiated. The spirit guardian of Tawng Hkam is a man of considerable possessions.

HSUM HSAI (WING KAO).—A circle in the sub-State of the same name of the Hsi Paw State, Northern Shan States, and formerly the capital of the State. It stands at an altitude of 2,850 feet in longitude E. 96° 40′, latitude N. 22° 18′. The change from former days is melancholy in the extreme. The old town of four hundred houses is now represented by seven villages with sixty-five houses. The actual main village had thirty houses in 1897. Cultivation is for the most part irrigated, but it is carried on very listlessly; there were in 1892 294 *than :tpet* trees. There were, however, 23 traders, and the number of monasteries, inhabited and deserted, is extraordinary. One village (Hkek Ping), which boasts of four houses, devotes itself entirely to garden crops and the growth of Indian-corn. The old town-site is disappearing in dense jungle.

HSUM HSAI (HSANG HKÈ HPÔNG).—The old home circle of the Hsum Hsai sub-State of Hsi Paw, Northern Shan States.

It had in 1892 twenty-one villages with one hundred and fifty-eight houses, or considerably fewer houses than there were once villages. The bulk of the cultivation is wet, but there is also a certain amount of *taungya*. Two of the villages, with seven houses between them, were new. The number of *thanatpet* trees was 410. Eight traders lived in the township and there were ten carts, while the number of *pôngyi kyaungs* was out of all proportion to the lay inhabitants.

HSUNG HSAI.—The main village of Kawng Ai (*q. v.*)

HSUNG-TEAO-AI.—A Chinese village in the Ko Kang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated in the hill range west of Taw Nio bazaar, at an altitude of about five thousand feet, and had in 1892 eight houses with a population of thirty-five. They cultivate poppy and hill rice and a small amount of Indian-corn and barley, the latter for the manufacture of liquor only.

HSÛP HAWNG.—A Shan village of 20 houses in the Man Kat circle of the South Hsen Wi, Northern Shan States. It had a population in 1897 of 60 adults and 32 children. The villagers were cultivators and worked 10 acres of lowlying paddy-land and owned 40 buffaloes. They paid Rs. 50 a year in revenue.

HSUP KIU.—A village in the South Riding of the Shan State of Mang Lön West. It is in the charge of the *htamöng* of Nam Ūn and is situated in a ravine not far from the Salween and opposite to the Wa State of Maw Hpa. There were six houses in April 1892, with thirty-seven inhabitants, all Shans. They cultivated a fair quantity of irrigated paddy-land, as well as a good deal of hill rice.

HSUP PAW, NA HPU, HKUN TÔN, and HO TŪ.—Townships in the Kawn Taü district of Mang Lön West, Northern Shan States. They adjoin

one another along the Salween slope and have no more than two villages each, and it is only the circumstance that they are separated by spurs and ravines which prevents them from being formed into one township. A little betel-vine is grown and there are some patches of paddy-land about the size of an ordinary vegetable garden. Otherwise hill-rice is the chief crop. The four townships pay Rs. 32-8-0 among them, and have 76 houses in all. It is rather difficult to see where the money comes from. The villages never seem to have been any bigger, and there does not seem much prospect that they will increase in size or numbers.

HSUP PAW.—A village in the South Riding of the Shan State of Mang Lön West to the south of Nga Taü and Ho Nga and close to the equally small township of Ho Tü. There are only two villages in charge of the *Kin Möng* who lives here, the other village being Nam Hpawm. In April 1892 Hsup Paw had eleven houses with a population of sixty-three, all Shans. The villagers have a few irrigated paddy-fields, but hill-rice is their chief crop.

HSUP TUNG.—A circle in the Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*. The area is about 16 square miles. In 1898 the population was 151 in 37 houses in five villages. The circle is bounded *on the north by* Man Kang and Man Hsio, *on the east by* Man Kang, *on the south-east by* suburbs of Kehsi Mansam, *on the south by* suburbs of Kehsi Mansam, and *on the west by* Na Pung and Hai Lai.

The revenue paid was Rs. 280-8-0 with 366 baskets of paddy.

The people work lowland paddy.

HTAING-DAW.—A village in the Indaing township of the Tantabin subdivision of Shwebo district, 62 miles from Ye-u. The population in 1891 was 86, and paddy cultivation was the chief industry. The *thathameda* revenue in 1896-97 amounted to Rs. 140.

HTI-HLAING.—A village in the west of the Maw State, Myelat district, Southern Shan States. In 1897 there were sixty-seven houses in the village, fifty-eight of which were taxed and paid Rs. 465 *thathameda*. The inhabitants, numbering 288, are all Danus and grow rice on the hill slopes, pine-apples, and vegetables, which they sell in the neighbouring bazaars of the Kyauksè district. Water is somewhat scarce in the dry weather.

HTÔN-BO.—A circle in the Maymyo township and subdivision of Mandalay district, including two villages. Htôn-bo village is situated seven miles east of Maymyo, and has a population of 261 according to the census of 1891. The *thathameda* paid by the village for 1896 was Rs. 240. *Danu* paddy is cultivated.

HTÔN-BO.—A village of twenty-four houses of Meungti Hpuns on the west bank of the Irrawaddy in the Bhamo subdivision and district. The village was settled about ten generations ago, if local tradition is accepted, and was until recently "protected" by the Ponsi Kachins, two days' distant to the west. *Taungya* is worked and some maize grown, but want of rain often makes the yield bad. There are no cattle in the village.

HU-KAWNG VALLEY.—Called *Payindwin* by the Burmese, is at present beyond the area of direct administration, but has given no trouble in the past and is important because of its amber mines and rubber forests.

The Hukawng valley proper consists of that portion of the Upper Chindwin basin lying immediately to the north of the great Tara defile. Its general

direction is from east to west, with a maximum breadth of some sixty miles. The main valley is remarkably flat and free from hills, and, with the exception of the sites of the Chingpaw villages and their cultivated lands, may be said to be covered with dense evergreen vegetation, broken into here and there by extensive patches of *kaing* grass, the latter as a rule following the course of the larger streams and being confined more or less to the immediate vicinity of their banks. These grass plains in many places show signs of having been formerly cultivated, as the old paddy bunds can still be seen, and it is probable that the dense growth in such places is the result of this abandoned cultivation.

The length of the flat portion of the valley is some seventy miles, extending from the foot of the Jan Mon Bum mountains on the east to the mouth of the Tara defile on the west. This large plain is intersected by numerous streams of great size, some of them rivalling, if not exceeding, the main Chindwin itself in the volume of water they bring down. The area of the valley has been estimated at 2,000 square miles.

To the north the valley is bounded by the Pikwoi range, to the north-west by the Patkoi range, and behind the former again by a very high spur of mountains that branches out from the great Dapha Bum ridge, the peaks and crests of which are covered with snow. On the west it is bounded by an intricate system of hills inhabited chiefly by different tribes of Nagas.

Rivers.

The Tanai river has generally been considered the main stream of the valley, but its claims to that distinction have by no means been satisfactorily proved. At its junction with the Tawan river there is really nothing to choose between the size of the streams and, as the sources of the former have not yet been ascertained, it would be premature to state which is the larger of the two. Again, the Tarôn, flowing into the plain from the north, may easily prove to be the main river, as it is a large stream with a deep swift current and its sources lie amongst mountains whose peaks are covered with snow for the greater portion of the year.

The Tanai *hka* rises in latitude 25° 30′ north and longitude 97° east on the Shwedaung-gyi peak of the Kumun range. It flows north for the first part of its course and then turns to the west, and from this point drains the Hukawng valley proper. During its westward course it is joined on the right bank by the following rivers taken in their order from east to west:—

(1) *The Tabye river*.—A fairly large stream, whose sources are supposed to lie on the Jan Mon Bum range to the north-east of the Hukawng plain.

(2) *The Tawan river*.—A large river having a great volume of water; at its junction with the Tanai *hka* close to the Mashi ferry it is some four hundred yards wide from bank to bank and the breadth of the actual stream of water about one hundred and fifty yards. It has a deep channel and is subject to sudden and heavy floods during the rains and towards the end of the hot weather, when the winter snows at its sources melt. The head-waters are supposed to lie on the Jan Mon Bum range, but it is very probable that they are situated on the mountains forming the south-west boundary of the Bhor-Khamti country, whose peaks are covered with snow in the dry season.

(3) *The Tarôn river.*—This large stream flows into the valley from the north. It has a swift current with a succession of rapids along the greater portion of its course. At Ningbyen it is three to four hundred yards wide and has well-defined banks. The sources lie to the north amongst high mountains rising from 10,000 to 11,000 feet above the sea, whose peaks are covered with snow for the greater part of the year. For the first portion of its course the river flows through a deep valley having a general direction of east to west as far as its junction with the Loglai; it then turns south and, after draining an intricate system of hills, breaks into the Hukawng plain a few miles to the north of Saraw. Captain Swayne of the Intelligence Department has surveyed the stream from its junction with the Loglai river as far south as Ningbyen, a village situated on the Tarôn, not far from its confluence with the Tanai *hka*.

On the left bank he feders of the Tanai are comparatively few and unimportant, the largest among them being the Nam Pyu, a stream that rises in the watershed between the Mogaung and Tanai rivers and drains the south-west portion of the Hukawng valley.

The watersheds.

The following are the most important ranges bounding the Hukawng valley :—

On the east.—The Jan Mon Bum mountains. They shut in the valley on this side and form the watershed between the Chindwin and Irrawaddy rivers. Towards their northern extremity they reach a great height (probably 11,000 feet), and many of the peaks were seen to be covered with snow. They then either dwindle down to low hills or turn to the east at right-angles to their original course (north to south). From Ningbyen on clear days a large gap may be seen in the north-east corner of the valley, and on rare occasions a snow range is visible at a great distance behind the gap.

On the north.—The plain in this direction is bounded by a jagged range of hills running more or less east and west. They rise to no great height and are known to the Ningbyen Singphos as the Pikwoi Bum. Owing to their proximity to that village the great ranges behind them are shut off from view and only some of the higher peaks, forming the southern portion of the Tarôn watershed, are occasionally visible. The Dapha Bum, 15,008 feet above sea level, cannot be seen from the valley, but it is visible from the Patkoi range.

On the west.—An intricate maze of hills lies to the west of the valley, inhabited by different Naga tribes, and one of the routes from Assam into Burma is said to lie across them. To the north -west behind some low ridges is the Patkoi range, forming the watershed between the Loglai and Buri Dihing rivers. It has been thoroughly explored by Engineers from Assam, who have found a pass about 4,000 feet above sea level across it suitable for a railway line.

On the south.—The hills here are all ill-defined. They rise to a maximum height of about four thousand feet at the headwaters of the

Nam Pyu, in the south-west corner of the valley. Further east between Sadusot and Palawbum, they consist of a low undulating plateau scarcely reaching a height of thirteen hundred feet.

All the principal branches of the Chindwin rise in mountains that are covered at least with winter snows. Whether any of them are fed with perpetual snow is uncertain. The distant snow ranges seen from Ningbyen to the north-east of that place may be the origin of the Tawan river. If not, then it is probably the watershed between the Mali and the N'Mai branches of the Irrawaddy. Prince Henri d'Orleans mentions passes of from twelve thousand to thirteen thousand feet, but he does not give the height of the peaks.

Owing to the heavy rainfall, which is proved by the dense evergreen vegetation, the perpetual snow line must be much lower than the corresponding levels in the Western Himalayas, and it will probably be found to be as low as 13,000 feet.

The rises experienced in the Chindwin river during April must undoubtedly be due to a great extent to the melting of the winter snows at its head-waters. The weather in these regions appears to be unsettled during the dry season, when snow has been seen to fall on the hills to the north and north-east of the valley.

The late General Woodthorpe and Colonel Macgregor during their visit to the Bhor Khamti country experienced such wet weather that they were unable to get any clear view of the mountains to their north and east, and consequently were not able to form an opinion of the magnitude of the watershed between the N'Mai and Mali *hka*.

The Tarôn valley.

The Tarō or Tarôn valley is much smaller, some fifteen miles long by ten broad. Its main boundaries are: to the north and north-west the range of Hpungi Hpunga, rising to an altitude of about seven thousand feet; to the west and south low hills stretching from Hpungi Hpunga to the west and south in a confused mass of broken ground, through which the Nam Tanai makes its way by a narrow defile with several impassable rapids, to be known as the Chindwin below; to the east the range already mentioned as separating it from the main Hukawng valley. This valley also is drained by the Nam Tanai, which has a general southerly direction and receives from the north and west the Nam Taya, Nam Tayup, and Nam Tarum. From the east there are no affluents of any size.

Routes from Burma to the Hukawng valley.

There are two routes from Burma to the Hukawng valley one from the Chindwin, the other from Mogaung. The Chindwin route starts from the village of Hmanbin in the State of Hkamti, on the Upper Chindwin, on the right bank of the river. Six marches are made through hills of a height of about fifteen hundred feet, inhabited by Chins, until the Chindwin river is again reached. This detour is necessary to avoid the defile through which the Chindwin runs, where there are several falls and rapids which cannot be surmounted. After again reaching the Chindwin one day's march brings the traveller first to the village of Latsan and then to the village of Tarō. These two villages lie in a small valley separated from the Hukawng by a low range of hills between fifteen hundred and two thousand feet in height. From Tarō three days up the Chindwin (from here on called Nam Tanai) through another defile, some ten or twelve miles long, is Kintaw village in the north-western

extremity of the Hukawng valley. This route was explored by Lieutenant Norie and Loch in November 1890.

The Mogaung route is the easiest according to native report. From Mogaung to Phunkaw, a large Marit Kachin village in the southern end of the valley, is ten days' march.

Captain Hannay's visit in 1836.

Captain Hannay, who visited the valley about fifty years ago (in 1836), says that on the western side there are but few villages, and these thinly inhabited, the capital itself containing not more than thirty houses; but the north and eastern sides are said to be very populous, the houses in those quarters being estimated at not less than three thousand, nearly all of which are situated on the Towang (Tawan) and Debi rivers. All the low hills stretching from the western foot of the Shwedaung-gyi range were under cultivation; and the population was said to extend across to the banks of the Irrawaddy in numbers sufficient to enable the Singphos, when necessary, to assemble a force of nine or ten thousand men.

Races and history.

In Captain Hannay's time, with the exception of the village of Möng Hkawn, which had a Shan population, the whole of the inhabitants of the valley were Singphos (Kachins) and their Assamese slaves. Of the former, the larger proportion was composed of the Marit (Marip) and Tisan (Sassan) tribes, with a few of the Lepai clan, who were still regarded as strangers by the more ancient colonists, and were regarded with very hostile feelings on account of their raids on Möng Hkawn. Formerly the population is said to have been entirely Shan, and previous to the invasions of Assam by the Burmans the town of Möng Hkawn contained fifteen hundred houses, and was governed by the Chief of Mogaung. From that period the exactions of the Burmese officers led to extensive emigration, and, to avoid the oppression to which they were constantly exposed, the Shans sought an asylum in the remote glens and valleys on the banks of the Chindwin, and the Kachins among the recesses of the mountains at the eastern extremity of the valley. This state of affairs led to general anarchy, and feuds constantly arose between the different tribes, which the quarrel of the Bisa and Duphea Gams greatly contributed to exasperate. As a consequence, communications with Assam became gradually more intimate.

Trade.

The only traffic of any consequence carried on in the valley was that in amber, which the Kachins sell to a few Chinese, Chinese Shans, and Chinese Kachins who find their way to the valley every year. In Captain Hannay's time the price of the common or mixed amber was two and a half *ticals* the viss, or four rupees for one and-a-half seers; but the best kind, such as is fit for ornaments, was expensive, varying in price according to its colour and transparency. Most of this went by the Shwedaung-gyi route to the east. Another, called the Lyegnepbum road, winds round the base of the mountain of that name, and leads in sixteen days to Möng Lôn, the capital of the Hkamti country which was visited by Captain Wilcox.

The most important route with reference to trade is said, however, to lie in a south-easterly direction from the valley, from which Waingmaw on the Irrawaddy is not more than eight days distant. It is most commonly followed by the Chinese, as it avoids the circuitous route of Mogaung. The war with the Mahomedan Chinese in Yünnan put a stop in a great measure to the amber

trade. The great hindrance to trade, however, was the slave-hunting habit of the Gams and other Kachin and Singpho tribes.

The Namrup route to Assam.

The chief difficulties on the road between Assam and Hukawng by the Namrup road, about which Jenkins wrote in 1869-70, are caused by the denseness of the jungle. The intervening country is a wilderness of forest, with many useful trees of immense size. Below the larger trees is a tangled mass of smaller shrubs, most of them climbers. The only paths by which men can move are the beds of rivers, or mountain streams. It would be impossible to trace these channels but for the tracks made in the jungle by herds of wild elephants. Progress along such paths is very slow, and the distance to be travelled much increased by the necessity of following the winding of the streams. The Burmese Government in former days established a village or military settlement every twelve or fifteen miles along the route, and it was the business of the people living at these stations to cut the jungle occasionally and to remove fallen trees and other obstructions from the path. The route has now fallen into disuse owing to the abandonment, one after another, of these posts, and traders usually travel by a more circuitous and very difficult path through the Naga hills, passing from one Naga village to another so as to obtain supplies.

To follow the Namrup path each man has to carry with him fifteen pounds weight of rice for his own consumption on the journey, besides his load of goods, but the Muluks, Singphos, and Duanias are not hillmen, and, to avoid climbing the steep scarp which the Patkoi presents at every other point, they form depôts of provisions. Along this route they carry forward rice and bury it at convenient distances along the road, and then return for their loads.

Minerals.

The principal mineral productions of the Hukawng valley are salt, gold, and amber. The former is procured on the north and south sides of the valley, and the waters of the Nam Tawn Kok and Eti rivers are quite brackish from the numerous salt-springs in their beds. Gold is found in most of the rivers, both in grains and in nuggets the size of a large pea. The rivers which produce it in the greatest quantity and of the best quality are the Kapdīp and the Nam Kawn. The sand of the former is not worked for gold, but large pits are dug on its banks, where the gold is found.

Besides the amber which is found in the *Payintaung* or amber mine hills, there is another place on the east side of the valley, called Kota Bum, where it exists in great quantities. The spot is considered sacred by the Kachins, who will not allow the amber to be taken away, although it is of an inferior description. The amber is found with small masses of lignite (which form the clue in seeking for it) in a dark carbonaceous earth covered with red clay. It is extracted from square pits, reaching sometimes to a depth of forty feet, and so narrow that the workmen ascend and descend by placing their feet in holes made in two sides of the pit, no sheeting being used. In 1837 only about a dozen people found employment at these mines.

Specimens of coal were found in the beds of the Nam Hpagu and Eti rivers by Captain Hannay, and he learnt that in the Nam Tarang great quantities of fossil wood were procurable.

Details as to the rubber forests will be found in Chapter XIII of the Introduction.

Races : Kachins.

The inhabitants of the Hukawng and Tarō valleys are Kachins, locally known as *Theinbaws*, with a sprinkling of Shans. The tribes met with in the north of the Hukawng valley are the Tasan or Sassan and Marip tribes. The Sassan own the greater number of villages and may be considered the dominant tribe. The Marip tribe owns one or two villages, but their main strength lies in the southern end of the valley. These two tribes are never found living together in the same village. Each keeps its own and seems to hold aloof from the other, though they occasionally intermarry. There are also a few scattered Lepai and Maru villages.

Shans.

In many of the villages there are small colonies of Shans who appear to be the chief traders and the cultivators of the Kachins' only luxuries—opium and tobacco. Most of these Shans appear well-to-do, but they are not strong enough to establish themselves in separate villages. They are in fact little better than serfs and, though they have their own headmen, they have to pay an annual tribute in grain or cattle and are forbidden to leave their particular valley by the Kachin *Duwas* to whom each group owes allegiance. The only exception now, as in Captain Hannay's time in 1836, is the village of Möng Hkawn, which still remains entirely Shan.

Nagas and Chins.

In the hills to the north there are some Nagas, and on the low hills through which the road lies are Chins of the Peinkhu and Latsan tribes, who are locally called Kan. The other inhabitants of the valley are slaves owned in considerable numbers by the richer Chiefs.

The subjoined list gives the number of the villages seen by Lieutenants Loch and Norrie in 1890, with the race and tribe of the inhabitants, the number of houses, and the estimated population :—

Name or position of State.	Name of village.	Name of Chief or headman.	Race of inhabitants.	Number of houses.
Hukawng valley, Amber Mines.	La (?) Ngalaung ...	La (?) Ngalaung ...	Theinbaw (Tasan) ...	7
	Dupansa ...	Dupansa ...	ditto ...	7
	Möng Hkawn ...	......	Shan	50
Road from Möng Hkawn to Taifa.	Ningtaung ...	......	Theinbaw (Marit) ...	...
	Lachin	......	ditto ...	5
Tanai ...	Taifa	Taifa Naung ...	Theinbaw (Tasan) ..	9
	Song Pong ...	Song Pong Yaung ...	Theinbaw (Marit) ...	5
	Kinda	Pong Kontang	Tasan	9
Turong (left bank) ...	Taban	......	Tasan	2
Turong (right bank)	Saraw	Saraw Sowman .	do	7
	Ningpyin	Salaung Kati ...	Marit	20
	Unnamed	......	Shan	30
	Tabaung	......	Tasan	5
	Junggan	......	do	7
	Ywapan or Yawpan ...	......	do	15 and 5 small houses.
Turong (left bank) ...	Mingtong	......	do	4
	Mingchaw	......	do	5
	Wakhet	......	do	4
Old bed Turong ...	Sakun	......	do	13
Kindaw (Saraw road) ...	Wakhet	......	Tasan	1
	Namprong Pisa ...	Namprong Kan ...	do	9
	Nyingan on the Nam Ta Ryek.	......	Marit	9
	Wanip	......	Tasan	5
On the Nam Towa ...	Ning Mwai ...	Ning Mwai Nawng ...	Tasan	7
	Sung Boyang ...	Sung Boyang Yaung	do	7

Name or position of State	Name of village.	Name of Chief or headman.	Race of inhabitants.	Number of houses.
Taro valley ...	Taro	Saw Aung	Tasan ... ... Shan	7 23
Latsan ...	Latsan	Nga Laung Kan	Tasan ... ... Shan	11 12
Latson ...	Latson ... ... Lawung ... ... *Unnamed* ... ... do	....	Tasan ... ... do ... ... do ... ... do	20 9 5 5
Pinkhu ...	Kinkhunyu ... Hansi ... ... *Taungyas*	....	Tasan ... ... do ... ... do	12 4 14
Nampuk ...	Paungsaing ... Nga Laung ... Yan Yaung ...	....	Tasan ... ... do ... ... do	4 6 5

Dwellings.

The houses are of the usual Kachin long barn-like shed style. In the case of the Theinbaws this dwelling is generally an hundred and fifty to three hundred feet long, according to the wealth and status of the owner, and from thirty to forty feet broad. About fifty feet of the forepart of this barrack has the natural earth for its floor and is used as a kind of hall. The men meet and talk here and the women pound the paddy. The most conspicuous object on entering is the enormous tree trunk which stands in the centre of the hall and forms the main support of the roof. This post is not infrequently from twelve to eighteen feet in girth and is decked with buffalo horns, the remains of sacrifices, and occasionally with trophies of the chase. Beyond this is a flooring raised from three to four feet above the ground, extending over the whole remaining length of the house. This portion is enclosed with bamboo walling and is divided into small compartments measuring from twelve to fifteen feet square. Each compartment has its fireplace, a square of rammed earth let into the centre of the flooring. These compartments occupy half the breadth of the house, the other half being used as a passage. Usually at the main entrance of the building there are one or two rooms, which are set apart for the unmarried girls of the establishment, and these are commonly on the opposite side of the house from the remaining rooms. Such houses frequently contain from thirty to fifty people. The slaves, retainers, and others occupy the central rooms, and the extreme end is reserved for the owner of the house, who is thus free from the annoyance of persons passing up and down the bamboo floor. The houses are built almost entirely of bamboo, with jungle-wood posts and rafters, and are roofed with an inner thatch of *palmyra* leaves very neatly and carefully put on and an outer layer of bamboo leaves or grass. The eaves usually come quite down to the level of the floor.

The Shan houses are of almost the same construction, but very much shorter and more resemble Burmese houses.

The Chin houses are smaller still, are not so well roofed, and are not divided into compartments. They generally have only two fireplaces. The better houses are of bamboo, but some do not go to the trouble of making the the bamboo walling and use straight saplings, one beside the other, instead. The interstices are left open, so that the houses can hardly be comfortable in the cold weather.

In most villages the houses are built without any system, but generally with their main entrance looking towards the nearest stream. In the Chin villages the line of a spur or ridge is used as the main street and the houses are built on either side, fronting into the street, the back of the building overhanging the slope, which is usually in a most insanitary, not to say filthy, state.

and fashions in dress.

The Theinbaw men wear the *paso*, coat, and turban in the Burmese fashion, and tie their long hair up in a top-knot. The women wear a skirt from the waist to the middle of the calf, which is so draped as not to expose the leg like the Burmese *tamein*. The cloth is of home make and is of coarse cotton woven in different coloured stripes, dull red and indigo predominating. It is ornamented and embroidered along the edge. The bust is enveloped in another cloth, brought close under the arm-pits, and the richer women wear a coat. The hair is done up in a knot at the back of the neck, and is usually kept in position by a silver skewer or hair-pin and covered with a white handkerchief, generally very dirty. They do not appear to use any false hair. Their ornaments are chiefly earrings of amber in the form of cylinders, three to four inches long and from the size of a four-anna bit to a rupee in circumference. They also wear necklaces of beads or silver chains and, very rarely, a bracelet or armlet.

The Shan men dress like Burmans, the national loose trousers being very rarely seen. The women also wear the Burmese skirt. Their hair is done up more on the top of the head than is the fashion with the Theinbaw women and they do not disdain to add to its bulk with pads and locks of false hair. Their ornaments are, like those of the Theinbaw women, chiefly amber or hollow metal earrings. They also have bead necklaces worn tight round the throat, and usually a pair of massive silver bracelets.

The Chin men wear a string round their waist, from which a strip of cloth hangs down in front and is looped up behind. In addition to this a broad piece of cloth, very often ornamented with beads or shells, hangs from the waist-string to about half way to the knee. This is all their clothing, except a cotton sheet or blanket which they always carry with them when travelling. The women wear a short petticoat, which falls from the waist to about a hand's breadth below the knee, and over this, fastened round the waist and coming down over the hips, are hoops of coloured cane, usually red. The younger women wear a coarse white cloth covering the bosom ; the older dispense with this. The ornaments are earrings, necklaces of cowrie shells and large blue beads hanging down to the waist, armlets of silver and brass worn above the elbow, and bracelets of massive silver.

Arms.

The arms of the people consist of old flint-locks, though there are a few percussion guns. These guns are nearly all of English make and frequently Tower-marked. The inhabitants of the Tarō and Hukawng valleys seem to have about one gun per house. The Chins have no guns. Other arms are *dhas* and spears. The *dha* is that known as the *linkin dha*, a sword which is broader at the tip than at the hilt. It is carried in a sheath made of wood and cane and is slung round the body by a circular cane belt, under the left arm, with the handle to the front. The head and arm are passed through the cane belt, which rests on the right shoulder. The belt is usually ornamented with the teeth of tigers or leopards. The handle of the *dha* is also very frequently ornamented with inlaid work. The

dhas are used for all purposes—from lopping heads off to cutting firewood. These swords are not made in the country, but are brought down for sale or barter from the north, probably from the Kahku country. The spear has a broad blade of soft iron fixed to a shaft of a dark-coloured, heavy and very hard wood. It is usually shod at the butt with an iron spike so that it can be used as a hill-stick. These spears when ornamented with circlets of red and black hair are known as *aung hlan* and are used by the great men of the country for ornament and as suitable presents. The spears are chiefly used by the Chins. That race in this neighbourhood seems to have no bows and arrows, nothing beyond pellet bows for driving the birds from the crops.

Government and laws.

The village headmen usually arrogate to themselves the title of *Sawbwa*. For the most part they acknowledge that they were once tributary to Burma and sent tributary presents of ivory, bees-wax, and the like to the *wun* at Mogaung and, as far as is known, they are prepared to pay the same allegiance to the British Government. Beyond this nominal subordination each village claims to be independent and only acknowledges its own Chief. This independence extends down even to the household, and each house-owner, if he disagrees with his Chief, can leave the village and set up his house elsewhere as his own *Sawbwa*. Indeed they have a saying that each man is *Sawbwa* of his own house.

There are, however, some Chiefs who are evidently looked up to by the others and appear to have a good deal of influence. These are Saraw, Sawmaw, and Taifanaung. It seems, however, doubtful whether any attempt to exert direct authority beyond their own villages would be successful, however much their advice may be esteemed.

The Chin villages on the low hills through which the road passes and the small Theinbaw villages on the Nam Puk acknowledge themselves to be under the Tarō and Latsan Chiefs.

The laws seem to be few and simple: not to murder; not to steal; not to commit adultery; and very little else. The Chief, assisted by his headmen, administers this code. Crime, however, seems to be almost unknown, though occasionally a rich traveller, a Burman, or such like may be murdered. Such occurrences, as they do not affect the Theinbaw tribes, are regarded as nobody's business. Murder amongst themselves causes a blood feud, which apparently saves the Chief the trouble of investigating the case. The feud is not satisfied until the murderer, or his nearest of kin in the direct line, has paid the penalty according to the Mosaic Code.

Religious observances.

The religion of the Chin and Kachin is the worship of spirits. The Shan here as elsewhere is a Buddhist and, where the communities are large enough, there is usually a monastery. The Theinbaws credit everything good or evil to the *nats*, but it is mostly evil that is put down to them. If a man falls sick, or if any accident befals him in the jungle, it is ascribed to a *nat* and the *nat* has to be propitiated. The sick man first of all offers to the *nats* a chicken, probably a small one to start with. If this is not effectual, he tries a bigger one, a cock if he is very much in earnest and seriously unwell. Prolonged illness implies the sacrificing of pigs or even of a buffalo. The sacrificing of a buffalo is a notable event and is always formally commemorated. The Chin erects a single upright post in front of his door, and slanting black lines on this indicate the number of buffaloes which the owner has sacrificed. The Theinbaw sticks

a post slantwise in the ground and when a second follows this it is placed slanting the other way so as to Form an X. There are frequently rows of these X's in front of their dwellings. There do not appear to be any fixed feasts or holidays in honour of the *nats*, but in every village at least once a year, and sometimes twice a year, a buffalo is killed and a feast held in honour of the spirits. Nearly every house has a small bamboo tray in front, on which rice, flowers, fruit, and the like are placed as a daily offering to the *nats*. On the outskirts of most villages there is a place, in some spot well sheltered by a banian, an India-rubber tree, or a large clump of bamboos, where a spirit shrine is erected with sacrificial poles round about. This is the especial temple of the village *nat*, and some of the Theinbaw villages keep men to chant the praises of the *nat*, which is usually done each morning and evening.

The Shans also to a certain extent believe in *nats*, but claim that their *nats* are different from those of the Theinbaws. They also, as indeed is the case over the greater part of Burma, erect small shrines in their honour in shady places.

Marriage customs.

The bulk of the Hukawng valley people do not appear to have any formal marriage ceremony. All Theinbaw unmarried girls who have arrived at the age of puberty sleep in the front rooms above mentioned. If they have lovers, these seem to be allowed to sleep with them there. If one of them bears a child, the girl names the father and, if he is able to support her, he has to take her away and set up house. If the couple are too poor for this, they simply wait till they can collect enough money, and it is not uncommon for a woman to have two or three children before she and her husband live together. Setting up house together is as it were the sign and symbol of the marriage. The children born before this are considered the gift of the *nats* and are looked upon as legitimate. Polygamy is permitted, but a Theinbaw rarely has more than two wives. Widows can re-marry.

The Shan marriage customs are the same as those of the main body of the race. The suitor pays the girl's parents a dowry and then takes her off to his house.

The Chins also buy their wives from the parents, and the more sturdy the girl the higher the price, for the women do all the house work, carrying the wood and water, besides a great part of the cultivating of the fields. Chins as a rule have only one wife, but neither law nor custom prohibits them from having more. Poverty seems to be the only obstacle.

Funeral ritual.

On the death of a Theinbaw householder the corpse is laid out and the widow, if there be one, sits by it. All the other villagers then bring fowls, pigs, buffaloes, cloth, rice, and everything else they have, or can afford, and present them to the corpse. A funeral pyre is prepared in the jungle with a roof over it, and, after a suitable time of mourning, the corpse, preceded by a shrieking and wailing crowd, is carried out and burnt. Meanwhile the live-stock, the pigs, fowls, and other animals brought as presents are killed and cooked, as well as large quantities of rice. Rice-beer is produced in large quantities and to this feast the funeral party returns, firing guns, dancing, and laughing. The drinking is always heavy. The widow retains all that has been presented to the corpse which is not consumed at the feast.

The Shans bury their dead in the same way as elsewhere.

The Chins bury their dead under their houses.

Inheritance.

Theinbaw laws of succession and inheritance do not appear to be clear. A Chief's brother often succeeds on the death of the Chief, but the property seems to descend to the eldest son, who has to provide for the rest of the family. The widow, if her son is married, has to resign all interest in the house and other property and, unless she is on good terms with her daughter-in-law and is allowed to live in the house, is usually provided for in a small hut built close by. She is supplied with food, however, from her son's house. This is always the case among the Shans.

Appearance and customs.

In appearance the Theinbaws are very like Burmese, and like them are a short race, the average height being probably under five feet five inches. The women are smaller, but are thick-set and sturdy. The tallest man seen by Lieutenant Loch was the Chief of Latsan, who measured five feet nine inches. His wife also was correspondingly taller than the average women. Some of the men are fairly good-looking, but it is difficult to say the same of the women. They are far from cleanly, and scrupulously avoid washing in the cold weather.

The house interiors are fairly clean, except the roofs, which are festooned with soot-laden cobwebs. The outside is not so satisfactory. All slops and refuse are thrown outside or dropped through the floor, and the scavenging is left to the dogs and pigs, who, however, are fairly efficient. The Chin houses are perhaps a little more sanitary. All refuse is thrown from the side of the house overhanging the slope of the hill, and the main street is therefore usually neat.

The women do all the household work and most of the field work. They reap the fields, pound the paddy, bring wood, and draw water, while the men loaf about the village. When a Theinbaw owns slaves, they do all the cultivation. The men all smoke and chew tobacco and most of them smoke and eat opium. The women also chew some stuff which makes their teeth quite black. The men cultivate long finger-nails, a quarter of an inch beyond the finger-tip being the usual length.

They are very hospitable. Any poor man or stranger can go into any Theinbaw's house and ask for a meal, which is invariably given to him, generally what the house can afford, but in any case a dish of boiled rice, if better cannot be done. This is the staple food, with vegetables, such as bamboo shoots, fern leaves, roots, and occasionally pumpkins. Fish and, on great occasions, fowls, pigs, or buffaloes are eaten. There is also a strong-smelling brownish-green beetle with a shield on its back which is eaten and is regarded as a luxury. The commonest drink is rice-beer or *samshu*. The Chins in the matter of vegetables seem to be better off. They grow sweet-potatoes, yams, pumpkins, and beans.

Cultivation.

Every village of all classes grows paddy for its own use and probably a good deal more, judging from the richness of the harvest. The paddy-lands are in depressions between the waves in which the hills appear to lie. The higher ground separating these hollows is usually forest or *kaing* grass jungle, through which paths thirty feet wide, leading from the village to the fields, are cut, probably as a protection against leeches and wild animals. The sowing is at or towards the end of the rains and the harvest in November or December.

Tobacco, opium, and cotton are grown in *taungyas*, or jungle clearings, chiefly by the Shans. The tobacco is roughly dried, chopped up with a *dha*, and smoked in a pipe. It is a coarse rank tobacco as thus produced, but might be fairly good with proper curing. Nothing else appears to be regularly cultivated. Plantains, lemons shaped like the European lemon, but with a very thick rind, guavas, and other fruit trees grow wild.

and Industries.

The teak tree is not found in these parts. The most valuable and best known tree is the Indian rubber, and nearly every village does a little rubber-collecting. The amber mines are close to Möng Hkawn. Salt is extracted from salt-springs in various parts, especially between the Latsau and Tarôn streams. These salt pits are worked chiefly by Chins. Bees-wax is also collected by the Chins in the lower hills. Gold is obtained by washing in the sandbanks, but the amount is not great, and a man is considered lucky if he makes eight annas a day regularly. Traces of coal are to be seen in the Upper Defile, but it appears to be of very recent formation.

Trade.

The Theinbaw with his abundant harvest is very well off, but his natural laziness prevents him from becoming rich, for he does not care to trade himself. The Shans and, in the southern part of the valley, the Chinese are the great traders. The whole trade, however, does not seem to be of any very great extent. The chief export is India-rubber, which for the most part goes by way of Mogaung to Rangoon though a small portion filters down the Chindwin. Amber manufactured into earrings finds its principal market in Assam and Manipur. A few mats and small quantities of bees-wax are exported by the Chins, who do what trade they carry on almost entirely by way of Mogaung. Almost everything that is imported comes by this route also, but the amount is small and consists chiefly of a little opium and tobacco, required to supplement the house, growth, and a few manufactured articles, such as blankets and cloth. The trade between villages is chiefly in tobacco, opium, salt, and bees-wax.

Domestic and wild animals.

The domestic animals are buffaloes, pigs, fowls, a few cats, and dogs with rather rougher hair and handsomer shape than the ordinary pariah. Cattle do not seem to be found in any numbers: small herds were seen at Ywapan and Nyingbyen villages and were noted as uncommon. Ponies do not seem to be found at all. The buffaloes when not required for ploughing are allowed to wander about the jungles, and most of them are half wild. Each village must own a considerable number, but without prolonged residence it would be impossible to estimate the total. A few, however, are always kept in the village for dragging bamboos or such like work.

The wild animals are the elephant, tiger, leopard, sambhur, barking deer, wild pig, pea, and jungle fowl, Brahminy ducks, and plover. The best known fish are the *mahseer* and butter-fish. The elephants are found chiefly in the jungle of the lower hills of both the Tarôn and Hukawng valleys, where also the tigers, leopards, and other larger game are most abundant. The elephants do not appear to do much harm to the village crops, except in outlying pieces of cultivation. Tiger and leopard claws are a chief ornament of the *linkin dha*. The animals are usually killed by traps or poison. It is rare for a man to have killed one of them himself. The Chins, however, occasionally spear or shoot wild boars. The jungles in October and at the end of the rains generally are swarming with leeches. They disappear gradually towards

December as the jungle begins to dry up. Men going through the jungles always carry a thin bamboo stick to scrape these blood-suckers off their bare legs, and this they have to stop to do every five minutes. Pea-fowl and jungle fowl seem to be very abundant. Feathers of the Argus pheasant are used for adornment, but the bird does not seem to be very common. The absence of water-fowl, geese, duck, teal, and the like was most noticeable. Except the Brahminy duck and the spur-winged and goggle-eyed plovers, the water-fowl seem to be confined to the snake-bird, the cormorant, and another kind of duck. Of this last species the drake has a dark green head and tuft; the duck is a brownish grey and, with its white breast, looks something like a snake-bird when in flight. The bills are pointed, narrow, and serrated, and the upper mandible is slightly hooked at the point. They are evidently a fish-eating species, but are not nearly so fishy to the palate as might be expected. Snipe seem to be rare. There are abundance of fish in all streams, chiefly *mahseer*. They are especially abundant in the defile above the Chindwin rapids.

Utensils.

The domestic utensils are not many and are all primitive. The *dha* is used for all purposes, and there is a kind of axe made of a wedge of iron driven through a knot in a stout branch of a very hard-wooded tree. A few earthen pots are made locally for cooking purposes, and earthen dogs or iron trestles are also made for resting the pots over the fire. The richer people have earthen water goglets with drinking cups of brass or silver, but the majority of the people use water-buckets made of a length of one or two knots of a bamboo. Baskets are made of cane to carry paddy, firewood, and the like. A rough loom similar to that used by the Burmese is seen, chiefly in Shan houses.

The Theinbaws are not sportsmen, but they fish a good deal, chiefly with the circular cast-net. They also construct weirs with traps made of cane. Some of the larger traps are cylindrical, with both ends terminating in a cone, in which are the entrances. These traps are frequently fifteen feet long and six feet in diameter. The Chins often trap and snare various birds, mostly pheasants and jungle fowl. The traps are usually (1) a noose fixed to the end of a bent sapling, (2) a cage fixed on the ground and fitted with a sliding door which falls on the bird pecking at the bait placed inside, (3) bird-lime.

A spade with a small narrow blade, like that of the Burmese, is used. The plough is also that of Burma, as is also a sort of harrow with wooden teeth of hard wood. At Nampronpisa the people had another kind of plough, evidently used for turning up dry soil, and probably made on a Manipuri model. Beyond this they have nothing but the *dha*. Most of the villages have a few boats, all of which are dugouts. Some of them are large enough to hold twelve men. The weaving, such as there is, is carried on by the Shan women on the same plan as that of the Burmese. They also make bags, which are the pockets of the men, who never go anywhere without them. They are embroidered in various colours. The patterns are simple, but the effect is often very good.

The people make their own pipes out of clay. The stem is nearly always a foot long and is made of the stem of a reed and often ornamented with bands of silver. The Chin mats made of cane are very good. The Chins also are the manufacturers of the circlets of red and black hairs or bristles round the *aung hlan*, the ornamental spear. Gunpowder is also made in some quantity. The saltpetre is said to be obtained by distillation from the dung of bats.

They appear to have no medicines of any kind and trust entirely in sickness to sacrifices to the *nats*. Neither noxious nor healing herbs seem to have any interest for them.

The Tarôn valley is said to remain in a constant fog during the three months of December, January, and February, but this is probably an exaggeration, though no doubt the fog hangs till late in the day.

The Theinbaw language is largely intermixed with Shan and Burmese words.

HU KAWT.—A circle in the Möngleng sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*.

The population in 1898 numbered 377 in 128 households and seven villages.

The circle is bounded *on the north by* Hu-Sun; north-east by Pung-Long circle, Hsi Paw; east by Man Ka circle, Hsi Paw; south by Möng Tang circle, Hsi Paw, and Hsik Ku; north-west by Man-Kaing; and on the west by Hsa Paung. The net revenue paid was Rs. 958, with Rs. 530 for tea.

The people are mostly Palaungs engaged in tea and *taungya* cultivation, but there are a few Shan petty traders.

HU LU.—*See* under Sōn Mu.

HUMAI.—The largest and most powerful of the Palaung circles in the Kodaung township, Ruby Mines district. The headman is known as the Humai *Kin* and lives at Möng Kao, about 35 miles south-west of Nam Hkam. The circle contains 36 Palaung and two Kachin villages. Many of the Palaung villages are large and wealthy. Möng Kat, near the Shweli river, about four miles north of Möng Kao, is a considerable trading centre.

HŪNG LĒNG.—A village in the Möng Yai circle of the Shan State of South Hsen Wi. It is situated about four miles a little to the south-west of Möng Yai, near the river Kin Ti, and contained in March 1892 ten houses with a population of forty-two. The villagers cultivate cotton chiefly, but also grow a good deal of rice. The village is in the charge of the *htamöng* of Man Hpai.

HŪNG MŌN.—A village in the Man Sang circle of the Shan State of South Hsen Wi. There were in March 1891 eight houses with thirty-nine inhabitants. They cultivated upland rice and sugarcane in some quantity.

HWANG-SZU-WĂW.—Called by the Shans Hēp Man, a village in the Trans-Salween Ko Kang circle of the Northern Shan State of Hsen Wi (Theinni). It stands at a height of 5,200 feet on the slope opposite the Kachin circle of Mang Ka, not far from the Sing Hsang ferry. In 1892 it numbered twelve houses with a population, entirely Chinese, of eighty-seven. The inhabitants cultivate large quantities of opium, and have about fifty acres of irrigated paddy-land cut in steps on the steep spurs below the village. They also grow hill-rice and Indian-corn and barley for the manufacture of spirits.

HWE-GA.—A village on the Nanten *chaung* in the Mogaung subdivision of Myitkyina district. It has three houses of Marips, who came over from Saing Laing.

HWE HE.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is in the charge of the *Kin Möng* of Man Loi and is not far from that village, and close to the border of the Möng Hsu State. There

were eight houses with fifty-five inhabitants in April 1892. The cultivation is all *taungya*, and hill-rice and cotton are the main staples.

HWE HÈNG.—A Shan village in the Möng Heng circle of the Northern Shan State of South Hsen Wi. It contained in April 1892 nine houses with a population of forty-five. The villagers were all engaged in cultivation, chiefly of lowland rice, with some sugarcane and tobacco.

HWE HÖ.—A Shan village in Möng Si, district of North Hsen Wi, Northern Shan State. It contained twelve houses in 1894, with a population of forty persons. The revenue paid was one rupee per household, and the villages were paddy cultivators by occupation, and owned ten bullocks and three buffaloes. The price of paddy was eight annas a basket.

HWE HŌK.—A village in the Na Wa, North Möng Ha circle of the Northern Shan State of South Hsen Wi. It is situated near the foot of the main range of the State and contained in March 1892 seven houses with a population of thirty-eight. The inhabitants were all engaged in lowland paddy cultivation.

HWE HPÔN.—A Shan village in the Northern Shan State of North Hsen Wi, in Musè circle, which contained sixteen houses in 1894 with a population of fifty persons. The revenue paid was two rupees per household, and the people were paddy, tobacco, plantain, and pine-apple cultivators by occupation and owned thirty bullocks, eight buffaloes, and two ponies.

HWE KA HAN.—A small tributary of the Mèlayu on its northern bank. Along its banks lies the main route to Mè Hawng Hsawn in Eastern Karen-ni from Tā Taw Maw. The road crosses and re-crosses the stream constantly.

HWE KŌK.—A village in the Ha Kang or Central Möng Ha circle of the Northern Shan State of South Hsen Wi. The headman of the village has charge also of Na Hai and Na Taw Lawk villages. There were in March 1892 eleven houses with a population of sixty-six. Lowland rice, sugarcane, and tobacco were grown in some quantity.

HWE LANG.—A stream taking its rise in the Loi Lan in Eastern Karen-ni and flowing into the Salween about 4½ miles north of Tā Taw Maw. It is easily fordable in the dry season, being only a few inches deep. This river forms the northern boundary of Trans-Salween Karen-ni, separating it from the Möng Maü district of Mawk Mai.

HWE LAW.—A Palaung village in the Na Wa, or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It is situated on the lower slopes of the range which extends southwards from Loi Ling, and the villagers are all engaged in the cultivation of upland rice. They are Palaungs of the Man Tông branch. In March 1892 there were ten houses with a population of 104. The Palaungs have been settled for many years in this circle.

HWE LAWT.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It is situated in the hills to the south-west of the town of Möng Yai, and contained in March 1892 twenty-five houses with a population of 126, all Shans. They cultivated a considerable area of paddy-land, and the village was rapidly recovering from its misfortunes of 1887, when it was burnt by the *Kodaung Amat* from Hsi Paw.

HWE LÔNG.—A tributary of the Salween in Kēngtūng. It joins that river on its left bank about a mile above the Kaw ferry. It rises in the hills be-

tween Möng Ping and Hsen Mawng. The road to Kēngtūng goes along the hill slopes on its left bank, and the path formerly was very narrow and bad. The river near its mouth is a rapid stream about 50 yards broad, with a rocky bottom. The ravine in which it runs is deep and precipitous, with hills rising from 1,000 to 1,300 feet above the river-bed. The right bank is quite impassable. At about 11 or 12 miles from the Salween the Hwe Long is joined by the Nam Mawng from the east. The Kēngtūng road then goes up the bed of this stream. This river as far up as its junction with the Nam Paw forms the northern boundary of Möng Pu. The mule-track to Kēngtūng along the Nam Lōng has been greatly improved since 1895 by the Public Works Department, and is now quite safe. The stream has a course of from 25 to 30 miles.

HWE LÔNG WAI.—A brook draining into the Salween on its right bank a mile or so below the Ta Öng Mu ferry in Trans-Salween Mawk Mai (Southern Shan States). Up its bed there is a difficult pack-road to Möng Maü, which is the most direct road to that place from Kadu-gyi or Kantu Long, as also from Salawng. There is good camping-ground at the mouth of the stream on its left bank.

HWE LUN.—A stream draining into the Salween on its right bank between the Mè Hsa Kawn and Ta Öng Mu in Trans-Salween Mawk Mai (Southern Shan States). It is an unimportant feature in itself, but just above its mouth is the important ferry of Tā Hwè Pon. Up the Hwe Lun runs the best road to Möng Maü.

HWE MAW.—A village on the Irrawaddy in the south of Myitkyina district, containing ten houses of Kachin-Marips from Möng Ton Pun and fifteen of Shan-Burmese. All the villagers work *taungya*. There is a *zayat* to the south and a bamboo *pôngyi kyaung* to the north of the village, which is flooded four feet deep in the rains.

HWE MŌNG.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State. It is situated on the under-features of the huge hill of Loi Lūng, north-east of the main village of Ho Ya. There were in March 1892 five houses of Palaungs, with eight families, numbering altogether seventy-three inhabitants. The Palaungs were of the Man Tōng branch and had been settled here for over a generation. There is a *pôngyi kyaung* in the village with five robed inmates. The general industry is hill rice cultivation along with some quantity of cotton.

HWE MÖNG NAWNG.—A small Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is close to the *Hēng's* village and had only just been established in March 1892, when it contained three houses with a population of twenty-four. Paddy cultivation is the only industry of the men. The women make hats of bamboo spathes.

HWE NĀ MŌN.—A stream in Möng Maü, a Trans-Salween district of Mawk Mai in the Southern Shan States, which drains into the Mè Hsè. The road from Möng Maü to Mè Hawng Hsawn runs through this valley, which is a narrow defile between densely covered hill slopes. Nā Mon itself is the jungle-covered site of an old village clearing. It is about eight miles south-south-east of Möng Maü, and the road to it is a fairly easy pack-track. Its altitude is about 3,300 feet. The Möng Maü-Mè Pai watershed is only about quarter of a mile beyond the camping-ground and seventy feet or so above it.

The watershed forms an excellent boundary line, as there is a very rapid and distinct fall on the southern side, while on the north the road descends by an easy gradient along the Hwè Nā Mon.

HWE PANG-KA TAWNG.—A tributary of the Nam Ton in the Trans-Salween Möng Pan district of Möng Tōn (Southern Shan States). Up this stream lies the road from Möng Ton to Möng Hsat. The road is fairly easy, though jungly nearly the whole way. In the valley are the two villages of Pang-ka Tawng and Tun Tawng. There is camping-ground in several places.

HWE PAT.—A village of the Southern Shan State of Kēngtūng. It lies in the hills fifteen miles north-east of Möng Ping and is a stage on the road from that place to Möng Hkāk. The people are Wa. The village has nineteen houses.

HWE PAW.—A village in the Mè Hsa Kun Trans-Salween district of the Southern Shan State of Mawk Mai on the Hwe Paw stream, which drains south to the right bank of the Upper Mè Hsa Kun (Kawn). The village consists of about thirty wretched bamboo houses and a *pôngyi kyaung*. Gunpowder of a coarse kind is manufactured.

HWE TIN TU.—This stream from the boundary between the Möng Hkok and Möng Sat districts of Kēngtūng. It is a rocky stream that a lame man could hop over, but its banks are 2,000 feet high on one side and 1,300 on the other. It is only about a mile from summit to summit; but climbing down and up the gash is a very stiff march and takes over two hours. There are no inhabitants on the hills, and as a frontier it is distinctly forbidding.

IM-PA-TO.—A village in the Ye-u township and subdivision of Shwebo district, seven miles distant from Ye-u town. There are 90 inhabitants, and the area under cultivation amounts to 320·4 acres. Paddy and *pè-mauk* are the chief crops grown. The village is noted for the manufacture of images of Gaudama in plaster and wood-oil. *Thathameda* amounting to Rs. 740 was paid in 1896-97. There is a pagoda, the Shwedaung U, the history of which is unknown.

I-NAI.—A circle in the Northern Shan State of North Hsen Wi, in charge of a *htamông*.

I-nai lies about 12 miles west of Lashio along the banks of the Nam Yao, and has a fine expanse of paddy-fields. It was once a very wealthy charge, and the ruins of pagodas and *pôngyi kyaungs* testify to former prosperity. It suffered, however, quite as much as Lashio in the troublous times of Sēng Naw Hpa and Sang Hai, and is only gradually recovering its population. In 1898 it had ten Shan and eight Palaung villages with a population of about 1,000. Beyond the paddy plain there is a considerable extent of wooded hilly country, with patches of wet cultivation interspersed. The *htamông's* village contains thirty Shan houses and has a population of 160, and lies in the lowest part of the circle among extensive paddy-fields. It has a monastery and a group of pagodas, and a small five-day market is held. The Mandalay-Kunlōng Railway passes at no great distance.

IN-BAT.—A village in the Paung-gwè circle, Pakôkku township, subdivision and district, with a population of 83, according to the census of 1891, and a revenue of Rs. 100, included in that of Paung-gwè.

IN-BAUNG.—A revenue circle with 2,452 inhabitants in the Kani township of Lower Chindwin district. More than half the population of the township is in this circle.

It is situated in the north-eastern portion of the township, and includes the following villages,—Inbaung, Winmana, Aingtha, Letpanzu, Chaung-gwe, Taungkya-naing, Pyin-hmaw, Ywa-ma, Taung-ywa, Thinganzwè, Paga, In-palet, Padein-zu, Bôkkôn, Taung-ni, Naywè-gwa, Kyunbin-aing, Nga-pyaw-daw, Taunglè, Ma-gyi-ôk, and Kandaw. All are situated on or near the In-baung river, which runs from a range of low hills in the Ye-u subdivision of the Shwebo district in a south-westerly direction.

A Civil Police outpost is stationed at the village of In-baung, which is noted for its cocoanuts and pineapples.

The food-crops of the circle are paddy, jowar, and sessamum.

The revenue in 1896-97 was Rs. 7,780 from *thathameda*.

IN-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 20 miles distant from headquarters. The population amounts to 323, and paid Rs. 600 *thathameda* revenue in 1896-97. Paddy cultivation is the most important industry.

IN-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 10 miles from headquarters. There are 236 inhabitants, for the most part rice cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 600.

IN-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 10 miles south of Ye-u. There are 112 inhabitants, chiefly engaged in rice cultivation. The *thathameda* revenue amounted in 1896-97 to Rs. 182.

IN-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 12 miles from Ye-u, with 48 inhabitants. The chief industry is rice-cultivation, and in 1896-97 the *thathameda* revenue realized was Rs. 190.

IN-BIN.—A village in the Ye-u township and subdivision of Shwebo district, on the Mu river, nine miles from Ye-u town. It has a population of 119, and the area under cultivation is 43·24 acres. The chief crops are til-seed and paddy. *Thathameda* amounting to Rs. 108 was paid in 1896-97. In-bin is in the Madaingbin *thugyi*ship.

IN-BIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 163, according to the census of 1891, and a revenue of Rs 1,000.

IN-BIN-AING.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached land, seventeen miles from Ye-u. It has 177 inhabitants and 41 acres of cultivated land ; paddy, jaggery, and *thitsi* are the chief products. The *thathameda* revenue in 1896-97 amounted to Rs. 320. The village is under the Kaduma Thugyi.

IN-BIN-GAN.—A circle in the Myingun township, of Magwe district, includes the village of In-bin-gan only.

IN-BIN-HLA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached land. The population in 1891 was 144, and there were 30 acres under cultivation. The principal

crops are paddy and jaggery. The village is 13 miles from Ye-u, and the *thathameda* revenue in 1890 amounted to Rs. 578. The village is under the *Ywama* Thugyi.

IN-BÔK.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 14 miles from Ye-u. It has a population of 396, most of whom are engaged in rice-cultivation. The *thathameda* revenue in 1896-97 amounted to Rs. 880.

IN-BU.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 251 and a revenue of Rs. 510.

IN-BYIN.—A village of twelve houses on the Theinbin *chaung* in the Bhamo subdivision and district. It was formerly part of the Moya *kayaing*. The inhabitants work *lè* only and own 25 buffaloes.

IN-BYIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 95, according to the census of 1891, and a revenue of Rs. 120, included in that of Pyin-chaung.

IN-BYO.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 145 and the *thathameda* amounted to Rs. 189. No land revenue was collected in the circle.

IN-CHE.—A village in the Indaing township, Tantabin subdivision of Shwebo district, 83 miles from Ye-uon the Mu river. The population in 1891 was 116, the majority being paddy-cultivators. The *thathameda* revenue in 1896-1897 amounted to Rs. 250.

IN-DAING.—A township of the Tantabin subdivision of Shwebo district, is bounded on the north by the Katha district, on the east by the Mu river, which separates it from the Myedu township of Shwebo district, on the south by the Tazè township of Shwebo district, and on the west by Upper Chindwin district. The headquarters of the township are at Kyun-hla on the Mu river, which, with its tributaries descending from the western watershed, drains the township.

IN-DAING.—A revenue circle in the Indaing township, Tantabin subdivision of Shwebo district, was formerly the headquarters of the township, now shifted to Kyunhla. The village is 48½ miles from Ye-u, on the Paungthwe stream. The population in 1891 was 429, for the most part rice cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 500. There is a celebrated pagoda in the circle, the Dekkinathaka.

IN-DAING.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 300 and the *thathameda* amounted to Rs. 456. No land revenue was collected in the circle.

IN-DAING.—A village in the circle of the same name, in the Mônywa township of Lower Chindwin district. It is noted for its brass and copper works and for the manufacture of gongs, and lies some 10 miles north-east of Mônywa. It had 905 inhabitants in 1891. In 1896-97 the revenue from *thathameda* amounted to Rs. 1,720. The principal products are jowar and sessamum.

IN-DAING-LE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from headquarters. There are 357 inhabitants, and paddy cultivation is the chief industry. The *thathameda* revenue in 1896-97 amounted to Rs. 630.

IN-DAING NORTH.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 335, and the *thathameda* amounted to Rs. 640. No land revenue was collected in the circle.

IN-DAING SOUTH.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 200, and the *thathameda* amounted to Rs. 296. No land revenue was collected in the circle.

IN-DAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, nine miles from headquarters, with a population of 86. Rice cultivation is the only industry. The *thathameda* revenue paid in 1896-97 amounted to Rs. 190. The village is under the Taw-gyaung *thugyi*.

IN-DAING.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes one village only, and paid a revenue of Rs. 520 in 1897.

IN-DAW.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one and a half square miles of attached land. The population in 1891 was 73 and the area under cultivation 36 acres. Paddy and jaggery are the chief products. The village is 13 miles from Ye-u, and paid Rs. 64 *thathameda* revenue in 1896-97. The village is under the *Ywama* Thugyi.

IN-DAW.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of village land. The population in 1891 was 88, and there were 20 acres under cultivation. Paddy and jaggery are the chief products. The village is 14 miles from Ye-u, and paid Rs. 174 *thathameda* revenue in 1896-97.

IN-DAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 196, according to the census of 1891, and a revenue of Rs. 630.

INDAW *CHAUNG*.—The Indaw stream rises in the north-east corner of the Indaw-gyi lake and flows in a north-easterly direction into the Mogaung *chaung* at Kamaing. It is thirty yards wide and four feet deep in March, and has a course of about thirty miles.

It is navigable for small launches in the rains, but is very difficult for larger boats, owing to its tortuous course and the trees that overhang its banks. In the rains it is one hundred yards wide at its mouth, but soon narrows to much less, and is often as little as fifteen yards broad. There is a rapid near Hu-hka. From Kamaing to Lonton on the Indaw lake is a journey of two days by launch. Latterly much has been done by the officers of the Indian Marine to remove snags and generally improve the navigation of the stream.

INDAW-GYI.—A lake in the Mogaung subdivision of Myitkyina district. It is about sixteen miles from north to south, and about six miles from east to west in its broadest part (from Lonton to Hepa) in the rains. It lies between 25° 4′ and 25° 14′ north and 96° 18′ and 96° 23′ east.

Its feeders.

The streams that flow into it, commencing from the north, following the west side, and returning up the east bank are as follows:—

(*a*) The *Nam Sanda*, which flows into the lake between the villages of Kônmamôn and Nyaung-bin from its source to the south of Sapyan, after a course of some twenty-five miles.

(*b*) The *Nampadè.*—Rises at the foot of Taung Ban and has a course of about ten miles.

(*c*) The *Nampaung-sin.*—This stream has only a short course and loses itself in a marsh to the north-west of Lôntôn.

(*d*) The *Nam-yang* (Shan, *the paddy-bird stream*), which flows down from Malang and Hka Tup, and has a course of about twenty miles. After skirting the paddy-fields of Lôntôn joins the lake to the south of the village.

(*e*) There are several streams that fall into the lake from the south but they are all small and have no particular names. They lose themselves in a vast extent of marsh.

(*f*) The *Nam Mawn.*— Flows down from Lawli Kum.

(*g*) The *Nam-ma* (*the pony stream*) and (*h*) The *Long Kum* } are small streams flowing into the marsh that fringes the lake between the deserted villages of Hepu and Hèpa. Another slightly larger stream to the north is—

(*i*) The *Nam-mawk-kam,* which forces away into the lake in a discoloured stream.

(*j*) The *Mo-so,* the most considerable stream of the affluents on the east, which flows down from Swè Kaw and Malijup with a course of about fifteen miles.

(*k*) The *Indaw chaung,* the outlet of the lake.

History of the Lake administration before the Occupation.

The legend of Mamon-ya Kyep.

Originally a clan of Shans called the *Tamansai* were autochthonous dwellers in the valley that now forms the lake bottom. As they fell out with the *nats* they were overwhelmed by sudden floods and all drowned. The lake covers their dwellings (relics of which are said to be visible under the water on the east side). The only spot still left out of water, formerly inhabited by the *Tamansai,* is a small mango tree covered hillock in the marsh at the south of the foot of Shwè-daung-gyi, at the north-east corner of the lake. This spot is called Mamon-ya Kyep. The legend connected with the place is that an old widow Kyep (of the Tamansai) used to live on it. As her name (which in Shan means "Sweepings") implies, she was not of much account. Her husband had left her pregnant, but she bore no child for three years. Then in a dream it was disclosed to her that the Indaw *nat,* angered with the Tamansai, had bored his way by various subterranean channels to the bed of the valley and that only about four inches of soil were left to cover his various springs, which were ready to burst forth and overwhelm the valley. She woke and informed the elders, but they laughed her to scorn. She dreamt the same dream three times, and each time the people would not heed her warnings. So she shook the dust of the valley from her feet and fled. The next night the springs burst forth and the waters covered the whole valley, except the spot where Kyep's house stood, which is now known as *Mamôn-ya-kyep.* What happened to the old woman is not apparently known, but the Tamansai all became fish, who now atone for their misdeeds by being caught and eaten by men.

After the Tamansai came the Shans, apparently offshoots from the Mogaung Kingdom, owning allegiance to the Mogaung *Sawbwa*. A temporary break in the sovereignty occurred when the Shan Prince Haw Saing established a transient Kingdom at Nampaung-sin, but, when Haw Saing went to China, the sway of Mogaung was resumed.

Soon after Haw Saing's flight the Burmese took Mogaung, and at no great interval the Mogaung *Sawbwas* were driven out. The Burmese then placed a *wun*, an *amat-gyi*, and a *sikkè* at Mogaung, and under them the environs of Lôntôn were divided into *kayaings* with a *pawmaing* over each.

The lake was in Burmese times roughly divided into two by a line running from the mouth of the Nampadè *chaung* to Hepu village. North of this lay two *kayaings*, and south of it two. They were—

(1) *Mopen*, the northernmost of the *kayaings*.—It took in the whole of the north end of the lake between the mouths of the Indaw *chaung* and the Nam-hko-chyen *chaung*, which joins the lake just south of Kôn-mamôn (Nam-hko-chyen=*the stone bridge chaung*, from a bridge, the ruins of which are still seen, which was put up to mark the boundary with the Se-hkam *kayaing*). This *kayaing* contained the following villages :—

(*a*) On the shores of the lake.
- Pataung,
- Nyaungbin,
- Namtaung Sè (now deserted),
- Kôn-mamôn, and
- Noksap (now deserted), on the north bank of the Nam-hko-chyen *chaung*.

(*b*) Nawng Kwan (now deserted), six miles north of Nyaungbin inland on the shores of the Nawng Kwan marsh.

(2) *Se-hkam*, south of Mopen. It took in the area between the Nam-hko-chyen *chaung* and the Lai-sa-bè *chaung*, which enters the lake between Yihkam-Yihkö and Lun Kaung. It contained—

(*a*) Along the lake shore.
- Mam Milaung,
- Lwe Num,
- Nampaung-pan (deserted),
- Wenlôn (deserted),
- Nampade *Ywama*, and
- Yi-hkam-Yihkö (deserted).

(*b*) Inland—
Taungbaw and
Nampadè Chaungbya.

(*c*) On the east of the lake, Haipu.

(3) *Ngwan-sin* (ngwan=*hillock*; sin=*bamboo*. This *kayaing* took in all the lake shore south of the Lai-sa-bè *chaung* along the west and south of the lake. It included—

On the lake ...
- Lun Kaung,
- Maing Pôk (deserted),
- Taung Ban,
- Nam Paung Jin,
- Ho Hpa (deserted),

On the lake ... { Lôn Kyo (now the fort),
Lôntôn,
Mamôn Kai.
Ôn-bin-hka,
Thè-saung (deserted),
Lai Pôn, and
Hai Hpa (on the east of the lake);

Inland ... { Nam Kat,
Kôn Mana, and
Teung Pyi.

(4) *Mauktaung* included the inland villages of—

Hai Pan,
Hai Tawng (the old Mawk-taung),
Man Pang (deserted),
Pôn Nyi (deserted), and
Lawng Mawk (deserted).

This *kayaing* was sometimes annexed to Ngwan-sin and sometimes separate.

Maing Nawng and Man Noi belonged at this time to Mo-hnyin.

Over each of these *kayaings* was a *pawmaing* appointed by the Mogaung *Wun*. The office was hereditary and, as the elder and younger branches of the hereditary family were constantly quarrelling, there were frequent changes of incumbents. Of the four *pawmaings* all fled when Haw Saing's rebellion took place in 1245 B.E. (A.D. 1883-84). Representatives of the families of the *Pawmaings* of Mopen, Ngwan-sin, and Mauktaung were still living near the lake in 1890.

The Indawgyi country at Haw Saing's rebellion.

Before 1245 B.E. (1883 A.D.) there were twenty-eight villages, divided thus into four circles or *pawmaing*ships, on the western shore of the lake—some on the water's edge, others inland. On the south and east banks there were two. Haw Saung's Kachin gathering is represented to have appeared suddenly in the night at Nampaungzin and Lônkaung and to have surrounded and attacked these places. This secured their adhesion and also the adhesion of all the remaining villages, which consequently were not damaged. Haw Saing then demanded contributions of money and cattle from them all and, with an augmented following, marched upon Mogaung and established himself there. Soon afterwards the columns despatched by the Burmese Government to put down the rebellion drew near. As far as the Indaw-gyi people know there were two such columns. One, accompanied by the then *Sawbwa* of Wuntho, marched to Mogaung *viâ* Mo-hnyin down the Nanyin valley; the second took the road from Mansi (Wuntho) *viâ* Payani on the Upper Mèza. This was commanded by a *wundauk* named Maung Maung. He burnt Lôntôn, Nankat, and part of the villages of Lônkaung, Hedaung, and Nampaungzin, and detachments occupied Nampaungzin, Yi-hkan Yi-hkö, and Lônkaung. All the people fled into the jungle, and many of them never returned. North of Yi-hkan Yi-hkö, the villagers fled into the jungle on the approach of the royal forces, and waited to see what would happen. Afterwards they consulted and went to the officer in command, who was at Yi-hkan offering presents and submission. These were accepted and the people returned in peace to their vil-

lages. Those who fled from the southerly villages settled down in Maing-kaing and other places on the Uyu and in Mo-hnyin. Those who remained lost severely in cattle, the *Wundauk's* army carrying all the cattle away they could lay hands on. They all stayed on unmolested, however, for a year or more until Nanmilaung, then a village of forty houses, was attacked by the Pauklu Kachins from near Manwè on the west of the Indaw river.

Hèpan to the south-west of the lake was also attacked twice about the same time, and it was given out that all the villages might expect a similar fate. Panic seized them and they all broke up and fled, except Lôntôn, Lèpôn, and Hepan. A few families went to the neighbouring Kachin hills, but soon returned, with the exception of three households to be presently referred to. The majority went to Mansi and Manlaung, in Wuntho, or to Haungpa, Shwe-dwin, and other places in Uyu *Sèywa*, where for the most part they have since lived apparently in peace and happiness and paying their taxes regularly; some twenty-five or thirty families are believed to be living among the Kachins near Malin and Lônkin on or near the Uyu, or beyond the Jade Mines. These are the only old inhabitants of the Indaw-gyi villages now in the Kachin hills.

Six of the Kônmamôn households fled at the dispersal to the neighbouring Kachin hills. These returned immediately. Ten households went to Möng "Pai," a village near Mo-hnyin *Myoma* in the Namyin valley, and stayed there for two years. They returned to Kônmamôn about the time of the Annexation. Three households which had fled from Nanmilaung to the Se-ywa returned at the same time and lived at Kônmamôn until 1887, when they returned to Nanmilaung. Two other Sekan families (formerly of Nanpyinbyin), of the three mentioned above as remaining in the Kachin hills, returned to Nanmilaung in 1890.

IN-DAW PIN-KIN-GIN.—A village in the Ye-u township and subdivision of Shwebo district, six miles from Ye-u. It has six hundred and fifty-four inhabitants and there are eight hundred and ninety acres under cultivation, chiefly with paddy, *pèmauk*, tilseed, and vegetables. Two hundred and forty-five rupees *thathameda* revenue were paid in 1896-97.

IN-DAW-YO.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with two square miles of attached lands. It has 72 inhabitants, and there are 78 acres under cultivation. The chief products are paddy and jaggery. The *thathameda* revenue amounted in 1896-97 to five hundred rupees. The village is under the San-ywè Thugyi, and is seventeen miles from Ye-u.

IN-DEIN.—A circle in the Ti-gyaing township, Katha subdivision and district, including the village of Zibyu-gyin. Near Indein it is said that there was once a large lake where the Kunbaung river rose; this gradually became shallow, and the name of the village still records the fact. There are 91 houses. The villagers are cultivators, for the most part Shans and Burmans, who work *taungya* and *kaukkyi*, but not *mayin*.

IN-DEIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 399, according to the census of 1891, and a revenue of Rs. 1,220.

IN-DEIN OR INLE-YWA.—*See* under Ang Tĕng.

IN-DIN.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including six villages. The population in 1891 was 1,777 and the revenue amounted to Rs. 4,300.

Indin was a frequent resort of the *Sawbwas* in Burmese times, especially of Maung Po Gyi; a summer-house built by him there is now used as a rest-house. Indin is an important centre of trade with the Chins of the country under the jurisdiction of the Assistant Political Officer at Falam.

IN-DI NORTH.—A revenue circle in Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 420 and the *thathameda* amounted to Rs. 430. No land revenue was collected in the circle.

IN-DI SOUTH.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 270 and the *thathameda* amounted to Rs. 430. No land revenue was assessed in the circle.

INGA-MYIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles distant from Ye-u town. It has 110 inhabitants, chiefly paddy cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 360.

IN-GAN.—A revenue circle with two villages, Saba-se and Ingan, in the south of the Mintaingbin township, Lower Chindwin district. The circle has 224 inhabitants. *Thathameda* is the only source of revenue and amounted to Rs. 620 in 1896-97.

IN-GAN.—A village in the Ingan circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 414, according to the census of 1891; the *thathameda* amounted to Rs. 580 for 1897-98.

IN-GAN.—A village some ten miles north-east of Wundwin in the Northern subdivision of Meiktila district, with an agricultural population of 250. It has a pagoda built by the Pagan King and was the seat of a *Myingaung* in Burmese times. The dacoit *Bo* Gyaw, who lived here, gave some trouble at the Annexation, but was ultimately caught and imprisoned.

IN-GIN-BIN.—A village in the Ye-myet circle, Pakôkku township, subdivision and district, with a population of 240, according to the census of 1891; the *thathameda* amounted to Rs. 970 for 1897-98.

ING MÖNG.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had twelve Palaung and three Kachin villages, with a population of about 500. It is situated just north of Hsen Wi, extending from the hills which overlook the Nam Tu valley due north to the Pa Hkè circle, and it includes a wide grassy undulating plain with the wooded hill slopes which border it. It is in this circle that Kut Kai, the headquarters of the Assistant Political Officer of North Hsen Wi, is situated. The chief village contains fifteen Palaung houses with a population of about 80, and is situated eight miles north of Hsen Wi at the edge of a wide grassy plain. The village has a small monastery.

IN-GÔN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including three villages, with an approximate area of attached land of eight square miles. The population in 1891 was 279, and the revenue amounted to Rs. 702.

IN-GÔN.—A circle in the Taung-dwin-gyi township, Magwe district, including the village of Ingôn only.

IN-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of four square miles of attached land and a population of 102. There are 46 acres of land under paddy. The village is fourteen miles from headquarters and paid in 1896-97 a *thathameda* revenue of Rs. 320.

IN-GYAUNG.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 645, and the *thathameda* amounted to Rs. 848. No land revenue was collected in the circle.

IN-GYE.—Also called In-gyin, a revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, includes two villages. The village of In-gyin is situated 23 miles north-west of headquarters. It had a population of 600 at the census of 1891, and paid Rs. 1,239 *thathameda* tax and Rs. 112 land revenue.

IN-GYI.—A village in the Shwe-gyin township of the Ye-u subdivision of Shwebo district, with a population of 85 and a cultivated area of 285 acres. The chief products are paddy and *thitsi*: the *thathameda* revenue in 1896-97 amounted to Rs. 250. The village is thirty miles from Ye-u.

IN-GYI-DAW.—A village in the Sein-myet circle, Myaing township, Pakôkku subdivision and district, with a population of 108, according to the census of 1891, and a revenue of Rs. 250, included in that of Kyauk-pu.

IN-GYIN-BIN.—A village in the Mayagan township, Ye-u subdivision, of Shwebo district, 18 miles from Ye-u. It has 194 inhabitants, for the most part paddy cultivators. The *thathameda* revenue paid in 1896-97 amounted to Rs. 410.

IN-GYIN-DAUNG.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes six villages and paid a revenue of Rs. 2,312 in 1897.

IN-GYIN-GÔN.—A circle in the Taung-dwin-gyi township, Magwe district, includes the villages of In-gyin-gôn east and west.

IN-GYIN-GÔN.—A village in Meiktila township, Southern subdivision of Meiktila district. Local tradition derives its name from the following story. About the year 995 B.E. a *thaiksaya* (one who digs for buried treasure), Maung Kyaw Zwa of Pagan, came with ten followers to a spot near the Kônmyin pagoda and began to dig for hidden treasure there: the writings by which he was guided described the treasure as a golden boat laden with silver. The boat was discovered and in it were a silver drum and gong, but one of his followers was so much pleased at the find that he struck the gong, whereupon the hollow in which they stood immediately filled with water and the golden boat floated away. In the morning the water had all disappeared, but the hollow remained and the village near it was afterwards known as In-gyin-gôn. Nothing is said of the fate of the treasure-seeker or his impetuous follower.

IN-GYIN-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached land and a population of 45. There are 18 acres of cultivated land, all under paddy, and the *thathameda* revenue in 1890 amounted to eighty rupees. The village is fourteen miles from Ye-u, and is under the Aungkèzin Thugyi.

IN-GYIN-ZU.—A revenue circle with 631 inhabitants in the south of the Mintaingbin township, Lower Chindwin district, includes two villages, Kaing-

ywa and In-gyin-zu. The revenue amounted to Rs. 1,230 from *thathameda* in 1896-97.

IN-HLA.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Paungwa stream, 54½ miles from Ye-u. The population in 1890 was 352 and paddy cultivation was the chief industry. The *thathameda* revenue in 1896-97 amounted to Rs. 570.

INKANKONG.—A Kachin village in tract No. 39, Myitkyina district, situated in 26° 8′ north latitude and 97° 40′ east longitude. In 1892 it contained fourteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

IN-LE-YWA.—*See* under Ang-le-ywa (Yawng Hwe sub-State).

IN-LYA.—A circle in the Maymyo township and subdivision of Mandalay district, including two villages. It is also the name of one of the two villages, situated six miles south-east of Maymyo, with a population of 228 according to the census of 1891. The *thathameda* paid by the village in 1896 amounted to Rs. 300. Paddy was cultivated.

IN-MA.—A village in the Taungbyôn-ngè-ashè circle, Madaya township and subdivision of Mandalay district, west of Pi-nya. It has twenty-five houses, and the population amounted in 1897 to 100 approximately. The villagers are cultivators and coolies.

IN-MA.—A village in the Taungzôn circle, Myaing township, Pakôkku subdivision and Pakôkku district, with a population of 161, according to the census of 1891. The *thathameda* amounted to Rs. 510 for 1897-98.

IN-MA-TE.—A revenue circle and village in the south-east of the Mintaingbin township, Lower Chindwin district, with 358 inhabitants. The *thathameda* amounted to Rs. 720 for 1896-97.

IN-NA.—A village in the Nga-mya circle, Yaza-gyo township, Pakôkku subdivision and district, with a population of Rs. 165, according to the census of 1891, and a revenue of Rs. 370.

IN-NA.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pkaôkku district, with a population of 324, according to the census of 1891. The *thathameda* amounted to Rs. 450 for 1897-98.

IN-NA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of attached lands. There are seventy-nine inhabitants and forty-one acres of cultivation. The principal crops are paddy and jaggery. The *thathameda* revenue amounted in 1896-97 to Rs. 570. The village is under the Sanswè *thugyi*, and is sixteen miles from Ye-u.

IN-NI.—A village in the Kyauk-tat circle of the Yawng Hwe State of the Southern Shan States. It lies about four miles south-east of Kyawk-tat village. In 1897 the north and south hamlets contained thirty-eight houses, with a population of 224. Twenty-eight houses were assessed and paid Rs. 220 annual revenue.

IN-TA-GA.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south-west of Myodin. It has twenty houses, and the population amounted in 1897 to 80 approximately. The villagers are cultivators.

IN-TA-MUT.—A circle in the Ti-gyaing township, Katha subdivision and district, containing thirty-four houses. The villagers are Shans and there are a few Burmans. They cultivate *mayin*, *kaukkyi*, and *taungya*.

IN-THA.—A revenue circle in the Lega-yaing township and subdivision, Upper Chindwin district, including seven villages.

IN-U.—A circle in the Myingun township, Magwe district, includes the villages of Kya-ka-taw, In-u, and Kôkkogôn.

IN-U.—A village of fourteen houses, three miles from Yônbin in the Shwe-gu subdivision of Bhamo district. The villagers are poor, and work for the most part as fishermen.

IN-WUN.—A circle in the Taung-dwin-gyi township, of Magwe district, includes the village of In-wun only.

IN-YA.—A v llage in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and thirty, according to the census of 1891, and a revenue of Rs. 380, included in that of Su-le-gon.

IN-YA-SHE.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, seventy-eight miles from Ye-u. There were one hundred and thirty-two inhabitants in 1891, the majority being rice farmers. The *thathameda* revenue in 1896-97 amounted to Rs. 300.

IN-YAUNG.—A village in the Myaing township, Pakôkku subdivision and district, with a population of two hundred and eight, according to the census of 1891, and a revenue of Rs. 1,000, included in that of Myaing-ashe-zu.

IN-YE-O —A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of four and-a-half square miles of attached lands eighteen miles distant from Ye-u. There are two hundred and ninety-seven inhabitants, and ninety-four acres under cultivation. The principal products are paddy, jaggery, and *thitsi*. The *thathameda* revenue in 1896-97 amounted to Rs. 680. The village is under the Kaduma Thugyi.

IN-YÔN.—A circle in the Myo-thit township, Magwe district, including the villages of Dandalun-bin, Dandalun-bin North, and Dandalun-bin South.

IN-YWA.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes a single village and paid a revenue of Rs. 100 in 1897.

IN-YWA.—A village in-the Nga-kwe circle, Seik-pyu township, Pakôkku subdivision and district, with a population of one hundred and fifty-nine, according to the census of 1891. The *thathameda* amounted to Rs. 820 for 1897-98.

IRRAWADDY.—Called Nam Kiu by the Shans. The Irrawaddy is formed by the confluence of the Mali *kha* and N' Mai *kha* in about latitude 25° 45'. Details as to its sources will be found under these heads and in Chapter I of the Introductory volumes. It flows in a southerly direction as far as Bhamo, then turns west as far as the confluence of the Kauk-kwè *chaung* a little above Katha, where it again turns in a southerly direction and maintains this in its general course throughout Upper and Lower Burma. The river as far as Bhamo is described in the *British Burma Gazetteer*, which may be consulted for that portion of its course. Its chief tributaries below

the confluence are—*on the right bank* the Nam Kwe, the Nam Kong or Mogaung river, the Mosit and the Kauk-kwè; *on the left bank* the Kwitu, Natmyin, Nantabet, Nammali, Molè, Taping, Namsiri, Theinlin, Moyu, Sinkan, and Pungin.

The Defile.

The Irrawaddy flows for the greater part of its course in a wide channel with a moderate current, but in three places, known as the Three Defiles and called *kyauk-dwin* by the Burmese, the hills on both sides close in and it becomes a narrow river with a very strong current, full of rapids and whirlpools during the rains. The First Defile is below Ti-gyaing. It presents little or no difficulty to navigation by steamers. The second defile is between Shwegu and Sinkan, the latter village being about twenty miles below Bhamo. The Third and most serious defile begins ten or twelve miles above Bhamo and extends up to Sinbo.

From the confluence to the Third Defile.

Just below the confluence of the Mali *kha* and N'Mai *kha* the Irrawaddy is from four hundred and twenty to four hundred and fifty yards wide and in January about thirty feet deep in the deepest point. In this part of its course it flows through hills and, after passing the Kachin village of Lapè on the right bank, the difficult Man-se or Man-the rapid is passed; and below this, just above Maw-me, is the Mawkan rapid, where the river narrows down to a width of three hundred yards. From here it again widens, and at Sakap, a village on its right bank, begins to flow through a plain and has a breadth of four hundred and fifty to five hundred yards. Below Watu it broadens out gradually, and at Myitkyina is split into two by the Naungtalaw island, the western channel being six hundred yards wide and the eastern channel two hundred yards wide, but quite dry in the hot weather. At Kat-kyo, five ot six miles below Myitkyina, the river is nearly one thousand yards broad; bur from here it again narrows and averages from six hundred to eight hundred yards down to the mouth of the Nantabet, where the river is split into two by the island of Ngawn Hohawk; of the two channels the eastern is the main one and is seven hundred or eight hundred yards wide. Below this island the river is fully three-quarters of a mile broad: it then narrows again and from Hokat down to Sinbo averages six hundred or seven hundred yards in width, while at Sinbo itself it widens out to half a-mile or more.

From the Third to the Second Defile.

Below Sinbo the Third Defile is entered through a very narrow channel, not more than fifty yards wide, with a strong current; the river then widens slightly to a breadth of one hundred yards and then closes in again to less than fifty yards a little above Nanhe. Below this the river broadens again to two hundred and fifty yards, but is contracted again to a channel of fifty yards just above the whirlpool of Poshaw. This is what is called the "Gates" of the Irrawaddy. Two huge prism-shaped masses of rock project into the channel, narrowing the water to fifty yards and banking it up, so that the level above is perceptibly higher than that below. Below there are two whirlpools on either side of the raised pathway formed by the rush of water through the gateway. This concave stream is fifteen feet and more across. Navigation is impossible here during the floods. At Lema the river is two hundred yards wide, but it narrows again between this and Laungpòk, and is again two

hundred yards wide at the latter village. From here down to Nanti it averages from eighty to one hundred and twenty yards. From Nanti to Htônbo it is about two hundred yards broad. Near Thaman-gyi it narrows to eighty yards and passes the Elephant Rock, a large black mass in midstream. From here to Hpatin the river averages one hundred and fifty yards. At Hpatin it opens out to a breadth of six hundred yards and at Thapanbin is from eight hundred to one thousand yards wide. The real Defile may be said to begin about three miles below Sinbo and to continue down to Hpatin. Its general width is about one hundred and fifty yards, but in some places it broadens out to nearly three hundred yards, while in others it is contracted to less than fifty yards. Between Thapanbin and Sinkan the river flows through a wide plain and its breadth varies greatly according to the time of the year. In the rains it is two miles or more in width, but in the dry season it narrows down to from one thousand yards to a mile.

Below the Second Defile.

At Sinkan the Second Defile begins. It is not so narrow nor is the current so strong as in the Third Defile. The narrowest place is more than one hundred yards wide. At Shwegu the river leaves the hills and becomes a broad river, flowing through a wide plain.

Navigation.

From Mandalay up to Bhamo the river is navigable for large steamers all the year round, but small launches and steamers with weak engines are often unable to get up the Second Defile in the months of July, August, and September owing to the strong current. The Irrawaddy Flotilla Company's boats go up and down twice a week all through the rains, and the mails are carried on intermediate days by a ferry-boat from the railway terminus at Katha. During the dry season the larger boats are always liable to run on sandbanks, more especially in November and December, when new channels are forming after the river has been in flood.

From Bhamo up to Sinbo no steamers can run during the rains, that is to say, usually from about the end of June to the beginning of November, but varying a little every year and depending on the time and quantity of rainfall. From November to June small steamers can ascend the Third Defile from Bhamo to Sinbo. Between Sinbo and Myitkyina small launches can run all the year round. Above Myitkyina small steamers can reach the Confluence at the height of the flood with some difficulty, but, when the water is lower, they cannot pass the Maw-kan rapid just above Maw-me and the navigation of the river above Myitkyina is always difficult. As a rule launches can reach Watu-gyi up to about the end of December. During the cold weather the steamers are liable to be delayed by fog in the early morning in all parts of the river. The journey from Bhamo to Sinbo during the rains is very difficult and sometimes dangerous; the time it occupies depends on the exact state of the water when the journey is undertaken. It is never done in less than five days, and often takes twelve days or more. From Sinbo on to Mogaung or Myitkyina by steamer takes another day or two. Coming down stream from Sinbo to Bhamo, the distance is done by country boats in one day during the rains. Going up the Third Defile small dug-outs called *peingaws* are usually used; the journey would be still more difficult in the larger boats called *laungs*. Above Myitkyina *laungs* are used, and it would probably take five or six days to get to the Confluence from Myitkyina.

There are boats in nearly every village on the Irrawaddy, and the river can be crossed nearly anywhere. Above Bhamo, however, the Irrawaddy is crossed by Chinese traders,—

(i) at Talaw-gyi, at the mouth of the Nammali,

(ii) at Waingmaw, Naungtalaw, and Maingna, all close to Myitkyina. These ferries are on the two main roads leadng from China to Mogaung, the Jade Mines, the Hukawng valley, and the Amber Mines.

JADE MINES.—The Jades Mines tract has its centre in latitude 25° 40′, longitude 96° 15′, in the hill country which separates the Myitkyina and Upper Chindwin districts. In 1891 the *Sawbwas* and villages round the Jade Mines were—

I.—The Lakyin Naung *Sawbwa*, of the Marip tribe, administering the villages of—

(1) Sitkaw.	(4) Hokha.
(2) Manwè.	(5) Mapyin.
(3) Kakan.	(6) Kumlan.

II.—The Maling *Sawbwa*, over the villages of—

(1) Meung Hpa Pum.	(2) Maling.

III.—The San Kah *Sawbwa*, over the villages of—

(1) San Kah.	(3) Mahok.
(2) Neinsa.	(4) Nakhum.

IV.—The Lama *Sawbwa*, over the villages of—

(1) Hpanla.	(6) Kumsa.
(2) Htingraw.	(7) Lāmawng.
(3) Waraung.	(8) Mansun.
(4) Tagumyā.	(9) Ngagatawng.
(5) Sawan.	(10) Hka Kran.

V.—The Kadaw Hla Gatawng *Sawbwa*, over the villages of—

(1) Nanya Gatawng (two parts).
(2) Lakyun.
(3) Naw Khum Gatawng.

VI.—The Lon Khang *Sawbwa*, over the villages of—

(1) Lon Khang Ning Sa (new).	(4) N'Khai Gatawng.
(2) Lon Khang Ning Nan (old).	(5) Tan Kawng Gatawng.
(3) Lon Khang Sām Gatawng.	(6) Ning Ma Yang.

(7) Lāsā Gatawng.

VII.—The Nam Yong *Sawbwa*, over the village of—

(1) Nam Yong.

VIII.—The Kansi *Sawbwa*, over the villages of—

(1) Myen Nawng.	(3) Sasipun.
(2) Layang (now deserted.)	(4) N'Ting Gatawng.

(5) Tawmaw or Nammaw.

IX.—The Sakhawt Lakawng *Sawbwa*, over the villages of—

(1) Sakhawt, with 13 houses.	(3) Htann Kawng, 4 houses.
(2) Nummiyang, with 3 houses.	(4) Pawn Kawng, with 1 house.

(5) Pumyawng, with 3 houses.

In that year the temporary villages round the Jade Mines were—

(1) Mawmon,	(13) Pasai,
(2) Maichè,	(14) Swè-in-dagon,
(3) Hintin,	(15) In-ngin,
(4) Hintin Galè,	(16) Nat-san-tăhaw-kum,
(5) Sabwè,	(17) So Tin,
(6) Lawlon,	(18) Law Sam Pa,
(7) Lawnwè,	(19) Lawyet-ta,
(8) Shanlon.	(20) Song Hai,
(9) Nammaw,	(21) Chèsi,
(10) Kwakān,	(22) Mawkadè,
(11) Pākngo,	(23) Mawlun,
(12) Hākyan,	(24) Legyun,

and about thirteen others to the mouth of the Uyu from Malin downwards.

Other *Sawbwas* in the vicinity were—

I—The Hukha *Sawbwa*.

II—The Sankaung *Sawbwa*, controlling the following villages:—

(1) Sankaung.	(5) Hpankum.
(2) Tarong.	(6) Khanin Kawng.
(3) Manpin.	(7) Lakawng.
(4) Naungmyè.	(8) Tatpum.

III.—The Lwè *Sawbwa* of Lwè village—

IV.—The Laban *Sawbwa* over the villages of—

(1) Laban.	(3) N'Kum.
(2) Teungrin.	(4) Sadusup.

V.—Near Kamaing the *Hkachan Sawbwa* (a Marip), with the villages of—

(1) Hwe Tom.	(3) Hkachan (opposite Mapyin).
(2) Hka Kan.	(4) Lakhren (opposite Manwe).

An account of the trade routes which lead to the Jade Mines tract will be found *sub* Myitkyina district.

JAWMAW, or TATLÔN.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 29′ north latitude and 97° 29′ east longitude. In 1892 it contained thirty-three houses with a population of 105. The headman has no others subordinate to him. The inhabitants are of the 'Nkhum tribe. There are fifteen ponies and mules and one bullock in the village.

KA-BAING.—A revenue circle and village with 340 inhabitants in the Ka-ni township, Lower Chindwin district. It is situated on the left bank of the Sindôn *chaung* in the south-western part of the township.

The chief crops are paddy and peas. Bamboo mats are turned out for sale extensively.

The revenue in 1896-97 was Rs. 920 from *thathameda*.

KA-BAING.—A village in the Madaya township and subdivision of Mandalay district, south of Thayet-kan. It has 250 houses, and its population amounted in 1897 to 1,000 approximately. The villagers are traders and cultivators.

KA-BAING.—A village in the Ka-baing circle, Seikopyu township, Pakôkku subdivision, and district, with a population of 93, according to the census of 1891. The *thathameda* amounted to Rs. 340 for 1897-98.

KA-BAING.—A village in the Kathè circle, Mogôk township, of the Ruby Mines district. It stands twelve miles from Kathè on the Government cart road, and has a Military Police post and a Public Works Department bungalow.

KA-BAING (NORTH).—A village in the Pauk township and subdivision of Pakôkku district, with a population of 215, according to the census of 1891, and a revenue of Rs. 430.

KA-BAING (SOUTH).—A village in the Pauk township and subdivision of Pakôkku district, with a population of 185, according to the census of 1891, and a revenue of Rs. 600.

KA-BA-NI.—A village in the Pya-thi circle, Myaing township, Pakôkku subdivision and district, with a population of 100, according to the census of 1891. The *thathameda* amounted to Rs. 180 for 1897-98.

KA-BA-NI.—A village of twenty houses on the Bhamo-Man-se road, in the Bhamo subdivision and district. The inhabitants work a little *taungya* and get a total yield of from a thousand to sixteen hundred baskets yearly.

KA-BAT.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision, of Myingyan district. In 1895-96 the population was 100 and the *thathameda* amounted to Rs. 144. No land revenue was collected in the circle.

KA-BAUNG-DAW.—A village in the Tilin township, Pauk subdivision of Pakkoku district, with a population of 92, according to the census of 1891, and a revenue of Rs. 180.

KA-BAUNG-GÔN.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 430, and the *thathameda* amounted to Rs. 553. No land revenue was collected in the circle.

KA-BAUNG-GYA.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of 719. The chief crop is paddy, and the *thathameda* revenue paid in 1896-97 amounted to Rs. 1,470. The village is twenty-seven and a half miles from Ye-u.

KA-BAUNG-GYAING.—A revenue circle in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of 580. Rice is the chief crop. The *thathameda* revenue in 1896-97 amounted to Rs. 1,920. The village is twelve miles from Ye-u.

KABAW.—A township in the Kindat subdivision of Upper Chindwin district, is bounded on the north by the Wetshu creek, separating it from the State of Thaungthut; on the east by the Than-yit and the Nat-ye-dwin ranges, separating it from the Legaying township as far as the Yu river at Ti-laung; thence the boundary crosses the Yu creek and runs along the banks of the Da-thwe-gyauk stream, which separates it from the Kindat township; on the south by the Pyaungbyôk creek, separating it from the Ka-le township; and on the west by a line marked by twenty-nine brick pillars which separate it from Manipur State and the Northern Chin Hills.

Boundaries.

Area and population.

The area of the Kabaw township is approximately six hundred and fifty-two square miles, and it has a present population of 4,270, as compared with 4,426 in 1891. The inhabitants are chiefly Shans with an admixture of Burmese and Chins. The language generally spoken is Burmese; the villages are most frequent in the valleys of the Khampat and Yu streams. Both of these take their rise in the mountains of Manipur. On entering the Kabaw township the first flows in a northerly and the latter in a southerly direction until they join just below the village of Maw, whence under the name of the Yu river, the combined stream flows in an easterly direction until it falls into the Chindwin at Yuwa. The Yu is navigable for country boats throughout the year up to the small hamlet of Chaung-sôn, which is the station for Tammu, the headquarters of the township. The Khampat is only navigable in May, June, and July; during the other months it is either too shallow or too swift to admit of boat traffic.

Rivers.

Minerals and forests.

Kabaw twownship is poor in minerals. Lime is procurable at Tinzin and Kun-daung, and there are salt springs at Sunkatha and Tammu, but the salt obtained from them is of inferior quality.

Two forest reserves have been constituted. The chief timber is teak. *Pyin* (iron wood) is also found, but, except when required locally, is seldom extracted.

Kabaw in Burmese times.

The whole of the present Kabaw township in Burmese times formed part of the charge of the Khampat *Wun*, whose headquarter station was Kindat. Kabaw then included the circles of Pantha (five villages), Tinzin, Auk-daung (five villages), Tammu, Kun-daung, and Khampat. The present township is in fact coterminous with the *Adwin Ta-sè Ko-hna-ywa*. The Seventeen Villages Riding from Kindat was administered, in addition to this tract, the circle of Mintha, through the Thaungthut *Sawbwa*, to whom the circle was assigned in 1195 B.E. (1833 A.D.) by the *Wundauk*, U Kanyè.

KABBA-NI.—A village of twelve households of Shan-Chinese and five of Kachins, on the right bank of the Taping *chaung* in the Bhamo subdivision and district. They borrow buffaloes for the cultivation of their paddy-fields.

KABBA-NI SHAN.—A village on the right bank of the Taping *chaung* in the Bhamo subdivision and district. It was formed by refugees from Maingla Santa in 1885, and the inhabitants are entirely Shan-Chinese. They keep pigs and sell *thek-ke*, and cultivate some vegetables but no paddy.

KA-BÈ.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district, eight miles south of headquarters. It had a population of 270 at the census of 1891 and paid Rs. 360 *thathameda* tax.

KA-BÈ.—A village in the Madaya township and subdivision of Mandalay district, situated on the east bank of the Shweta *chaung* between Madaya and Taung-byôn. It has ninety houses and its population amounted in 1892 to 350 approximately. The villagers are cultivators.

KABOI.—A village of Yotun Chins in the Southern Chin Hills. In 1894 it had seven houses: Tanbaing was its resident Chief. It lies south of the Myittha, and can be reached from Lôndwa. The village is an offshoot of Lôndwa and was founded by Munhai's family in 1894. It is entirely under the influence of Lôndwa.

KABÔN.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had one hundred houses: Lwayseo was its resident Chief. It lies near the Boinu and can be reached *via* Aibur. The village is undefended. The best camping-ground is on the spur just below the village, with a small stream to the south, and plenty of water is available.

KA-BWET.—A small river station in the Malè township of the Shwebo district. A large manufacture of cutch was formerly carried on here. Coal is found in the circle and a concession was granted in 1891 to the Shwebo Mining Syndicate, who laid a tramway from the mines down to the Irrawaddy. The Burma Coal Company now works the mines and it is proposed to open out the coal area by a branch line from the Mandalay-Myitkyina railway. The prelininary surveys have been completed. The population in 1891 was 516 and the revenue for the year amounted to Rs. 3,604.

KA-BYU.—A village in the Tazè township Ye-u subdivision of Shwebo district, with a population in 1890 of 131. The chief crop is paddy, and the *thathameda* revenue in 1896-97 amounted to Rs. 320. The village is thirty-seven and a half miles from Ye-u.

KA-BYU.—A village in the Kabyu circle, Yesa-gyo township, Pakôkku subdivision and district, with a population of 544, according to the census of 1891. The *thathameda* amounted to Rs. 1,110 for 1897-98.

KA-BYU.—A village in the circle of the same name in the Kani township of Lower Chindwin district, with 176 inhabitants.

It is situated on the right bank of the Sindan *chaung* in the south-west of the township, and is bounded on the west by the Sindon Forest Reserve, in which are found large quantities of teak, cutch, and *padauk*.

The villagers cultivate paddy, and bamboo mats are also turned out.

The revenue in 1896-97 amounted to Rs. 590 *thathameda*.

KACHAING.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 34′ north latitude and 97° 35′ east longitude. In 1892 it contained thirty houses; the population of the village was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

KACHANG or KHASHANG.—A Kachin village in Tract No. 18., Myitkyina district, situated in 24° 56′ north latitude and 97° 56′ east longitude. The number of houses in 1892 was twenty. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe and cultivate the poppy.

KACHANG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 55′ north latitude and 97° 51′ east longitude. In 1892 it contained thirty houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

KA-CHAUNG.—A village in the Yaw township and subdivision of Pakôkku district, with a population of 227, according to the census of 1891. It lies between Laung-she and Pasôk and has a rest-house. *Thathameda* amounted to Rs. 370 for 1897-98.

KACHENG or KACHAUNG.—A Kachin village in Tract No. 27, Bhamo district, situated in 24° 35′ north latitude and 96° 35′ east longitude. In 1892 it contained twelve houses with a population of fifty. The headman of

the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own five bullocks.

KACHIN HILL TRACTS.—The more important villages of the forty Kachin Hill Tracts, most of them in the Bhamo and Myitkyina and a few in the Ruby Mines district, are described separately under their alphabetical heads.

KA-DAING.—A revenue circle in the Salè township, Pagan subdivision of Myingyan district. In 1895-96 the population was 3,330 and the *thathameda* amounted to Rs. 4,880. No land revenue was collected in the circle.

KA-DAUNG.—A revenue circle in the Nato-gyi township, Myingyan subdivision, and district. In 1895-96 the population was 950, and the *thathameda* amounted to Rs. 996. No land revenue was collected in the circle.

KA-DAUNG.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from headquarters. It has 83 inhabitants, mostly rice-cultivators, and the *thathameda* revenue in 1896-97 amounted to Rs. 220.

KA-DAW.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,491; the *thathameda* amounted to Rs. 1,813, the land revenue amounted to Rs. 1,064-6-5, and the gross revenue amounted to Rs. 2,877-6-5.

KADDI-PA.—A village in the Shwe-gyet-yet revenue circle, Amarapura township and subdivision, of Mandalay district, three miles south-west of headquarters. It had a population of 135 at the census of 1891, and paid Rs. 120 *thathameda* tax.

KA-DEIK.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1892 of 214. The principal crop is paddy and the *thathameda* revenue paid in 1896-97 amounted to Rs. 500. The distance from Ye-u is 52½ miles.

KA-DET-CHIN.—A village in the Sôn-myo circle, Nga-singu township, Madaya subdivision of Mandalay district, east of Pin-lè-in. The village has sixty houses and the population amounted in 1892 to 250 approximately. The villagers are cultivators and bamboo cutters.

KA-DET-GÔN.—A village in the Chin-daung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 76, according to the census of 1891. The *thathameda* amounted to Rs. 290 for 1897-98.

KA-DETKYI-GAN.—A village in the Myintha circle, Pakôkku township, subdivision, and district, with a population of 99, according to the census of 1891. The *thathameda* amounted to Rs. 180 for 1897-98.

KA-DO.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Kado, Indaing, and Chaung-mi-do, with 486 inhabitants. It is situated in the north of the township. The revenue in 1896-97 amounted to Rs. 1,680 *thathameda*.

KA-DO-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three-and-a half square miles of attached land. The population in 1891 was 106, and there were 36 acres under cultivation. The principal products are paddy and jaggery. The village is 14 miles from Ye-u: the *thathameda* revenue in 1896-97 amounted to Rs. 224. The village is under the Ywama Thugyi.

KADÔN or KADONG.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 44′ north latitude and 97° 35′ east longitude. In 1892 it contained twenty-two houses with a population of 98. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kawri sub-tribe and own no cattle. There is camping-ground, with good grass, and water is available from a small spring. In 1891 Kadôn was attacked and burnt by the villagers of Yangwa, Pumpein, Sumkri, and others.

KA-DO-SEIK.—A village of 147 houses in the Ava township of Sagaing district, six miles south-west of Ava, was formerly on the river-bank and a ferry station; hence its name was derived.

KADU or KADUMAKÔN.—A Kachin village in Tract No. 40, Myitkina district, situated in 26° 32′ north latitude and 96° 29′ east longitude. In 1892 it contained thirteen houses; its population was not known. The inhabitants are of the Sassan tribe: the headman has no others subordinate to him.

KA-DU.—An irrigation tank in the Shein-ma-ga township of Shwebo district, 17 miles from Shwebo town. It is three miles long and one mile and 1,320 feet broad, and irrigates 272 *pè*, producing a revenue of Rs. 444 at the rate of two and a half baskets per *pè*. The tank is ancient and in the Mahananda inscription (*q. v.*) is stated to have been dug by King Narapati Sithu in the year 536 B. E. (1174 A. D.).

KA-DU-GAN.—A village of thirty-nine houses in Meiktila township, Southern subdivision of Meiktila district.

KA-DU̥-MA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of four square miles of attached lands. It has 417 inhabitants and 18 acres of cultivation. The chief products are paddy, sugarcane, and *thitsi*. The *thathameda* revenue in 1896-97 amounted to Rs. 720. The village is 21 miles from Ye-u.

KA-GAUNG.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 55 and the *thathameda* amounted to Rs. 70. No land revenue was collected in the circle.

KA-GWE.—A village in the Ka-gwe circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 175, according to the census of 1891. The *thathameda* amounted to Rs. 27 for 1897-98.

KAICHI.—A Kachin village in Tract No. 14, Bhamo district, situated in 4° 48′ north latitude and 97° 33′ east longitude. In 1892 it contained twenty-wo houses with a population of 85. The headman has no others subordinate o him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own en buffaloes. There is a good supply of water and bamboo leaves and space or a camp just below the village to the south.

KAIHTIK or TEINLU-KATAUNG.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 32′ east longitude. In 1892 it contained fifteen houses with a population of 107. The headman of the village has six others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own thirteen bullocks and ten buffaloes. Water is available from two small streams within a quarter of a mile. One hundred and fifty baskets of paddy are grown yearly.

KAILUNG.—A village of Yetun Chins in the Southern Chin Hills. In 1894 it had twenty houses; Lyensoi was its resident Chief. It lies eleven

miles north-west of Lungno, and can be reached *via* Lungno and Belai, crossing the hill and a stream. The village is tributary to Lungno, and was partially disarmed in 1895. It is not stockaded, and has good camping-ground below on a fair-sized stream.

KAING.—A circle in the Myothit township of Magwe district, including the village of Kaing only.

KAING.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 370; the *thathameda* amounted to Rs. 612, the State land revenue to Rs. 111-8-0, and the gross revenue to Rs. 723-8-0.

KAING.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 2,815, and the *thathameda* amounted to Rs. 4,703. No land revenue was collected in the circle.

KAING.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population was 255 and the *thathameda* amounted to Rs. 568. No land revenue was assessed in the circle.

KAING.—A village in the Kaing circle, Pakôkku township, subdivision, and district, with a population of 818, according to the census of 1891. The *thathameda* amounted to Rs. 1,550 for 1897-98.

KAING.—A village in the Kaing circle, Yesa-gyo township, Pakôkku subdivision and district, with a population of 100, according to the census of 1891. The *thathameda* amounted to Rs. 230 for 1897-98.

KAING NORTH.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 406, and the *thathameda* amounted to Rs. 819. No land revenue was collected in the circle.

KAING SOUTH.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 392, and the *thathameda* amounted to Rs. 568. No land revenue was collected in the circle.

KAING-LE.—A village in the Lin-ga-da west circle, Myaing township, Pakôkku subdivision and district, with a population of 110, according to the census of 1891. The *thathameda* amounted to Rs. 370 for 1897-98.

KAING-MA-GYI.—A village in the Pakan-gyi circle, Yesa-gyo township of Pakôkku district, with a population of 157 according to the census of 1891. The *thathameda* amounted to Rs. 920 for 1897-98.

KAING-TAUNG.—A village in the Myitkyina circle of Myitkyina district contains nine houses of Kachins of the Lawkhum-Lahtawng tribe. The estimated population in 1890 was 54.

KAING-YO.—A village in the Sinzein circle, Myaing township, Pakôkku subdivision and district, with a population of 209, according to the census of 1891. The *thathameda* amounted to Rs. 550 for 1897-98.

KAING-YWA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 27 miles distant from Ye-u. It has 494 inhabitants, who paid Rs. 900 *thathameda* revenue in 1896-97. They are all rice-farmers.

KAING-YWA.—A village of nineteen houses, on the Ngabat stream in the Shwegu subdivision of Bhamo district.

KAING-YWA.—A village of eight houses, south of the Irrawaddy in the Shwegu subdivision of Bhamo district. It has forty-six buffaloes.

KAIYA or KHAIYA.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 4′ north latitude and 97° 53′ east longitude. In 1892 it contained fifteen houses with a population of 61. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Asi sub-tribe.

KA-KA.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 32, according to the census of 1891, and a revenue of Rs. 70 in 1897.

KA-KET.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including twelve villages.

KAK LÖN.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi, situated in the rolling country west of the Loi Kawng peak. There were eight houses in March 1892, with thirty-nine inhabitants, who cultivated hill-rice and cotton.

KA-LA-DE.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 815, and the *thathameda* amounted to Rs. 1,057. No land revenue was collected in the circle.

KA-LA-GAN.—A circle in the Taung-dwin-gyi township, Magwe district, includes the village of Kalagan only.

KA-LA-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, nineteen miles from Ye-u. It has 128 inhabitants, for the most part occupied in rice cultivation. In 1896-97 they paid Rs. 290 *thathameda* revenue.

KA-LA-GYAUNG.—A village in the Nga-kyaw circle, Pakôkku township, subdivision, and district, with a population of 63, according to the census of 1891. The revenue is included in that of Nga-kyaw.

KA-LA-MYAW.—A circle in the Natmauk township of Magwe district.

Salt.

In several places in the broken hilly country to the east of Ka-la-myaw, a natural saline efflorescence is found in the stream beds in the dry weather. The soil is strained in water and the brine boiled to evaporation. There are about sixty cauldrons working in the circle.

KA-LA-SHIN.—A circle in the Natmauk township of Magwe district, includes the village of Ka-la-shin only.

KALAUNGLAI or KALANGAI.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 4′ north latitude and 96° 47′ east longitude. In 1892 it contained nineteen houses with a population of 94. The headman of the village has no others subordinate to him. The inhabitants are of the Nkhum tribe, and own no cattle.

Natural features.

KALAW.—A circle in the Hsa Möng Hkam (Thamakan) State, Myelat district of the Southern Shan States. It covers an area of 5·57 square miles and is surrounded by other circles of the Hsa Möng Hkam State, except on the west, where it touches the Yamèthin district of Upper Burma. The circle is hilly, the highest point, two miles south-east of Kalaw village, being 5,578 feet above the sea; it is well wooded

and fairly well watered by the Taungla stream which flows through its entire length. Pines abound in the forests, as well as oak, apple, cherry, and medlar pear.

Pagoda.

The Shwe Ôn Hmin pagoda in a grotto near Bampa village is the best known of the *pagodas* in the circle and is the scene of an annual feast at which 1,000 persons, more or less, assemble.

Cultivation

Rice is the chief crop and is grown in hill clearings and on irrigated lands near the stream mentioned above. Potatoes and other vegetables are also grown. The area under cultivation is estimated at—

				Acres.
Low-lying fields ...	...	...	...	108
Taungyas	...	...	...	35
Gardens	...	...	...	6
		Total	...	149

and stock.

There are—

65 buffaloes,	160 bullocks,
100 cows and calves,	10 ponies, and
6 carts.	

In 1897 the circle contained eight villages with 124 houses, of which 88 were assessed and paid Rs. 336 *thathameda* and Rs. 156 land revenue.

Population and races.

The population of 585 persons was made up of—

				Persons.
Danu	...	...	...	210
Shan	...	...	...	180
Taungyo	...	...	...	133
Taungthu	...	...	...	37
Intha	...	...	...	13
Burman	...	...	...	7
Hindustani	...	...	...	3
Danaw	...	...	...	2
		Total	...	585

History.

Kalaw at one time belonged to the Loi An State (now defunct), but owing to the intrigues of the *Pothuda*w and the inability of the *Ngwe-kun-hmu* to maintain proper order in the State, the Kalaw villages placed themselves under the protection of the Yawng Hwe *Sawbwa* and remained under that Chief up to the beginning of 1898, when they were made over to the Hsa Möng Hkam State in exchange for the Nanchin circle, situated between Yawng Hwe proper and its dependency Hsi Kip.

KALAW.—A village in the Kalaw circle of the Hsa Möng Hkam State, Myelat district of the Southern Shan States. It is prettily situated on the south side of the Government cart-road, sixty miles from the Thazi railway station, and is a favourite halting place for caravans plying between the Shan States and Burma. In 1897 it contained sixty-three houses with a population of 282 inhabitants, and paid Rs. 199 annual revenue.

KA-LA-YWA.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,400, and the *thathameda* amounted to Rs. 1,834. No land revenue was assessed in the circle.

KA-LA-YWA.—A village in the Saiksin circle, Myaing township, Pakôkku subdivision and district, with a population of 580, according to the census of 1891. The *thathameda* amounted to Rs. 1,440 for 1897-98.

KA-LA-YWA.—A village of 280 houses in Myotha township of Sagaing district, 16 miles south-west of Myotha.

Ka-la-ywa was the native place of the dacoit leader Ngwè Sè, who was captured on the 7th May 1890 and hanged there two months and a day afterwards.

The *thugyi* has a subordinate headman at Satpya-gin (sixty houses), and there are five villages in all under him—the two mentioned and Ywa-thit (fifty houses), Ye-ba-daing (twenty), and Sindat (twenty-five houses). There is a large *jheel* to the north of the village, which extends for about four miles east and west and is a mile in breadth. In it *mayin* cultivation is carried on to a large extent. In this circle is the Twingya fishery, which rents at from Rs. 500 to Rs. 1,000.

KA-LE.—A subdivision in the Upper Chindwin district, comprising the townships of Ka-le and Balet.

The townships.

Balet township was constituted after the annexation of Upper Burma in 1886 and remained unchanged till 1891, when a portion of the Ka-le State, on the incorporation of that State with the Upper Chindwin district, comprising the right bank of the river Chindwin between Manlôn in Ka-le township and Maw-laik-kyi in Kindat township, was added to it.

The Ka-le township is practically the country which constituted the Ka-le *Sawbwa*ship in 1891, excluding the tract made over to Balet township.

The Ka-le subdivision was formerly known as the Ka-le-Kabaw subdivision, but in January 1897 Kabaw township was for purposes of administrative convenience transferred to the Kindat subdivision and the Balet township of the Kindat subdivision was received in exchange, thus necessitating a change in the name of the subdivision.

The subdivision, area, and population.

The population of the subdivision is approximately 28,381—15,000 in the Balet township and 13,381 in the Ka-le township. The area is roughly estimated at 1,880 square miles.

The headquarters of the subdivision are at Ka-le-wa, which is also the headquarters of the following offices :—

(1) Chindwin Telegraph subdivision.
(2) Myittha Forest division.
(3) Upper Chindwin Postal subdivision.
(4) Ka-le-myo Public Works Department subdivision.

Ka-le-wa was the headquarters of the Chin Hills Military Police Command until its withdrawal in the spring of 1897.

Area and boundaries.

KA-LE.—A township in the Ka-le subdivision of the Upper Chindwin district, with an approximate area of 1,000 square miles. Its boundaries are—on the north the Kabaw township; on the east the Balet and Taung-dwin-gyaung townships; on the

south the Gangaw subdivision of Pakôkku district; and on the west the Chin Hills.

Administration.

The Ka-le township consists of 14 independent circles, dealing directly with the Township Officer, and 57 sub-circles under subordinate headmen. In sub-circles the commission of 10 per cent. on revenue collections is assigned in the proportion of ⅜ths to the subordinate headman and ⅝ths to the *myothugyi*.

Population a n revenue.

The population of the Ka-le township is approximately 13,381. No census has yet been taken, and these figures are estimated from the *thathameda*-rolls.

The revenue of the township is as follows :—

	Rs.
Thathameda	1,00,000
Land-tax	7,000
Excise and fisheries	5,000
Miscellaneous	1,000

The Ka-le township lies in a valley comprising the basins of the rivers Neyin-zaya and Myittha. The country is very fertile, but its rapid development is handicapped by the want of sufficient labour. The township was included in the Ka-le State until 1891, when the State was annexed. The misrule of the *Sawbwa* and the terror inspired by Chin raids had considerably reduced the population by that time, so that large tracts of cultivated land had been deserted. Since 1891 the progressive improvement in the prosperity of the township has been very marked. A number of old villages have been re-established and a large area of waste land has been brought under cultivation. At the present rate of progress it may be safely anticipated that it will have fully recovered its old prosperity in the course of a few years.

The chief towns are Yaza-gyo, Ka-le-myo, Indin, and Ka-le-wa.

Rivers.

The only rivers of any importance are the Myittha and the Neyin-zaya. The first takes its rise in the Chin Hills to the west of the Pakôkku district, passing through the Gangaw subdivision of that district into the Kale township at Taungmantha; it then flows north till it reaches Nat-kyi-gôn, where it makes a sharp bend to the east and joins the Chindwin river at Ka-le-wa. It is navigable by boats all the year round throughout the Ka-le township and as far as Kan in the Gangaw subdivision of Pakôkku district. Owing to the number of rapids, however, steamers are unable to ascend the river except during the rains, when launches have been taken up to Kyaukpôk, a distance of 125 miles from the mouth.

The Neyin-zaya issues from the Chin Hills and enters the Ka-le township from the north. After keeping a southerly course for some 70 miles it flows into the Myittha at a point about a mile and half above Kyi-gôn. It is navigable by boats, but only during the rains, the depth in the hot weather, 20 miles above its junction with the Myittha, being barely sufficient for the smallest dugout.

Natural products.

Petroleum is found Chaung-gyin, Mindet, and Yenatha.

Coal beds exist near Kyauk-ôn and Wa-yè and form without doubt a continuation of the vein which comes to the surface again at Matu and Paluzawa.

Jade is found near Kun-chaung, though the specimens taken from the surface do not appear to be of much value.

Soapstone is obtainable on the Palota, Webula, and Nwe-daung hills. Chalk is found at Taungkamauk near Yaza-gyo.

No scientific exploitation of the above products has yet been made, and the knowledge obtained has been derived from surface specimens. Petroleum and coal were worked during Burmese times, but with a want of energy and under methods crude enough to explain any unsatisfactory results.

Trade and manufacture.

The trade in the valley consists chiefly of aritcles of daily consumption and of such things as gongs, conches, beads, cheap cloths, and iron ware for the Chins. It is not, however, so brisk as it used to be in 1891 and 1892, owing to the withdrawal of the troops and Commissariat. The gradual development of the township will doubtless lead to an expansion of trade generally. The only exports from Ka-le are cutch, and occasionally paddy when the harvest has been favourable. The only manufacture of any importance is the weaving of *pasos* and *tameins*. Though these garments are not well finished, they are of attractive patterns and command respectable prices. The chief centres of the manufacture are Yaza-gyo and Indin, the outturn of the latter place being more in favour.

Forest.

The Ka-le valley has large and valuable forests of teak and cutch. *Pyin or pyinkado* (iron wood) is also plentiful. To enable them to recover from the weak condition to which the *Sawbwa* reduced them, a large number of reserves have been formed. Six have already been delimited, one will shortly be declared, and proposals have been made to reserve others; but it is questionable whether the limit of reservable area has not been by this time reached.

Climate.

The climate of the Ka-le valley is among the worst in Burma. It is extremely hot in the hot weather, very malarious in the rains, and damp and enervating in the cold weather. Sickness is always prevalent, especially in the rains, when it is difficult to ensure the execution of the most ordinary routine work.

The only rain-guage is at Yaza-gyo, where the rainfalls for the years 1895 and 1896 were recorded as 47·81 and 59·77 inches respectively.

Races.

The population of the Ka-le township consists of Shans to the north, Shans and Burmans in the centre, and a mixture of Yaws and Shans to the south. Originally the whole country was inhabited by Shans of the same race as the Shans of Hkamti and Hsawng Hsup (Thaungthwut). Of late years, however, the Burman element has been introduced by immigration from Burma *viâ* the Chindwin river and Ka-le-wa, and a strong contingent of Yaws from Yawdwin, Pauk, and Gangaw settled in the valley on the accession of Po Kan U, the first *Sawbwa*, to power. To such an extent have outside influences (notably Burmese) prevailed of late years that the Shan is no longer a predominant nationality in the valley, and their language is also fast losing ground, except in the extreme north of the valley near Yaza-gyo, which from its secluded position is least exposed to contact with the outer world.

Administration in Burmese times.

The administration of the State in the time of the *Sawbwas* was vested in a Council of four *amatgyis* with an *amatchôk* or President. This body formed the permanent executive of the State. The number of *amatgyis* and *amattauks* (lesser *amats*) outside the executive council was not limited. During *Sawbwa* Maung Pa Gyi's time it was found necessary to exercise greater control over the *thugyis*,

and so the State was divided into seven *thanas* or circles with an *amatgyi* in charge of each. In addition to the *amatgyis* there were the *atwinwuns* with their deputies, the *wundauks*. They were four in number, and waited personally on the *Sawbwa* to assist him by their advice and take his orders to the council of the *amatgyis*. They formed an inner council of four, and their functions were quite distinct from the executive portion of the administration. Below these high officials came the *thugyis*, who formed the working element of the Government: on them fell the burden of carrying out all orders which might emanate from the Court or from the Executive Council of Ministers. They collected the revenue, tried cases, and were responsible for the peace of their villages. The *thugyis* were paid a commission of 10 per cent. on revenue collections by the King of Burma. They were also allowed to take certain fees in Criminal and Civil cases. Considering the powers which they held, and knowing the weakness of the *Sawbwa's* rule, it was hardly to be anticipated that they would keep their demands within reasonable limits, and as a matter of fact they oppressed the people in every way, turning every requisition into a vehicle for extorting money for their own purposes.

The *amatgyis* and *amattauks* were supposed to be paid out of certain charges levied in judicial cases, known as *khaing* (10 per cent.) in cases where damages were awarded, and as *yônza* in other cases. The fees payable by the unsuccessful litigant on the disposal of a case were—

	Cases.		
	Rs.	A.	P.
Sawbwasa	10	0	0
Yônza	5	0	0
Thugyisa	2	8	0

If it was found that the amounts collected as *yônza* and *khaing* in judicial cases were not sufficient to cover the salaries of the above officials, a demand was made either yearly or half-yearly of Rs. 2 or Rs. 3 per household, such collection being termed *myothônza*.

From the above sources the *amats* were paid according to the *Sawbwa's* discretion at rates ranging from Rs. 50 to Rs. 300 a month, and any balance remaining was paid into the treasury. When this was exhausted a fresh demand was made. The *amat* had in addition a variety of perquisites, and presents were freely given to him.

Revenue in Burmese times.

Revenue in Burmese times was derived from *thathameda* and from special taxes as occasion demanded. The *Sawbwa* of Ka-le originally paid the King of Burma a tribute of 30 viss of silver, with cane mats, wax, and ivory; these were latter on consolidated into one payment of 100 viss of silver only.

The *thathameda* tax was not introduced by the King of Burma until the year 1230 B.E. (1868 A.D.). At the commencement the tax was only Rs. 3 per household, but this was gradually increased until, some five years after its introduction, it reached its present rate of Rs. 10 per household. No records can be discovered showing the exact amounts raised. The total never exceeded Rs. 20,000 a year, out of which the *Sawbwa* received Rs. 3,600 as his privy purse, the balance being paid into the Royal Treasury at Mandalay The tax was collected through the medium of the *thugyis*, who took care to provide for their own remuneration as well in framing their demands. There

was no direct land-tax, but a holder of *pakôndan* land could be called upon to perform services, the duration and nature of which would be determined by the amount of land held on such a tenure.

Army.

The *Sawbwa* had no standing army. His personal escort of 150 to 200 men was obtained by levying men from the neighbouring villages. The same procedure on a more extended scale was adopted in the event of hostilities breaking out. A very ragged and badly equipped force was rapidly raised, and it dispersed with equal rapidity when put to any test of endurance or courage.

Early history.

Details as to the original settlement of Ka-le by the Shans are wanting, but there can be little doubt that it dates from the establishment of the Möng Kawng (Mogaung) kingdom by Sam Lōng Hpa, the brother and great general of Hsö Hkam Hpa (*see* Chapter VI of the Introduction). Among the ten provinces claimed for the Mogaung kingdom on its establishment Ka-le figures as the eighth. It was most probably the extreme south-western part of the misty Shan Kingdom, known to the Manipuris as the Kingdom of Pong, to others as that of Möng Mao-rong (great Möng Mao), and to the Tai of later times as Kawsambi. Ka-le is occasionally referred to in Chinese annals as being sometimes subordinate to, sometimes independent of, Möng Kawng or Möng Yang (Mogaung or Mo-hnyin). At any rate it seems to have an earlier importance than Hsawng Hsup (Thaungthwut) and Singkaling Hkamti, and it perhaps had a separate existence from them. The value of the late Mr. Ney Elias' theory that Ka-le was peopled, before its conquest by the Tai, by a race called the Nora is somewhat detracted from by the circumstance that the Nora cannot be identified.

Early account of Ka-le.

Colonel Pemberton in his *Eastern Frontier Report* says: "The district "of Kule, which forms the southern portion of Kubo, ex-"tends a short distance beyond the confluence of the Kathe "*khyoung* with the Ningthee (the Manipuri name for the "Chindwin; *Ningthi* means beautiful) to Mutootgaundee on the right bank "of the latter river. The present (1835) *Tsawbwa*, or chieftain tributary to "Ava is, according to Lieutenant McLeod, a Shan, and lineal descendant of the "ancient chieftains of that district, which the Rajah said extended formerly "nearly down to the junction of the Ningthee and Irawattee rivers. At pre-"sent (1835) it is subdivided into twelve small districts, with four towns and "three hundred and sixty villages, and is supposed altogether to contain about "20,000 houses and 100,000 inhabitants of every description. The Rajah ad-"mitted, however, that the population had very much decreased since the last "census was taken in 1784 A.D. That portion of his subjects who reside in the "plains is almost entirely composed of Shans, while those on the hills west of "Kule are all Kyens, or wild mountain tribes, who tender but a very imperfect "submission to his authority. The force kept up by the Kule Rajah principal-"ly consists of these Kyens, who are only occasionally called upon; and it is "probable that in a case of extreme urgency he might be able to raise a force "of five thousand men from among the Shans and Kyens; but the latter could "never be depended upon for service beyond his own district, and even then "a reverse would cause their immediate dispersion and return to their fast-"nesses in the hills.

"The products of this district consist principally of teak and rice; ivory, "wax, and cotton, which are procured from the hills, also form articles of ex-

"port; but the total amount must be very inconsiderable. The only revenue, "according to Lieutenant McLeod, that the Rajah derives from his district is "a commission of ten per cent. on all adjudications, though, as in all these "countries an inferior can never appear in the presence of a superior without "an offering of some description, his profits from presents probably form no in-"considerable addition to his gains from other sources. Here, as in every "other part of the Kubo country, the celebrated *theetsee* or varnish tree is "found in profusion. To Europeans it was first known by its Muneepooree "name of Keoo (written Kayu by Hamilton), the people of that district "having particularly described it to the resident authorities of the Sylhet "district."

The Kubo valley as a whole in 1835 is thus described by the same authority :—

The Kubo valley in 1835.

"Between the mountains forming the eastern boundary of the Muneepoor valley and the Ningthee (Chindwin) river there is a narrow strip of country called the Kubo Valley, which, commencing from the foot of the hills in latitude 24° 30′ north extends south to 22° 30′, where it terminates on the left bank of the Kathè *khyoung*, or Muneepoor river, which falls into the Ningthee, and marks the southern limit of the Kule Rajah's territory.

"The term Kubo is employed by the people of Muneepoor to designate not only the country of the Shans, but that extensive race itself, whose extreme western locality was marked by the Kubo valley, which, together with the tract on the opposite bank of the Ningthee river, extending to the Noajeeree hills, was called by them Mieethiee Kubo, and by the Burmese Kathè Shan; while that portion of Shan comprised between the eastern foot of the Noajeeree hills and the right bank of the Irawattee river was Awa Kubo, or Mrelap Shan, and the space from the latter river to the western foot of the frontier hills of Yünan was Kubo or Shanwa, which preserved its independence to a much later period. The boundaries of these several subdivisions of the ancient Pong Kingdom have fluctuated with the success or failure of the Burmese arms; but all concurring testimony proves that, whatever may have been the temporary successes of either party, the final dismemberment of the Pong territory was not effected earlier than in the reign of the celebrated Burmese King Alompra; the Shans availing themselves of every opportunity to shake off the foreign yoke, and many of them up to the present hour tendering but an imperfect and partial homage.

"Between the Kubo valley and the Ningthee river there is an uninhabited range of hills called the Ungoching, across which are the several passes from Muneepoor to the latter river. The valley itself is divided into three principalities—those of Sumjok called by the Burmese Thoungthwoot, Khumbat, and Kule. The first and last are still governed by descendants of the original Shan chieftains, who were dependent upon Mongmaorong, but Khumbat appears never to have regained its former prosperity, after its destruction by the united forces of Pong and Muneepoor; and during the Burmese supremacy their principal officer on this frontier derived his title from it, though Tummoo was always his place of residence and the headquarters of the military force of the province.

"The Kubo valley, when viewed from the heights above it, presents a vast expanse of dark primeval *saul* forest, in the very heart of which cleared

spaces are discerned, varying from two to six or eight miles in circumference as the spot happens to be the site of a village or a town. In this respect it offers a very remarkable contrast to the Muneepoor valley, which is free from forest of every description, and resembles the bed of a vast Alpine lake, which the physical peculiarities of the surrounding country almost necessarily prove to have been its original condition. The characteristic differences of the streams are no less remarkable: those of Kubo flow with extraordinary velocity over beds invariably composed of water-worn pebbles, and the stream itself is as clear as crystal; those, on the contrary, which pass through the central portions of the Muneepoor valley move with far less rapidity, the stream holds much earthy matter in suspension, and the beds are generally of a light sandy, or stiff clay soil, with scarcely a pebble of any description. In Kubo, during the cold season of the year, every stream is fordable, and in few is the water so much as knee-deep. In the rains, on the contrary, they rush over their highly inclined beds with a velocity too great for the power of an elephant to stem, and the whole country between the Ungoching hills and the Khumbat and Maglung rivers is at this time frequently covered with one vast sheet of water. Fortunately they rise and fall with nearly equal rapidity, and, unless the rain has been very general and heavy, the larger streams may be crossed on rafts or *dingees* in about thirty hours after its cessation.

"Sickness in its most appalling form of jungle fever and ague prevails in every part of this valley during the rainy season; foreigners of every description, including even the people of Muneepoor, are equally the victims of its attacks, and yet the original Shans, by whom it has always been occupied, are remarkable for their athletic frames, their hardihood and vigour, and for a longevity fully equal to that attained by the inhabitants of more salubrious spots.

and its history then.

"The two northern districts of this valley, those of Sumjok and Khumbat, contained previous to the late war (1825-26) a population of about ten thousand inhabitants, who all then fled to the opposite bank of the Ningthee river, and remained there till the cold weather of 1832, when the Sumjok Rajah having come across and tendered his submission to the Muneepoor Rajah, his followers returned, and were gradually establishing themselves in their old villages: a change in the political relations of the country, however, compelled them to fly into Muneepoor and seek an asylum there from the threatened vengeance of the Burmahs.

"From the termination of the war, the right of possession to the Sumjok and Khumbat divisions of this strip of country included between the right bank of the Ningthee river and the eastern base of the hills, which separate Kubo from Muneepoor, had been keenly disputed by the Burmahs and Muneepoorees * * * and it was finally determined to allow the Burmahs to have it."

Recent history.

The following history of the Ka-le State up to 1891, the date of the annexation of the State, and of its incorporation into the Upper Chindwin district is given:—

About the commencement of the present century, a scion of the house of the *myothugyi* of Tein-nyein near Ka-le-myo, called Po U Kan, married the daughter of the headman of Ka-le-myo and succeeded to his father-in-law's position. Shortly after this he made his name famous by an incursion into

the Manipur territory. The King thereupon made him a *Sawbwa* and granted him the country now included in the Yeza-gyo, Tein-nyein, Ka-le-myo, and Ka-le-wa circles. A relative of Po U Kan then colonized the country now included in the circles of Indin, Se-haung, and Kyauk-pyôk, and these circles also came under Po U Kan's rule. In course of time, by judicious management, he was recognized *Sawbwa* over a tract that extended north to the Kabaw valley and Maw Lai (the boundary at the last place being still marked by a wedge in a split *pyin* tree), south to Min ywa circle in the Gangaw township of Pakôkku district and Mingin (where an outpost of cavalry was stationed), east to the Chindwin river, and west to the Chin Hills. He was also recognized as suzerain over the State of Singkaling Hkamti and the Tawyan and Min-le-daung Chins.

The following list gives the name of the *Sawbwas* who ruled the Ka-le State:—

(1) Po U Kan, 1813-1830 A.D. (approximately).
(2) Po Lan, 1830-1861 A.D. (do.)
(3) Maung Chin Di, 1861-1862 A.D. (do.)
(4) Maung Chin Yit, 1862-1863 A.D. (do.)
Interregnum, 1863-1866 A.D. (do.)
Maung Chin Yit, 1866-1869 A.D. (do.)
Interregnum, 1869-1881 A.D. (do.)
Maung Chin Yit, 1881-1886 A.D. (do.)
(5) Maung Pa Gyi, 1886-1891 A.D. (do.)

The first interregnum arose from the *Sawbwa* Maung Chin Yit presenting the King of Burma with a "white elephant," which was not considered in any way worthy of the designation. He was punished accordingly by being deposed for three years. The second interregnum was due to Maung Chin Yit going mad. During these periods the State was managed by *Wuns* appointed by the King.

In 1246 B. E. (1884 A.D.) the King of Burma refunded half the *thathameda* from the Ka-le valley; Maung Chin Yit's nephew, Maung Pa Gyi, appropriated this and expended it in bribes to secure for himself the post of "*Kyamaing*" or heir-apparent to the *Sawbwa*ship. On this fact becoming known to Maung Chin Yit, he ordered Maung Pa Gyi not to enter the State. Maung Pa Gyi then broke into open revolt and thus commenced the two years' civil war which, in conjunction with Chin raids, depopulated the valley. Maung Pa Gyi's succession to the *Sawbwa*ship was recognized by the British Government, but Maung Pa Gyi himself was in turn deposed a few years later by Government owing to discoveries being made showing that he was intriguing with the notorious outlaw Shwe Gyo Byu and the rebel *Sawbwa* of Wuntho. His State was finally annexed on the 6th October 1891.

Chin raids.

Maung Chin Yit was the first to attract the attention of the Chins to the plains by his treachery and fruitless invasions of their country: retaliatory raids followed and were repeated intermittently until the State was annexed. The *Sawbwa's* rule was extremely weak, and the Chins plundered the State with impunity, carrying off a considerable number of the inhabitants as slaves. The utter ruin brought upon the State by the continuance of such a condition of affairs may be best indicated by an example. Yaza-gyo one of the capitals of the State, had five hundred houses and twenty-seven monasteries during the early part of Maung Chin

Yit's reign, but it was reduced at one time to only twenty-five houses. After the British annexation there was occasional cattle-lifting, but otherwise the valley remained unmolested, except on one occasion, when towards the end of 1892 the Siyin Chins, fearing a general disarmament, rebelled against British rule and made a raid into the valley, attacking the villages of Taung-u and North Indaing. At the first village they killed three persons and took away seven captives, but at the latter they received such a check from a party of twenty Military Police sent out against them that raids were no longer attempted. The history of the inner working of the Ka-le State from 1885, the date of the annexation of Burma, to 1891, when the State was annexed, is disheartening reading. It is useful as an object lesson, however, in giving a fairly well-defined idea of the extent of harm that can be done in a comparatively short space of time by a native rule which combines all the attributes of inefficiency with the powers of oppression.

Spirits.

The Pahauk *nat* is supposed to be the guardian *nat* of the Ka-le valley and to reside near Nyaungbin in the Kyauk-pyôk circle. Tradition tells that a cadet of the ruling family was defeated in battle and killed while trying to hide from his pursuers. His spirit became a *nat* and haunted the place of his death. A triennial sacrifice is made and a pony enlarged at his shrine. Any one may catch and use the pony afterwards, provided it is not taken beyond Ka-le. The worship of this *nat* has now fallen somewhat into disrepute.

KA-LE-MYO.—A revenue circle in the Ka-le township and subdivision, Upper Chindwin district, including eight villages. The population in 1891 was 1,718 and the revenue amounted to Rs. 8,000. Ka-le-myo is the headquarters of the Township Officer. It was in Burmese times one of the favourite capitals of the *Sawbwas*. The town is enclosed by brick walls and a moat, both now almost destroyed, and is said to have once contained a large population; this is probable, for both walls and moat were designed on a large scale and must have entailed a great amount of labour.

KĀ LENG.—A circle in the Northern Shan State of North Hsen Wi; it had in 1898 one Shan, three Palaung, one Chinese, and five Kachin villages, with a total population of about seven hundred. It is situated north-west of Hsen Wi, and extends from the top of the hills that overlook the Nam Tu valley about fourteen miles north-west, and consists of low thinly wooded hills with grassy valleys.

The headman's village contains twelve Palaung houses, with a population of about seventy persons. It is situated some five miles north-west of Hsen Wi at the edge of a small paddy plain, and has a picturesque monastery surrounded by a thick grove of plantain and other fruit trees. Within a few miles of the village, in a central point of the circle, there is a bazaar which, next to that at Hsen Wi, is the largest in the neighbourhood.

KA-LE-WA.—A revenue circle in the Ka-le township and subdivision, Upper Chindwin district, including fourteen villages. The population in 1891 was 2,981 and the revenue amounted to Rs. 7,100.

Ka-le-wa (*i.e.*, the villages of Kyauktan and Kyawzin) has only come into prominence since the annexation. It is the headquarters of the subdivision, and was till lately the Headquarters of the Chin Hills Military Command, now withdrawn, as the troops in the Chin Hills have been replaced by Military

Police. The natural position of Ka-le-wa at the mouth of the Myittha river, by which route communication with the Chin Hills is maintained, should always render it a place of importance, especially as a trading centre.

KA-LE-WA.—A village in the Wabo circle, Yaza-gyo township, Pakôkku subdivision and district, with a population of one hundred and twenty-three, according to the census of 1891. The *thathameda* amounted to Rs. 210 for 1897-98.

KA LÔN.—A circle in the Ti-gyaing township, Katha subdivision and district, consisting of three villages, with one hundred and nineteen houses; the inhabitants are Shan-Burmans. They are for the most part traders, and they cultivate also *mayin*, *kaukkyi*, and *taungya*.

KA-LŬ.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi, situated about six miles north of Loi Ngün, the chief village of the circle, and not far from the Nam Ma. There were twenty-one houses with a population of eighty-seven persons in March 1892. The headman of the village has also charge of Mak Mōn and Kawng Hūng. The village is engaged in paddy cultivation and is thriving. It has a *pôngyi kyaung* with fifteen robed monks presided over by a *sadaw* of some sanctity.

KALUM.—A Kachin village in Tract No. 7, Bhamo district. In 1892 it contained eighteen houses with a population of sixty-four. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own six bullocks and three buffaloes.

KALYEN or KHALIEN.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 56′ north latitude and 97° 54′ east longitude. In 1892 it contained fourteen houses. The headman of the village has one other subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and cultivate the paddy.

KA-MA.—A circle in the Magwe township and district. It includes the villages of Kama-*ywama*, Kama, Seinpanbin, Wet-chaung, Chauk-an, Obo, and Ma-gyi-daing.

KA-MAING.—A township of the Mogaung subdivision of Myitkyina district. Its headquarters are at Kamaing on the Namkong, north of Mogaung.

KA-MAING.—A village on the Mogaung *chaung*, some thirty miles above Mogaaug, is the headquarters of the Kamaing township, Mogaung subdivision of Myitkyina district.

Industries.

The surrounding country is deeply flooded in the rains, and there is very little land suitable for an extension of the village, though plenty is available for cultivation. Most of the inhabitants are connected with the India-rubber trade, either as middlemen between the Kachins and Chinese, or as boatmen to convey the India-rubber from Sadusut or Laban, higher up the river, to Mogaung. The rubber is for the most part "*Lanlan*." The cultivation at Kamaing is *taungya*, and the number of baskets yielded in 1896 was 4,780. The villagers own one hundred and seventy buffaloes, thirty bullocks, and sixty-three boats.

History.

Kamaing was in 1890 under the protection of two Kachin villages, the first on Lawa hill, on the left bank of the Mogaung *chaung*, *Sawbwa* Seng Kawng wa, a Marip; the second on a hill two days' march off under the *Sawbwa* Kamai, also a Marip. Their protec-

tion consisted in giving information of intended raids; it is said that no return was made in money for their services by the Kamaing people.

KAMBA-NI.—A village in the circle of the same name in the Hsa Möng Kham (Thamakan) State, Myelat district of the Southern Shan States. It lies to the south-east of Thamakan on the bridle-road to Fort Stedman. In 1897 it contained sixty-one houses with a population of 297 persons, and paid Rs. 292 revenue.

KAMJA (SAMJAR).—A Kachin village in Tract No. 17, Myitkyina district, situated in 25° 3′ north latitude and 97° 43′ east longitude. In 1892 it contained sixty-eight houses; its population was unknown. The inhabitants were of the Lepai tribe and Sadon sub-tribe. Water is obtainable from two springs and a small stream, but is not very plentiful, and there is camping-ground in the village with good forage. The village took part in the 1892-93 rising and was burnt.

KAMPAN or KUMPAUNG.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 18′ north latitude and 97° 26′ east longitude. In 1892 it contained sixteen houses with a population of twenty-nine. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own three buffaloes and one bullock.

KA-MYE.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 990, and the *thathameda* amounted to Rs. 1,038. No land revenue was collected in the circle.

KAN.—A revenue circle in the Mingin township and subdivision, Upper Chindwin district. It contains three villages, and paid a revenue of Rs. 1,290 in 1897.

KAN-BA-LU.—The headquarters of the Mye-du township and of the Tantabin subdivision of Shwebo district. It is a station on the Mu Valley Railway and is the centre of a fertile rice district. In 1891 it had a population of 416 and paid Rs. 1,000 revenue.

KAN-BA-PYU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 103, according to the census of 1891, and a revenue of Rs. 260.

KAN-BAUK.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 105 and the *thathameda* amounted to Rs. 114. No land revenue was collected in the circle.

KAN-BAUK.—A circle in Ti-gyaing township, Katha subdivision and district. The Mèza villagers, it is said, came here for cultivation and dug a tank, but the embankment was breached, and the name of the village now records the incident. There are forty-two houses of Shans. The villagers cultivate *mayin*, *taungya*, and *kaukkyi*.

KAN-BAUK.—A village in the Ye-u township and subdivision of Shwebo district, three miles distant from Ye-u town. It has a population of 220 souls and a cultivated area of 131·71 acres, principally under paddy. The *thathameda* revenue paid in 1896-97 amounted to five hundred and eighty rupees.

KAN-BÈ.—A village in the Kan-bè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 225, according to the census of 1891. The *thathameda* amounted to Rs. 480 for 1897-98.

KAN-BU.—A village in the Ali-gan circle, Myaing township, Pakôkku subdivision and district, with a population of 158, according to the census of 1891. The *thathameda* amounted to Rs. 420 for 1897-98.

KAN-BYA.—A village in the Mônywa township, Lower Chindwin district, seven miles north-east of Mônywa. In 1891 the population was 1,321; in 1896-97 the revenue from *thathameda* amounted to Rs. 340. The cattle in the circle number 500. The principal products are jowar and sessamun, and jaggery is made for sale to traders in Mônywa. Kanbya lies on the road to Thazi from Mônywa.

KAN-BYA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, seventeen miles from Ye-u. It has 571 inhabitants, who in 1896-97 paid Rs. 1,290 *thathameda* revenue. Paddy cultivation is the only industry.

KAN-BYIN.—A village in the Kan-dein circle, Myaing township, Pakôkku subdivision and district, with a population of 183, according to the census of 1891, and a revenue of Rs. 360, included in that of Kanbyin.

KAN-BYIN CHAUK-YWA.—A circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. The circle has nine villages. It paid a land revenue of Rs. 634, and *thathameda* amounted to Rs. 3,230 in 1896-97.

KAN-BYO.—A circle in the Natmauk township, Magwe district, including the villages of Gwe-dauk-kôn, Ywa-kauk-kyi, and Twingyi.

KAN-BYO.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 328, according to the census of 1891, and a revenue of Rs. 1,110.

KAN-BYU.—A revenue circle in the south-east of the Budalin township, Lower Chindwin district, including the villages of Kanbyu and Powet, with sixty-five inhabitants.

It lies on the border of the township. Most of the villagers are cultivators, jowar, sessamum, pêas, and cotton being the chief crops raised. *Thathameda*, which is the only item of revenue in the circle, amounted to Rs. 1,890 in 1896-97.

A tank near Kanbyu supplies the Ayadaw villages with water; there are others in the neighbourhood, but all,e xcept the Kanbyu tank, have sandy beds, which allow their waters to escape by percolation.

KAN-BYU.—A village in the Madaya township and subdivision of Mandalay district, east of Madaya-*myo*. It has thirty-eight houses and the population amounted in 1897 to 133 approximately. The villagers are cultivators and coolies.

KAN-CHIN BAUNG-SHE.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 79, according to the census of 1891, and a revenue of Rs. 190.

KAN-CHIN-ME.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 83, according to the census of 1891, and a revenue of Rs. 240.

KAN-DAUNG.—A village in the Kandaung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 356, according to the census of 1891, and a revenue of Rs. 513. The *thathameda* amounted to Rs. 860 for 1897-98.

KAN-DAUNG.—A village in Meiktila township, Southern subdivision of Meiktila district, with eighty houses and a population of 168 persons. It lies to the south of the Meiktila lake and was established, according to local tradition, after the lake had been dug by King Narapadi Sethu, before 900 B.E. (1538A.D). The Sawtha-taikpan pagoda near the village was built by this monarch.

KAN-DAW.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 853 and the *thathameda* amounted to Rs. 1,683. No land revenue was collected in the circle.

KAN-DAW.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 1,080, and the *thathameda* amounted to Rs. 1,712. No land revenue was collected in the circle.

KAN-DAW.—A circle in the Natmauk township, Magwe district, including the villages of Aing-bauk and Hpan-gat-san.

KAN-DAW.—A circle in the Myingun township of Magwe district, including the village of Kandaw only.

KAN-DAW.—A village in the Myo-gin-tha circle, Pakôkku township, subdivision, and district, with a population of 486, according to the census of 1891. The *thathameda* amounted to Rs. 750 for 1897-98.

KAN-DAW.—A village of 258 houses in the Myinmu township of Sagaing district. seven miles north of Myinmu.

KAN-DAW was a notoriously bad village before the annexation and from it came Lu Paing, Pyu Bôn, and other dacoits who harassed Myinmu until September 1888. Near the village Nyo U was killed in action with the Hyderabad Cavalry Contingent on the 22nd January 1889.

At Kandaw there is a royal tank irrigating a considerable area of land. It has fallen out of repair, but is now being taken in hand again.

KAN-DAW A-NAUK.—A village in the Pakôkku circle, township, and subdivision of Pakôkku district, with a population of 629, according to the census of 1891, and revenue amounting to Rs. 1,310, included in that of Kandaw-ashe.

KAN-DAW A-SHE.—A village in the Pakôkku circle, township, and subdivision, of Pakôkku district, with a population of 904, according to the census of 1891. The *thathameda* amounted to Rs. 1,528 for 1897-98.

KAN-DAW-KAN-HLA.—A large tank irrigating much land in the Ava township of Sagaing district, two miles west of Tada-u. Tradition says that a monk made a small tank which he called Kanhla. The king noticed the beauty and convenience of the spot and took possession of it. He enlarged the embankment and prefixed Kandaw to its name. It is believed that a professional examination of the tank and its sources of supply might lead to a considerable development of its value.

KAN-DAW-MYAUK.—A village in the Pakôkku circle, township, and subdivision of Pakôkku district, with a population of 639, according to the census of 1891. The *thathameda* amounted to Rs. 870 for 1897-98.

KAN-DAW-ZU.—A village in the Nga-kyaw circle, Pakôkku township, subdivision, and district, with a population of 89, according to the census of 1891. The *thathameda* amounted to Rs. 300 for 1897-98.

KAN-DA-YA.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 115, and the *thathameda* amounted to Rs. 176. No land revenue was collected in the circle.

KAN-DEIN.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 235 and the *thathameda* amounted to Rs. 396. No land revenue was collected in the circle.

KAN-DEIN.—A village in the Kandein circle, Myaing township, Pakôkku subdivision and district, with a population of 226, according to the census of 1891. The *thathameda* amounted to Rs. 1,510 for 1897-98.

KAN-DWIN.—A village in the Kabaing circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 271, according to the census of 1891. The *thathameda* amounted to Rs. 570 for 1897-98.

KAN-DWIN.—A village in the Yebôk circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 394, according to the census of 1891. The *thathameda* amounted to Rs. 570 for 1897-98.

KA-NÈ.—A revenue circle with 563 inhabitants in the Kani township of Lower Chindwin district, on the left bank of the Chindwin river opposite Kani; it includes the villages Kanè, Kyun-ywa, and Seingôn.

The crops cultivated are paddy, sessamum, and peas. The circle contains, one large fishery, the fishing rights being sold each year by auction. In November and December duck and snipe are plentiful on it.

The revenue in 1896-97 amounted to Rs. 1,300 from *thathameda* and Rs. 7 from State land.

KAN-GA-LE-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of appropriated lands. It has 264 inhabitants and thirty-six acres of cultivation. The chief products are paddy, jaggery, and *thitsi*, and the *thathameda* revenue in 1896-97 amounted to Rs. 640. The village is eighteen miles from Ye-u and is under the Kadaung Thugyi.

KAN-GAUK.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle and is situated ten miles north-north-east of headquarters. It had a population of 545 at the census of 1891, and paid Rs. 510 *thathameda* and Rs. 22 land revenue.

KANG HSÖ.—A so-called La State east of the Salween in the Northern Shan States. Kang Hsö is bounded on the north by Sōn Mu and by the petty State of Mōt Lōng, Kawn Kang; on the east by various States of the Ngek Lek Confederacy; on the south by Mōt Le, a Wa State of the Ngek Lek Confederacy, and by Mōt Hai, a sub-State of Mang Lön; and on the west by North Hsen Wi, with the Salween as boundary.

It has been unvisited except by Lieutenant Macquoid of the Intelligence Department, and very little is known of it. The capital is Lōng Hting, but it has not been seen and the *Sawbwa* neither renders tribute nor has had communication with the British Government. The State appears to be divided into eight or ten circles or districts, each under a petty Chief. The bulk of the population belongs to the La branch of the Wa race, but there are some Shan villages in the valleys and along the Salween. A trade route runs through the State to the Möng Nawng ferry (*q. v.*) on the Salween, which is much used by the Huetzu of Pang Lōng in Sōn Mu.

There was a fight here in 1897 between the Kang Hsö ferrymen and some Chinese Mahomedan traders, in which lives were lost on both sides. In 1891 and 1892 there was fighting between Kang Hsö and Sōn Mu, but no great harm was done.

The State produces nothing of value and is of no importance. It is improbable therefore that relations with the British Government will become closer, unless Kang Hso disturbs the peace of its neighbours.

KANG TÔNG.—A village in the Man Pēn circle of the Northern Shan States of South Hsen Wi. There were ten houses in the village in March 1892, with sixty-two inhabitants. A great deal of cotton was grown and there was also a small area of irrigated paddy-land, besides some fields of sugarcane.

KANG MÖNG.—A *möng* in the Northern Shan State of North Hsen Wi, which had in 1898 thirty Kachin, five Shan, three Chinese, and two Palaung villages with a population of about 2,500. It is situated some four days' journey east of Hsen Wi and consists of rugged mountainous country, with here and there little paddy plains scattered about. The poppy is cultivated and the inhabitants do a large trade in opium with the Chinese in the east and the Shans in the west.

Kang Möng village, the residence of the *Myoza*, contains ten Kachin and eight Shan houses with a population of about 100. It is situated on a small hill at the edge of a paddy plain and has a small bazaar (*v. s. voce*).

Kachin turbulence.

The Kachins of Kang Möng, chiefly Marus, for a time were very turbulent, and it was their exactions, prolonged after the civil war between Sēng Naw Hpa and Sang Hai, that put an end to the caravan traffic, which about a generation since used the Kun Lōng ferry. At the end of 1896 the Kachin *Duwa* of the circle was murdered by a hostile clique, but the disturbance which this caused was promptly ended by the energetic action of Mr. W. A. Graham, the Assistant Political Officer.

Former prosperity.

Kang Möng was formerly a very prosperous Shan circle. The main village numbered, about the middle of the century, several hundred houses and had three headmen, one to represent each of the communities of Shans, Kachins, and Palaungs. All that now remains of this is a collection of eight ramshackle huts inhabited by Shans. The Kachin villages are scattered about at wide intervals in the surrounding hills. None of them are very large, but they seem well-to-do and have large quantities of buffaloes, pigs, and poultry. The Palaungs, who are a peace-loving folk, have mostly migrated elsewhere. Kang Möng circle lies on the summit of the ridge immediately west of the Salween and extends half-way down the range towards the Kun Lōng ferry.

KANG MÖNG.—The headquarters of the *Myoza* of Kang Möng in the Northern Shan State of North Hsen Wi.

Kachin predominance.

Some seventy years ago the circle was inhabited by Shans and Las, and at that time Kang Möng was a populous village whose inhabitants were traders chiefly and cultivated opium and hill rice also. About that time, however, the Maru Kachins began to settle on the hill-tops in the circle. At first they were subject to the Shans, but soon became strong enough to assert themselves, and before long they subjugated the whole circle, ousted the Myoza, and themselves

appointed a ruler. Since then they have gone on increasing in numbers, until now there is no hill-top or spur without its Kachin village, and often a line of hamlets will run for miles along a hill ridge. The Las and Shans have dwindled away steadily under the constant oppression of the Maru Chiefs and now the village of Kang Möng contains no more than half a dozen Shan households. Even these are not descendants of the old population, which was Tai Yai, but are Tai Noi families, imported by Maru Myozas. The Kachin part of the village is large and flourishing, but owing to rival factions among the Marus has never attained the proportions of many other Kachin village in the State.

Recent history.

There has always been a good deal of fighting round Kang Möng. The present *Sawbwa*, Kun Sang Tun Hōng, originally carried a musket here as a mere *ahmudan*, and later it was here that Hseng Naw Hpa made his last stand before fleeing to Möng Si. When he went, the last remnant of the Shan population went with him, as well as the Myoza of the circle and his chosen followers. The circle after the accession of the present *Sawbwa* was handed over to a relation of the exiled Myoza, whose only recommendation was that he had served as an *ahmudan* in the same band as Kun Sang Tun Hōng. Years of unrest followed, robberies of traders were frequent, and the Kunlōng ferry trade route, which passed through the circle, fell into complete disuse. Kang Möng joined in the Kachin rising of 1892 and was mainly responsible for the attack on Kunlōng. After this the *Sawbwa* reinstated the Myoza, who had fled to Möng Si with Hseng Naw Hpa, the latter being then long dead, and the Myoza, Kam Leng, back at Kang Möng, where he was living as a prosperous trader. About a year after the change, however, Kam Leng was murdered. The son of Kam Leng now rules at Kang Möng and under him, along with the growth of order in the State, quieter times may be expected. A few ruined pagodas, now little more than heaps of bricks, are all the traces that remain of the former Shan population. Kachin graves are to be met with everywhere in the groves round the village, and the evident age of many of these shows for what a long period the village has been in the hands of its present inhabitants. The hill-top roads also show signs of a long occupation. These are kept in excellent repair, while none now exist in the valleys below. There is a bazaar at Kang Möng, but until lately it was used more as a gambling place and dwelling-ground than as a market.

KAN-GÔN.—A revenue circle in the Lega-yaing township and subdivision, Upper Chindwin district. It includes four villages.

KAN-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision, of Mandalay district. It is the only village in the circle and is situated fifteen miles north-north-east of headquarters. It had a population of 285 at the census of 1891, and paid Rs. 530 *thathameda* tax and Rs. 132 land revenue.

KANGPA or KANGHPA.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 37′ north latitude and 97° 37′ east longitude. In 1892 it contained fourteen houses; its population was not known. The headman has one other village subordinate to him. The inhabitants are of the Lepai tribe.

KANG WA.—Called by the Shans Man Hwe, a village on the eastern side of the Salween, in the Ko Kang circle of the Northern Shan State of Hsen

Wi (Thein-ni). It is situated on a steep spur running down to the Sing Hsang ferry on the Salween, at a height of 5,500 feet. In 1892 it contained five houses with a Chinese population of thirty, who cultivate opium, maize, and hill rice in considerable quantities.

KANG WAN AWK.—The eastern circle of Tawng Peng State, Northern Shan States. It contained twenty-eight Shan, fifteen Palaung, and seven Kachin villages in 1897, with 383, 289, and 56 houses respectively. The best dried tea in Tawng Peng, and the greatest quantity of it, is made in this circle, and as much as 14,850 viss of dry tea is said to be produced annually. There are 407 acres of tea under cultivation and 727 acres of hill paddy. The area of the circle is roughly 700 square miles. The villages are administered separately or in groups, a few under a *hēng*. The Nam Tu river flows through the circle and is crossed by three ferries.

KANG WAN TÔK.—A circle in Tawng Peng State, Northern Shan States. It contained 15 villages and 268 houses in 1897. The inhabitants are Pa-les and cultivate tea and hill paddy, the area being 297 acres and 350 acres respectively. About 1,100 bullock loads of wet or pickled tea are sold, and 1,250 viss of dry tea. The villages of the circle are situated in the hills and adjoin those of the Myothit circle. There are six monasteries, those of Kyōn Heng and Kang Wan Tôk villages being fine large plank buildings and well cared for. The people own many cattle. The area of the circle is about 200 square miles, and the population amounts to 636 males, 712 females, 304 boys, and 268 girls.

KAN-GYI.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including one village only. The population in 1891 was 362 and the revenue amounted to Rs. 935.

KAN-GYI.—A circle in the Myothit township, Magwe district, including the villages of Kan-gyi North and South.

KAN-GYI.—A revenue circle and village in the north of the Mintaingbin township, of Lower Chindwin district, with 454 inhabitants.

KAN-GYI.—A village in the Ku circle, Pakôkku township, subdivision, and district, with a population of 114, according to the census of 1891, and a revenue of Rs. 270, included in that of Ku.

KAN-GYI.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of 173, according to the census of 1891. The *thathameda* amounted to Rs. 250 for 1897-98.

KAN-GYI.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision, and district, with a population of 152, according to the census of 1891, and a revenue of Rs. 230, included in that of Yon-bin-gan.

KAN-GYI.—A village in the Myaing township, Pakôkku subdivision and district, with a population of 146, according to the census of 1891. The *thathameda* amounted to Rs. 150 for 1897-98.

KAN-GYI.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 100, according to the census of 1891. The *thathameda* amounted to Rs. 210 for 1897-98.

KAN-GYI.—A village of nineteen houses in the Sinkan circle, Shwe-gu subdivision of Bhamo district. It was settled in 1877 from Manthè village, and contains one household of Lahtawng Kachins. There are twenty buffaloes in the village, and some *lè* and *lèpôk* are worked.

KAN-GYI.—A village of twenty-eight houses on the Theinlin *chaung* in the Bhamo subdivision and district. The inhabitants own five buffaloes and work *ye-gya* and *taungya*.

KAN-GYI.—A village of sixty-three houses in the Ava township of Sagaing district. Near Kan-gyi is a pagoda called Shin-in-tôk-hlan, which was built by King Namani Sethu in 295 B. E. (933 A. D.). The pagoda is 45 cubits in circumference.

KAN-GYI.—A village of 115 houses six miles south of Myotha in the Myotha township of Sagaing district. Near it is a pagoda built by King Namani Sethu in 933 A. D.

KAN-GYI EAST.—A village in the Kan-byinchauk-ywa circle, Patheingyi township, Amarapura subdivision, of Mandalay district. It had a population of 213 at the census of 1891 and is about 22 miles by road north-east of headquarters.

KAN-GYI WEST.—A village in the Kan-byin Chauk-ywa revenue circle, Patheingyi township, Amarapura subdivision, Mandalay district. It had a population of 107 at the census of 1891, and is about 22 miles north-east of headquarters.

KAN-GYI-DAW.—A village in the Kundaw circle, Myaing township, Pakôkku subdivision, and district, with a population of 134, according to the census of 1891. The *thathameda* amounted to Rs. 570 for 1897-98.

KAN-GYI-GÔN.—A Shan village in the Sitha circle, Pyintha township, Maymyo subdivision of Mandalay district, half a mile south of Sitha on the main-road.

KAN-GYI-GÔN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of 126. The chief crop is paddy, and the *thathameda* revenue in 1896-97 amounted to Rs. 310. The village is thirteen miles distant from Ye-u.

KAN-GYI-GÔN.—In the Sagaing subdivision and district. A village of one hundred houses It lies twelve miles north of Sagaing, and produces paddy, wheat, sessamum, cotton, and *pyaung* in small quantities.

KAN-HLA.—A circle in the Myothit township of Magwe district. It includes the villages of Indaw, Zinbyo, and Ye-byi.

KA-NI.—A township in the Palè subdivision of Lower Chindwin district, with an area of 1,736 square miles and a population of 41,232, according to the census of 1891.

The township, although the largest in the district, has the smallest population, the rate to the square mile being about twenty-four only.

Boundaries and area.

It is bounded on the north by the Mingin township, Upper Chindwin district, and the Mayagan township, Shwebo district, on the east by the northern portion of the Budalin township and the Chindwin river, on the south by the North Yama stream and part of the Mintaingbin township, and on the west by the Pôndaung range. Its area is a little less than that of the Kani township in Burmese times, which included (1) the Shit-ywa-gyaung valley now in the Mintaingbin township, (2) the Shwe-za-yè circle now in the Budalin township, and (3) the villages of Bin, Thindaw, Sin-ga-le, Thanbauk, and Tôn, now in the Mingin township of the Upper Chindwin district.

The administration in Burmese times is recorded under the district head [*q.v.*].

Natural features.

The general character of the township is hilly, especially on its western side, where there are reserved and protected forests which contain bamboo, teak, *padauk*, *pyin*, and other valuable timbers. The township is intersected by numerous streams.

Industries and revenue.

More than half of the population are cultivators, the chief products being paddy, jowar, sessamum, and peas. There has been little or no improvement in trade since the Annexation, as the river is the only convenient trade channel, but there is no doubt that when the Sagaing-Alôn railway is opened up there will be considerable expansion.

There are sixty-nine circles in the township, which paid an aggregate revenue in 1896-97 as follows—

	Rs.
(1) *Thathameda*	69,040
(2) State land	1,530
(3) Fisheries	1,792
(4) Ferry	107
Total ...	72,469

The headquarters are at Kani on the right bank of the Chindwin river.

KA-NI.—A revenue circle in the township of the same name in Lower Chindwin district, with 1,968 inhabitants. It is situated on the right bank of the Chindwin river and includes the villages of Ka-ni, Pan-saing, Letpan-hla, Sinzan, Nyaungbin-wun, Paung-ywa, Kindaung, and Tazichaung. The principal source of revenue in the circle is *thathameda*, which in 1896-97 aggregated Rs. 3,160. The revenue from State lands is insignificant, only Rs. 21 being derived from this source in the year.

KA-NI.—The headquarters of the Kani township of Lower Chindwin district, and of the Kani township of Burmese times. The Government buildings are the Myoôk's Court, a rest-house, and a Civil Police station.

Derivation of the name.

The name Kani is said to be of Pali origin, its etymology being "*Kan*" = happiness, and "*Ni*" = to bring upon. The story runs that long ago a prince of the U dynasty was hunting a wild boar and, when he arrived at the place where the Kani village now stands, lost sight of it and had to give up the chase. The boar found happiness in escaping, and gave a name to the village which was afterwards built there.

Legend of Kani Hill.

Some hundred yards from the village, to the north, is a steep hill known as the Shwe-myin-byu*taung*, two hundred feet high, with a perpendicular drop to the river. On this hill a Viceroy of King Nawra-hta of Pagan, who was Governor of Kani, built a fort, moated on three sides, the remains of which may still be seen. The Viceroy assumed the title of Kani Nawra-hta and rebelled against the King of Pagan in 1040 A. D., but was utterly defeated and met his death by riding his white pony at full gallop over the cliff into the river beneath; he was followed by others of his adherents and they too were drowned, and in due course all became *nats*. Kani Nawra-hta is known as the Myinbyushin (*Lord*

of the white steed) *nat*, from the colour of the pony he rode. In Burmese times a festival was held here every year in *Wazo* (July) to commemorate the Myinbyushin, but it has been discontinued since the Annexation.

KANKA.—A Kachin village in Tract No. 16, Myitkyina district. In 1892 it contained thirty houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe.

KANKAO or KUMKA.—A Kachin village in Tract No. 16, Myitkyina district, situated in 25° 4′ north latitude and 35° 36′ east longitude. In 1892 it contained fifteen houses with a population of 47. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe.

KAN-LA.—A village in the Kanla circle, Pakôkku township, subdivision, and district, with a population of 508, according to the census of 1891. The *thathameda* amounted to Rs. 670 for 1897-98.

KAN-LA.—An irrigation reservoir or tank in the Ko-ywa circle, Pyinmana subdivision of Yamèthin district. It was originally 40 *tas* from east to west and over 50 *tas* from north to south and with water five cubits deep, and it lay to the east of the deserted village of Kanla. The water was drawn from the Setsetyo stream. The tank had fallen into complete disrepair at the time of the Annexation.

KAN-LAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eighteen miles from Ye-u. It has 112 inhabitants, who in 1896-97 paid Rs. 280 *thathameda* revenue. Their only occupation is rice cultivation.

KAN-LE.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 76 and a revenue of Rs. 190 in 1897.

KAN-MA.—A village in the Kanma circle, Pakôkku township, subdivision, and district, with a population of 294, according to the census of 1891. The *thathameda* amounted to Rs. 840 for 1897-98.

KAN-MA.—A village in the Ma-gyi-zu circle, Myaing township, Pakôkku subdivision, and district, with a population of 169, according to the census of 1891. The *thathameda* amounted to Rs. 270 for 1897-98.

KAN-MA-DAW.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 132, according to the census of 1891. The *thathameda* amounted to Rs. 330 for 1897-98.

KAN-MO-BAUK.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 623, according to the census of 1891. The *thathameda* amounted to Rs. 1,900 for 1897-98.

There is a Public Works Department bungalow and a police outpost here. Stores for Haka are conveyed from Kanmobauk by pack-bullocks and coolies.

KANNA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 1,755. The *thathameda* amounted to Rs. 1,718, the State land revenue to Rs. 385-1-4, and the gross revenue to Rs. 2,103-1-4.

KAN-NET.—A village in the Anauk-chaukthaing circle, Myaing township, Pakôkku subdivision and district, with a population of 503, according to the census of 1891. The *thathameda* amounted to Rs. 640 for 1897-98.

KAN-NI.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,210 and the *thatha-meda* amounted to Rs. 1,962. No land revenue was collected in the circle.

KAN-NI.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 300: the *thathameda* amounted to Rs. 330, the land revenue to Rs. 8-12-7, and the gross revenue to Rs. 338-12-7.

KAN-NI.—A village in the Shwe-lin-zwè circle, Myaing township, Pakôkku subdivision, and district, with a population of 283, according to the census of 1891. The *thathameda* amounted to Rs. 820 for 1897-98.

KAN-NI.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 46′ north latitude and 97° 51′ east longitude. In 1892 the number of houses in the village was forty-two. The population was unknown. The headman has no other villages subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

KAN-NI.—A village of seventeen houses on the Kyun-gyi island, in the Irrawaddy opposite Sinkin, in the Bhamo subdivision and district. The villagers work as boatmen, besides cultivating potatoes.

KAN-NI-GYI.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 210 and the *thathameda* amounted to Rs. 328. No land revenue was collected in the circle.

KANOI.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 18′ north latitude and 96° 57′ east longitude. In 1892 it contained twelve houses; its population was not known. The inhabitants are of the Sassan tribe. The headman of the village has no others subordinate to him.

KANONG or KANNAUNG.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 5′ north latitude and 97° 37′ east longitude. In 1892 it contained sixteen houses with a population of 69. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe, and own three bullocks and three buffaloes. The water-supply is good, but camping-ground is limited.

KAN-PA-SHE.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 765 and the *thathameda* amounted to Rs. 1,031. No land revenue was collected in the circle.

KAN-SAUNG.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 230 and the *thathameda* amounted to Rs. 869. No land revenue was collected in the circle.

KAN-SHO.—A circle in the Taung-dwin-gyi township of Magwe district, including the villages of Letpan-gwe and Mati.

KANSI.—A Kachin village in Tract No. 34, Myitkyina district, situated in 25° 43′ north latitude and 96° 20′ east longitude. In 1892 it contained twelve houses with a population of 72. The headman of the village has nine others subordinate to him. The inhabitants are of the Marip tribe, and own twenty-five bullocks, ten buffaloes, six ponies, and mules, and a few goats. A little rubber is grown and some jade extracted.

KAN-SWE.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 390 and the *thathameda* amounted to Rs. 568.

KAN-TAN-KÔNMYAUK-YWA.—A village in the Ku-hna-ywa township Gangaw subdivision of Pakôkku district, with a population of 151, according to the census of 1891, and a revenue of Rs. 220.

KAN-TAN-KÔNTAUNG-YWA.—A village in the Ku-hna-ywa township, Gangaw subdivision, of Pakôkku district, with a population of 1,941, according to the census of 1891, and a revenue of Rs. 360.

KANTAO.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 33′ north latitude and 96° 15′ east longitude. In 1892 it contained twelve houses; the population was unknown. The inhabitants are of the Sạssan tribe. The Tanai *kha* is here 150 yards wide and 3½ feet dẹep in February; the ford is difficult, owing to the strong current.

KAN-TA-PET.—A village in the Madaya township and subdivision of Mandalay district, situated north-east of Myo-gôn. It has 55 houses, and its population amounted in 1897 to 250. The villagers are cultivators and coolies.

KAN-THA.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district. The population in 1891 amounted to 374 and the revenue to Rs. 900.

KAN-THA.—A revenue circle in the Taungdwingyaung township, Mingin subdivision of Upper Chindwin district. It includes one village only and paid Rs. 80 revenue in 1897.

KAN-THA.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision, of Myingyan district. In 1895-96 the population was140 and the *thathameda* amounted to Rs. 168. No land revenue was collected in the circle.

KAN-THA.—A circle in the Taung-dwin-gyi township of Magwe district, including the villages of Kantha and Tha-byè-ôk.

KAN-THA.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 55, according to the census of 1891. The *thathameda* amounted to Rs. 180 for 1897-98.

KAN-THA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 63, according to the census of 1891, and a revenue of Rs. 210.

KANT-HA.—A village in the Kyauk-than-bat revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, 16 miles north-north-east of headquarters. It had a population of 120 at the census of 1891 and paid Rs. 300 *thathameda*.

KANTHA or KANSA.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 20′ north latitude and 96° 43′ east longitude. The headman of the village has no others subordinate to him. The village contained, in 1892, twenty-two houses with a population of 121. The inhabitants are Shan-Burmese and Burmese, and own no cattle.

KAN-THA-YA.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 390 and the *thathameda* amounted to Rs. 730. No land revenue was collected in the circle.

KA-THA-YA-KAN.—An irrigation tank in the Chauk-ywa township of Shwebo district, seventeen and a half miles from Shwebo town. It is 2,600

feet long and 1,200 broad, and irrigates 25 *pè* of land, producing a revenue of Rs. 40.

KAN-THIT.—A revenue circle and village in the north-east of the Miutaingbin township of Lower Chindwin district, with 73 inhabitants. The *thathameda* amounted to Rs. 170 in 1896-97.

KAN-THIT.—A village in the Kan-dein circle, Myaing township, Pakôkku subdivision and district, with a population of 201, according to the census of 1891, and a revenue of Rs. 400, included in that of Kan-dein.

KAN-THIT.—A village in the Kanthit circle, Yeza-gyo township, Pakokku subdivision and district, with a population of 846, according to the census of 1891. The *thathameda* amounted to Rs. 1,830 for 1897-98.

KAN-THIT.—A village in the circle of the same name of Mônywa township, Lower Chindwin district, 15 miles north of Mônywa. In 1891 the population was 364, and the revenue from *thathameda* in 1896-97 amounted to Rs. 980.

The cattle in the circle number 1,500. The principal products are jowar and sessamum.

KAN-THIT.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with eighteen square miles of appropriated land. The population in 1891 was twenty-six and there was no land under cultivation. *Thitsi* is produced in small quantities. The village is 17 miles distant from Ye-u and paid Rs. 40 *thathameda* revenue in 1896-97.

Pagoda.

The Shwemyinwun Pagoda was founded by King Namani Sithu on his arrival at Kanthit on board his Royal raft. It is surrounded by figures of ponies, whence its name, and an annual feast is held on the second waning of *Thadingyut* (October).

The village is under the Lema Thugyi.

KAN-THIT-KÔN.—A village in the Shwe-pyi-nga-ywa circle, Patheingyi township and Amarapura subdivision of Mandalay district. It had a population of 523 at the census of 1891. It lies nine miles north of headquarters.

KANTI-GYI.—*See* under Hkam Ti Lōng.

KAN-U.—A circle in the Myothit township of Magwe district, including the villages of Thet-nge-kwin and Sagaing.

KAN-U.—A village in the Mibaya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 1,891, according to the census of 1891. The *thathameda* amounted to Rs. 690 for 1897-98.

KAN-WUN.—A village in the Ye-u township and subdivision of Shwebo district, seven miles distant from Ye-u town, with a population of one hundred and ninety-six and 28·48 acres of cultivated land. The principal crop is paddy, and in 1896-97 the *thathameda* revenue amounted to Rs. 680.

KAN-YA-GAUNG.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of 229, according to the census of 1891. The *thathameda* amounted to Rs. 390 for 1897-98.

KAN-YAT.—A village in the Myogintha circle, Pakôkku township, subdivision, and district, with a population of 288, according to the census of 1891. The *thathameda* amounted to Rs. 77 for 1897-98.

KAN-YWA.—A revenue circle in the Nato-gyi townshp, Myingyan subdivision and district. In 1895-96 the population was 205 and the *thathameda* amounted to Rs. 259, the State land revenue to Rs. 6-4-0, and the gross revenue to Rs. 265-4-0.

KAN-ZAT-KÔN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 1,105 and the *thathameda* amounted to Rs. 1,576. No land revenue was collected in the circle.

KAN-ZAT-TAW.—A village in the Taung-u circle, Yeza-gyo township, Pakôkku subdivsion and district, with a population of 336, according to the census of 1891. The *thathameda* amounted to Rs. 730 for 1897-98.

KAN-ZAT-TAW.—A village in the Myaing township, Pakôkku subdivision and district, with a population of 93, according to the census of 1891, and a revenue of Rs. 200, included in that of Myaing-a-she-zu.

KAN-ZI.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 1,525 and the *thathameda* amounted to Rs. 2,432. No land revenue was collected in the circle.

KAN-ZIN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 218 and the *thathameda* amounted to Rs. 231. No land revenue was collected in the circle.

KAN-ZWE.—A village in the Paung-dè circle, Myaing township, Pakôkku subdivision and district, with a population of 190, according to the census of 1891, and a revenue of Rs. 340, included in that of Paung-dè.

KAOI or KAOAI.—A mixed Szi and Yawyin village in Tract No. 18, Myitkyina district, situated in 25° 7′ north latitude and 97° 58′ east longitude. In 1892 it contained thirty-five houses; the population of the village was not known. The headman of the village has six others subordinate to him. The inhabitants are of the Lepai tribe.

KAPI.—A village of Lai Chins in the Southern Chin Hills. In 1894 it had 170 houses; Rathu, Lyenkum, and Lyenhrang were its resident Chiefs. It lies six miles south of Thetta, and can be reached from Haka after crossing the Ri-var and another stream. The village is protected by a fence, and there is fair camping-ground below on a large stream. Kapi has considerable influence. It had feuds with Thetta and Klangklang and even now (1894) has not made them up. The village was partially disarmed in 1895.

KAP NA.—A frontier circle in the Northern Shan State of North Hsen Wi. It had in 1898 one Chinese, four Shan, and ten Kachin villages, and a total population of about 1,000. It is situated in the angle formed by the Nam Mao and the Nam Yang streams and consists of high wooded hills, with a strip of paddy plain in the valley of the Nam Yang on the west, and also a small area in the Möng Paw valley on the east. The main village contains fifteen Kachin houses with a population of about 80, and is situated on a high ridge overlooking the Nam Mao or Shweli valley.

The circle used to be frequently called Wan Tēng after the Shan village in the Nam Yang valley, which has, however, been ceded to China.

KAP NA.—Locally called Kabla, a Lepai Kachin village in North Hsen Wi, Northern Shan States, which contained thirty-five houses in 1894 with a population of two hundred and fifty persons. The revenue paid was three

rupees per house, and the villagers were paddy and maize cultivators, and owned fifty bullocks, twenty buffalloes, four ponies, and three hundred pigs. The price of paddy was eight annas the basket.

KAPRA or KHAPRA.—A Wara village in Tract No. 3, Bhamo district, situated in 23° 51′ north latitude and 97° 21′ east longitude. In 1892 it contained forty houses, with a population of 128. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own seven bullocks and twenty buffaloes.

KAPRA.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 5′ north latitude and 97° 25′ east longitude. In 1892 it contained fourteen houses, with a population of 61. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own eight bullocks and five buffaloes.

KAPRA or LETAW-KAPRA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° north latitude and 97° 35′ east longitude. In 1892 it contained seventy houses, with a population of 260. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own twenty bullocks and thirty buffaloes. Kapra controls the four villages of Palongkatong, Warrakatong, Paogyankatong, and Yangokatong. At Palongkatong is a fair halting place with good water; at Warrakatong a bad halting place, and water is far off.

KAPTYAL.—A village of Chins of the Sôkte (Nwengal) tribe in the Northern Chin Hills. In 1894 it had seventy houses: the name of the resident Chief was Dotwel. It lies south-west of Tiddim and south of Laitui and is reached from Laitui by a direct road five miles in length; it can be also reached by a road from Tiddim through Losow, which crosses the ford below Losow and leads straight over the hills to the village, fifteen miles distant. The villagers are "Tawmte" and "Hwelnum" Soktes and are nominally subordinate to Doktaung, the Sokte Chief, though they are practically independent. Some years ago Twuntong, Chief of Saiyan and a relation of Howchinkup and Doktaung, murdered his wife, sister of Doktaung; then, considering it safer to migrate, he left Saiyan and founded this village. It was burnt by the Chins themselves on the approach of the British troops in 1893. There is good camping-ground at both old and new villages and water is plentiful in streams at the old, but meagre at the new village. Signalling is easily managed from Kapyal to Fort White and also to Tiddim.

KARAM.—A village in the Shwe-gu subdivision of Bhamo district, containing five houses of Lahtawng Kachins. It stands in the site of the old village of Manhpa. Some *lè* is cultivated.

KARATHI.—A village in the Minta-gè (Hkun-tan-gyè) circle of Loi Long, a Southern Shan State of the Myelat division. It stands on Lon Kyè hill in the west of the State and is inhabited by Zayein Karens. In 1893 it contained fifty houses, with a population of 166 persons; they paid from four to eight annas per household and had no cultivation, but the *hai* of the hills slopes.

KARAWN or KRON (Chingpaw).—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 28′ north latitude and 97° 29′ east longitude. In 1892 it contained twenty houses with a populatsion of 64. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe, and own four ponies and mules in the village.

KAREN-NI.—The country of the Red Karens, is situated approximately between 18° 50′ and 19° 55′ north latitude and between 97° 10′ and 97° 50′ east longitude. It is bounded on the north by the Shan States of Möng Pai, Hsa Htung, and Mawk Mai; on the east by Siam; on the south by the Papun district of Lower Burma; on the west a stretch of mountainous country, inhabited by various small tribes formerly in a state of independence, divides it from the districts of Taung-u and Yamèthin.

Boundaries and divisions.

It is divided in a general way into Eastern and Western Karen-ni; the former consisting of one State, that of Gantarawadi, with an approximate area of 2,500 square miles; the latter of the four small States of Kyè-bo-gyi with an area of about 350 square miles, Baw-la-kè with an area of 200 square miles, Nam-mè-kôn with 50 square miles, and Naung-pa-lè with about 30 square miles.

The small States of Western Karen-ni were formerly all subject to Bawlakè, but the subordination had for long been becoming less and less defined at the Annxation and has now ceased. Nevertheless, the Chief of Bawlakè for some time after the British occupation exercised his right of demanding a measure of rice every year from each house in all four States.

There was also a small State in the hills west of the Pawn stream, called Sao-hpa-yun, containing six villages, with a Chief in charge of them, independent of both Eastern and Western Karen-ni. In 1890, however, the Chief, who was a very aged man, made over the State to Sawlawi, the Myoza of Gantarawadi, who was his son-in-law, and the tract has since then formed an an integral part of Eastern Karen-ni. The State of Ngwe-daung (called Lōi Ngün by the Shans) is now also subordinate to Gantarawadi.

History; the founding of the States.

It has not been found possible to obtain a connected history of Karen-ni, or of the founding of the various States, but it appears to be generally admitted that Bawlakè was originally the chief of the whole country, east and west. The separation seems to have come in the time of the fifth Chief of Bawlakè, called Po Byu Hla. In his reign a Talaing, called Maung Pôn, said to be of royal blood, came up to Bawlakè and settled there, and seems rapidly to have acquired great influence. Po Byu Hla came to the conclusion that it was not good for two rulers to remain in the same village, and therefore made Maung Pôn go and take charge of the country east of the Pawn *chaung*. This the Talaing did, and assumed the title of Papaw-gyi. Eastern Karen-ni has been a separate State ever since.

The State of Ngwe-daung (Loi Ngün), now a feudatory of Eastern Karen-ni, was founded shortly after it, in the reign of the same Chief, Po Byu Hla. Local tradition gives the following account of the commencement of the Ngwe-daung line of Chiefs.

Ngwe-daung.

To the south-west of the Shan village of Ngwe-daung (Loi Ngün) are four hills called Loi Ngün (silver hill), Loi Hkam (gold hill), Loi Tawng (copper hill), and Loi Nang Manaw. West of Loi Ngün lived a single woman, called Nya Mya, who, like an Amazon, had only one breast. One day, after a walk in the hills, she returned home and at night dreamt that the moon had descended into her womb. Shortly afterwards she became quick with child. Her neighbours refused to believe the tale and said that the child, if it had a father, would find him when it came to years of discretion. In due time Nya Mya was safely delivered of

a male child. A few years afterwards the child was taken by his mother to the village of Bawlakè. The infant saw Po Byu Hla, the Chief, and immediately ran up to him and clasped him round the neck. Every one then said that Po Byu Hla must be the father of the boy. The Chief's opinion is not recorded. The mother, however, strenuously denied the implication and persisted that the child had no father, so the boy was named Pla-pu-kra (the son of no father). Nya Mya and her son continued to live near Loi Ngün, living on nothing but roots and berries and fruits and, when he grew up, Pla-pu-kra was chosen by the people to be their Chief, apparently with the consent of Po Byu Hla, who from all that is known of him, seems to have been of a singularly weak, or easy-going, disposition.

The formation of the other States appears to have been due to the gradual assumption of power by some Karen of influence, but precise details are wanting.

Karen-ni from Papaw-ga-le.

Eastern Karen-ni having been started as an independent State by Maung Pôn, under the title of Papaw-gyi, seems to have remained in perfect peace during his reign. Except his assumption of authority nothing is chronicled. He was succeeded by his son, Papaw-ga-le (called by the Karens Sawpa Lasa), who appears to have wished to strengthen the position which his father had gained. He went to the Burmese Court at Ava and obtained a Royal Order confirming him as Chief of the territory west of the Salween, and it is also said that he made a journey to Bangkok, to obtain recognition of the colonies which he had thrown out on the eastern bank of that river.

Invasion from Burma.

About this time also the Red Karens, probably both of the Eastern and Western divisions, became aggressive and raided the neighbouring Shan States in pursuit of slaves. They gradually became bolder and at length overran the whole of the Myelat, burning villages and carrying off women and children as far north as Ywa-ngan. This roused the Burmese and, in accordance with their usual system, they raised an expeditionary force in the Shan States. In 1207 B. E. (1845 A. D.) a force of Shans, estimated at ten thousand strong, with contingents from Möng Pai, Sam Ka, Möng Nai, Lai Hka, Hsen Wi, Hsi Paw, and other States, marched into Karen-ni by way of Möng Pai. They passed Naungpalè without much opposition, but at a place beyond, called Möng Sōng, in a narrow pass in the hills, they were suddenly attacked with great vigour by the Karens of Kyè-bo-gyi and Bawlakè. Five hundred of the Shans are said to have been killed, and the remainder of the force fell back upon Naungpalè. One thousand horse were then sent up by the King of Burma and the whole force advanced again. This time they got as far as Ti-lyin, a Kyè-bo-gyi village, and burnt it to the ground. Probably also they ravaged all the country round about, for, though no other prominent successes are chronicled, Kyè-bogyi and Naungpalè sent representatives to Ava, made their submission to the Burmese Government, and were granted titles. The Burmese and Shan force then retired. It is from this time that the Chiefs of Kyè-bo-gyi and Naungpalè became independent of Bawlakè. Previously they had been mere *amats*, or officials of that chieftain, or at the best his nominees. Karen-ni had thus been divided up much as it is at the present time.

Nothing is heard of Papaw-gale's share in this quarrel and he seems to have died shortly afterwards and was succeeded by Sao-hpya-tin, whose reign was colourless.

Saohpya-tin was succeeded by Sawlapaw and in 1228 B.E. (1866 A.D.), not long after his accession, a force of one thousand Shans from Hsi Paw cameto Saw Lôn, his capital. They came, under orders from the Burmese Government, to attack the rebel gathering which the Myingun Prince had succeeded in raising there. The rebels were probably not very numerous, for the gang consisted of Shans and Karens recruited locally. They had their headquarters at Nammèkôn, near the Möng Pai border, and attacked that State constantly and penetrated as far as Sa Koi, which town they surrounded and were laying siege to, when the Hsi Paw Shans appeared. Sawlapaw sent a number of his Red Karens to fight along with the Hsi Paw men. At the same time news came that the Lamaing *Wundauk* was hurrying south with a force of a thousand men. The Myingun Prince thereupon lost heart and took refuge in Lower Burma, and his miscellaneous force broke up and disappeared, apparently without an attempt to make a fight of it.

Sawlapaw helps the Burmese forces to expel the Myingun Prince.

Proud in his consciousness of having assisted the Burmese Government, Sawlapaw went down to Mandalay in 1230 B.E. (1868 A.D.), and was received in audience by Mindôn *Min*. It is nearly certain that he asked the King for a force of a thousand men to enable him to conquer all Karen-ni, but this Mindôn *Min* refused. Sawlapaw, however, received a Royal Order, appointing him Myoza of Gantarawadi, and with this he had to return satisfied.

In 1237 B.E. (1875 A.D.) he started a quarrel with Bawlakè, which ended in a fight and the defeat of Bawlakè, who lost a considerable amount of territory; all the country north of the Pawn stream besides Pazaung and the country east of the Salween passed into Sawlapaw's possession.

His further successes.

About the same time the ruler of Eastern Karen-ni still further increased his territory by the practical annexation of Ngwe-daung. The dispute began in the way common enough among these petty hill States. Hkun Pa Kü, a brother of the then Chief of Ngwe-daung, Hkun Li Pè, lost three buffaloes. These were found in the village of Dawnaku near Loi Kaw. The villagers refused to give them up and fired on Hkun Pa Kü, who was carried back to Ngwe-daung and died there. The Ngwedaung Karens retaliated by attacking and burning Loi Kaw villages, and continued petty fighting and burning of villages on both sides went on for about four years, until the traders of Ngwe-daung got tired of it. They sent a deputation to Sawlapaw to make terms, and he imposed his own. Ngwe-daung had to "make a present" of fifteen hundred rupees, a pony, a bullock, a bullock bell, a basket of rice, a bunch of plantains, a blanket, a mat, and a piece of silver. It was then declared that there should be no more fighting on either side, and that whichever side recommenced should pay a fine of fifteen hundred rupees in coin and fifteen viss of gold. Besides this, Ngwe-daung was to acknowledge the supremacy of Sawlapaw, and that Chief was to retain the territory he had taken during the fighting.

On the conclusion of this settlement, Sawlapaw sent the present Myoza, Sawlawi, to Mandalay in 1242 B.E. (1880 A.D.) to explain the settlement and counteract any influences which might have been set in motion by representatives of Ngwe-daung, who had shortly before gone down with presents to King Thibaw. In this Sawlawi was successful and returned with the title of *Kem-möng*, or heir-apparent, granted to him by the King.

A Burmese post had before this, in 1234 B.E. (1872 A.D.), been established at Loi Kaw and another was placed in Nammèkon (Po Bya's territory) in the following year. This, however, was withdrawn on the representation of the British Government in 1238 B.E. (1876 A.D.) and the Loi-kaw post seems hardly to have exerted itself to keep order. The result of the Ngwe-daung deputation to Mandalay was that a post was established there also in 1879. It was not a success, however, and gradually disappeared, for the soldiers were not paid and went when they found it convenient. The Loi Kaw post, however, continued in existence until the British occupation of Mandalay, when it was dissolved, or fell back on Möng Nai and marched down with that garrison.

Karen-ni at the Occupation: internal troubles.

The independence of the Western Karen-ni States had been guaranteed by the British Government in the terms of the treaty of 1875 with King Mindôn. They were therefore left to themselves on the British occupation of the Shan States in the beginning of 1887.

About this very time, however, a quarrel broke out in the Naungpalè State, through the demand made by one Le Po for the payment of one rupee per bullock from some Ngwe-daung traders who were marching down to Taung-u and had been granted a safe passage through Naungpalè by Le Kyi, son-in-law of the Naungpalè Chief. Actual fighting between Le Po and Le Kyi was prevented by the action of Lu Saw Aw, father-in-law of the former, and at a meeting of the headmen of Naungpalè State, Lu Saw Aw undertook to prevent Le Po from continuing or recommencing the quarrel, the headmen of Naungpalè making the same promise with regard to Le Kyi. Le Po, however, not long afterwards recommenced hostilities with an attack on the Chief of the State, whom he cut down with his own hands and then pistolled. Le Po had a number of followers with him and aimed at becoming Chief of Naungpalè. Le Kyi, however, collected a number of men and, returning to Naungpalè, attacked Le Po's party and drove them out, Le Po himself being killed in the fight. Lu Saw Aw thereupon took to flight and Le Kyi proceeded to attack and burn several villages friendly to the fugitive. Lu Saw Aw lived for some time quietly in Möng Pai, but about October 1888 he collected from two to three hundred men and proceeded to attack Naungpalè. He burnt the villages of Daw-weku and Lawtataw, but by that time Le Kyi and the Chief had got a number of men together and fell upon Lu Saw Aw, who retreated to Möng Pai. Nothing further happened except a nursing of rancour until the conclusion of General Collett's expedition to Karen-ni in 1888-89, when the case was formally enquired into and Lu Saw Aw was sentenced to pay a fine of one thousand rupees for his attack on Naungpalè.

Towards the end of 1887, when the "Southern Shan column" was making the tour of the Shan States, South and North, an attempt was made to commence friendly relations with Sawlapaw. Letters were sent to him, inviting him to meet the Political Officer at some point on the Karen-ni border, along which the column marched.

Sawlapaw occupies Mawk Mai.

Sawlapaw not only took no notice of these letters, but, as soon as the column had marched away north to Hsen Wi, took advantage of the occasion to invade the State of Mawk Mai, which early in 1887 had made its submission to the

British Government. There had long been ill-feeling between Eastern Karen-ni and Mawk Mai, on account of previous alleged attacks by the Shan State on the Red Karens.

but is driven out,

The attack took place in the spring of 1888 and the Mawk Mai *Sawbwa* was driven out of his capital, which, with most of the villages in the State, was absolutely destroyed. Sawlapaw even went farther and placed a man Hkun Noi Kyu in charge of the State. The Assistant Superintendent of the Shan States, however, hurried up from Mandalay, where the Southern Shan column had just arrived and, with fifty men of the Rifle Brigade and some Biluchis, drove out the Red Karens and reinstated the *Sawbwa* in Mawk Mai on the 16th May 1888. The Karen-ni were driven beyond the borders of the State, and a small garrison of Biluchis was left behind in Mawk Mai town. On the 3rd July Sawlapaw's forces returned and attacked Mawk Mai, but were repulsed with some loss. They then stockaded themselves at Katu Awn about twelve miles south of the capital. The Biluchis, under Lieutenant F. J. Fowler, attacked them on the 12th July, killed from sixty to one hundred, including the *Hēng* of Man Maü (Ywa-thit), their leader, and drove them in confusion beyond the borders of the State.

Mawkmai now remained at peace, and Hkun Noi Kyu was no more heard of. Sawlapaw, however, was as defiant as ever and wrote to the Superintendent of the Shan States, ordering the British troops to be withdrawn from Mawk Mai. He also issued proclamations offering rewards of ten thousand rupees for the heads of Lieutenant Fowler and the Assistant Superintendent of the Shan States, and proportionate sums for those of native officers and sepoys.

Nevertheless, he was given further opportunities of coming to terms, and several letters were exchanged between him and the Superintendent, without any result being arrived at.

and finally deposed.

In December 1888, therefore, a British force, under the command of General Collett, marched against him. The first engagement fought at Kyaw Nga Kyaing village was decisive. The mounted infantary rode down the Karen-ni force and about two hundred Red Karens were killed, the British troops camping in Loi Kaw the same evening.

Little opposition was encountered in the onward march to Saw Lôn, Sawlapaw's capital, which was occupied without a shot being fired. Sawlapaw fled to the jungles and refused to come in. On the 28th January 1889, therefore, a meeting of the Chiefs and *hēngs* of Karen-ni was held, and Sawlawi, the titular *kem-möng*, was elected Chief and was subsequently confirmed in his appointment as *Myoza* by the British Government. The State was fined three lakhs of rupees and five hundred muskets and undertook to pay a yearly tribute of five thousand rupees to the British Government, and the *Myoza* held his State under a *sanad*, or patent of appointment, on the same terms as the Chiefs of the Shan States.

Siamese interference: demarcation of the Siam-Karen-ni frontier in 1892.

Siamese troops had meanwhile, on the plea of assisting the British Government, occupied Trans-Salween Karen-ni. They met with no opposition and failed to retire on the settlement of affairs at Saw Lôn. They subsequently claimed the territory as Siamese soil, and at the end of 1889 a commission under the late Mr. Ney Elias, C.I.E., proceeded to Karen-ni

to enquire into the matter, crossed the Salween, and surveyed the disputed territory, marking out its boundaries. The Siamese Commissioners did not come to meet the British party and the troops still remained in a series of posts along the left bank of the river. The Siamese Government accepted the recommendations of the Elias Commission, but it was not until November 1892 that the outposts on the eastern bank of the Salween were withdrawn and the boundary finally demarcated by local Commissioners. Since then complete peace has been maintained.

Recognition of the Western Chiefs.

In January 1892 the four Western Chiefs, who had hitherto been nominally independent, were formally recognized as feudatories by the Government of India, and at a meeting held at Bawlakè, on the 23rd January of that year, they were each presented with *sanads*, appointing them Myozas, the terms being similar to the patent already granted to Gantarawadi, and differing only slightly from those granted to the Shan Chiefs. Gantarawadi, however, pays a regular tribute of five thousand rupees, whereas these chieflets pay an annual *kadaw* or *nuzzur* of one hundred rupees. They are forbidden to carry out a sentence of death passed on a criminal, without the sanction of the Superintendent of the Southern Shan States, but otherwise retain nearly all their old customary law.

Mr. Taw Sein Ko gives the following account of the installation of a Karen-ni Chief :—

The choice of a Chief.

" A Chief among the Karen-nis attains his position not by his hereditary rights, but on account of his habit of abstaining from rice and liquor. The mother of a candidate for the Chiefship while *enceinte* must have eschewed these things and lived solely on yams and potatoes. She must not have eaten any meat or drunk the water out of the common wells. To be duly qualified for a Chiefship the son must continue these habits. Such a child is taken good care of. A *haw*, a low rambling rectangular bamboo structure is built and the candidate is placed in it. Each village brings one bunch of plantains, one mat, and a tribute of silver as offerings . The amount of the silver offerings varies from one-quarter of a tical to a full tical, according to the resources of the villages. The villagers also bring fowls, whose bones are to be used in reading omens. They pass a merry time, the whole night long drinking *kaung*, their national beverage, and dancing round the *haw*. The fowls are killed and the leg bones are carefully scraped clean, and with a piece of straw or bamboo certain small holes in them are examined. If the holes on the right leg bone are situated higher than the corresponding ones on the left, the omen is considered to be auspicious. This 'omen-reading' by means of fowls' bones is quite a science among the Red Karens. The questions usually solved are whether the newly installed Chief will be one of might and power, whether the villages will prosper under his rule, and whether the people now assembled will be able to undertake forays successfully and with minimum loss to their side."

Natural feature.

Karen-ni consists of two widely differing tracts of country, which roughly mark now, and formerly actually did mark, the division into east and west. Gantarawadi has, however, encroached westward beyond the boundaries which physical geography would assign to it. These two divisions are (*a*) the southern portion of the valley of the Balu stream ; (*b*) portions of the valleys of the Salween and its tributary, the Pawn—

(*a*) is an open, fairly level plain, well watered and in some parts swampy. The eastern half consists of the Loi Kaw and Ngwe

daung circles of Gantarawadi and the western of the Nammè-kon and Naungpalè States. South of this valley and between the Nam Pawn and its principal tributary, the Tu, lies a stretch of downs, having no overground drainage, undulating and exceedingly dry, though in parts fertile. On its eastern side, the Misu Naung Wo circle of Gantarawadi, lie two or three small inland lakes, the water of which is tinged by the surrounding soil to a permanent dull brick red. On the western side, in Kyè-bo-gyi State, are a few small streams, which in April and May almost entirely dry up and only just suffice for the wants of the villages.

(*b*) Consists of a series of chains of hills, intersected by deep valleys, or ravines, through which run the two main rivers and their feeder streams. Many of the latter are dried up in the hot season and only flow freely during the rains. Here and there are small, level, watered valleys as at Mèsè, Man Maü (Ywathit), Hsa Taw, and Saw Lôn, but for the most part the country is precipitous and the soil arid.

Mountains.

The whole country being hilly, the most conspicuous ridge is that lying between the Pawn and Salween, which has an average altitude, above mean sea-level, of about five thousand feet. There are several tracks leading across it passable for pack-animals, the one most in use being the road connecting Saw Lôn with Man Maü.

The principal peak east of the Salween is on the Loi Lan ridge, and attains an altitude of 7,109 feet. Parts of this ridge form the boundary between Eastern Karen-ni and Mawk Mai on the west and Siam on the east. It falls away rapidly to the south and at Pangsalang is crossed at a height of 2,200 feet by a road from Hsa Taw, ascending the valley of the Mè Layu on the west and descending the Mè Hsoi on the eastern, or Siamese, side to Mè-hawng-hsawn.

West of the Balu valley lies a conspicuous ridge of hills which forms the continuation of the eastern edge of the Myelat plateau. The principal peak on this ridge, called Loi Nang Pa (*The Princess Hill*), has an altitude of nearly five thousand feet. It forms a prominent feature in the landscape on the approach from the north, and rises conical and seemingly standing alone, due to the west of Po Bya's village.

Ngwe-taung and Shwe-taung, two isolated hills near the village of Ngwe-daung, are much venerated by the Red Karens in the neighbourhood, and Shans used to be forbidden to ascend them. There were consequently great stories of hidden treasure on the summit. Ngwe-taung is a small, bare, rocky hill; Shwe-taung, though higher, is less rocky and more easily climbed.

Rivers.

The Balu stream, flowing out of the Inle lake and passing through the Yawng Hwe, Sam Ka, Nan Tôk, Sa Koi, and Möng Pai States, enters Gantarawadi at its north-west extremity and forms, for a short distance, the boundary between Eastern and Western Karen-ni. Its course, after entering Karen-ni, is first south for five miles and then east for ten, as far as the village of Loi Kaw, after which it flows about fifteen miles in a south-easterly direction and finally sinks into the earth in a marsh, or succession of funnel holes near the village of Lawpita. The water

undoubtedly finds its way underground into the Nam Pawn, but its outlet, if there is a definite one, has not yet been determined. It is navigable for the greater part of its course for country boats, capable of holding from one hundred to one hundred and fifty baskets of paddy, but owing to the dams erected across it for purposes of irrigation, although gaps are left for ordinary traffic, it is unsuitable for boats of broad beam or anything but an insignificant draft of water. Nevertheless its average breadth is about fifty yards, and its depth is in places as much as fifteen feet.

The Nam Pawn runs into Gantarawadi from between Hsa Htung and Mawk Mai and, after a course of about eighty miles nearly due south, flows into the Salween above Pazaung. Owing to its rocky bed and boulder-bestrewn channel it is nowhere navigable for any distance, and even timber cannot be floated down it without the assistance of elephants. It is fordable in several places (which the Balu stream nowhere is) except during the rains. The river-bed is of an average breadth of about an hundred yards. Its chief tributary is the Tu, which has a total length of about seventy miles, and is fordable, except during the rains.

The Salween enters Gantarawadi at its north-eastern point from the Mawk Mai State and flows in a southerly direction for about one hundred miles through Eastern Karen-ni into the Papun district of Lower Burma. It is navigable throughout for craft of deep sea draft. The principal tributaries in Karen-ni are: on the left bank the Mè Salè, Mè Layu, Mè Pai, which rises in the Siamese Shan States and is navigable as far as Mè-hawng-hsawn, Mè Sipaw, Mè Sè, and Mè Pa; and, on the right bank, the Nam Pawn, the Hkè-ma-hpyu, the Nam Nga, and Nam Hpa.

Minerals.

Tin, or what is called tin, is worked in Bawlakè's territory. But, though it is known by the name of *hkèma-hpyu* in Burmese and *hek* in Shan, it is sold for from Rs. 125 to Rs. 175 the hundred viss. It seems probable therefore that it is either very impure or is in reality zinc. It is worked by White Karens in the upper valley of the Hkè-ma-hpyu stream, is smelted on the spot, and brought down to Pazaung and Man Maü for sale, but the working is only carried on intermittently.

Inferior rubies, spinels, and other stones are said to be found occasionally in the Upper Tu valley and in the west of Nammèkon State, but the supply seems to be as irregular as the quality is inferior.

Forests; teak.

The trade in teak timber is the chief and indeed, it may be said, the only source of wealth, in Karen-ni. The largest and most important forests are those situated on the left bank of the Salween. Others lie, on both banks of the Nam Pawn and in Western Karen-ni on the Nam Tu, in the territories of Kyè-bo-gyi and Bawlakè. The other States (Ngwe-daung, Naungpàlè, and Nammèkôn) possess no forests. From estimates based on the number of elephants said to have been employed in the Trans-Salween forests it appears that the annual outturn there should have amounted to twenty thousand logs. The forests on the west bank are much less considerable and on a similar estimate those on the west bank above the Nam Pawn cannot have produced more than two hundred and fifty logs in the year. In the Nam Pawn itself, exclusive of its tributary the Nam Tu, between fifteen hundred and two thousand logs were extracted yearly and a not much smaller output was obtained from the Tu. Below the Nam Pawn timber was also worked on the left bank of the

Salween, but the number of logs in the year did not probably exceed four hundred.

The nominal rate of duty assessed by Sawlapaw over the forests in his State was four rupees a log, but it appears that this rate was not strictly adhered to. Payment of the duty was frequently made in the form of elephants or timber. Occasionally a lump-sum was paid down to exploit a forest, irrespective of the outturn. Moreover, a large portion of the work was in the hands of the Chief himself, or of his relations, from whom no duty would be levied. Duty was not always collected by the Myoza himself; in many cases forests were assigned to members of his family to "eat," the latter collecting the duty and appropriating it as a personal allowance. Thus the revenues from the forests of the Hwe Satè were appropriated to the use of the custodian of the *Auk Haw*, or Lower Palace at Sawlôn.

Practically the whole of the Nam Pawn forests, as well as those of the Salween, belonged to Sawlapaw. The amount levied varied, but was usually between two and three rupees per log, though sometimes the full four rupees were taken. While the Trans-Salween forests were in the lands of the Siamese, work on the Pawn and the Tu became much brisker, but has decreased since the imber workers have returned to their former tracts. Mr. H. Jackson, Deputy Conservator of Forests, has estimated that these Trans-Salween forests are capable of keeping up an annual outturn of nine thousand logs without injury to the forest capital. The capabilities of the western forests have not so far been gauged by expert inspection, but it appears that the outturn is insignificant when compared with that of the trans-Salween forests.

Cutch.

Within the few years since the settlement of Karen-ni the working of cutch has considerably extended on the Pawn stream, and it has been found profitable to export small quantities to Burma. This has so far been carried by bullock transport to Taung-u, but it is probable that, if there is sufficient demand, the route found most convenient will be by boat to Moulmein. Cutch trees are fairly plentiful on the east side of the Salween, especially in the lower ground near the river and some of its tributaries. They are also fairly plentiful along the west bank, both above and below the Pawn, and the industry seems therefore likely to extend.

Stick lac.

Stick lac is found in different parts all over the Shan States, but it seems to be only in Karen-ni that its production is stimulated artificially. Elsewhere, if a tree happens to be attacked or settled on by the insect, the deposit is collected when it is formed. The Red Karens however, carefully foster the growth. The insects are grafted during the dry weather on the larger branches of such trees as experience has shown to be most favourable to their growth. The most common species are the *pauk* (ပေါက်၊) the *gyo* (ကြို), and certain varieties of the *nyaung-bin* (ညောင်ပင်။) The insects apparently remain dormant or quiescent for some months, but during the rains increase and multiply and cover all the smaller twigs of the tree with their deposit to the thickness of about half an inch, in the form of brown cells in which they live. At the end of the rains the twigs with the stick-lac are lopped off, only a few being left to spread in the following year over the newly formed twigs and to be grafted upon other trees. The twigs are then spread out in the sun and the insects, having no longer the nourishment obtained from the living tree, soon die. The stick-lac is then

exported in this form, twigs and all. It is prepared for local use to a small extent only and in the following way,—The twigs when thoroughly dried in the sun are pounded in a wooden mortar, much in the same way as paddy is husked. The powder is then placed in a bamboo basket and shaken up well with water. Part, which is called the blood of the insect, but probably contains a solution of some of the cellular structure, is dissolved and strained off. This is used as a red dye, and it is with this dye that the characteristic red trousers of the Karen-ni are coloured. The remainder is used as a primitive sealing-wax, chiefly for fixing knife-blades into their handles and other similar purposes. A comparatively low temparature is sufficient for this object.

Other timber.

Other forest produce found in Karen-ni comprise *padauk, pyinkado, thitkado*, and *thit-si*. The two former are not worked to any great extent. *Thitkado* is chiefly found in the neighbourhood of Man Maü and Naungpalè, and in both places is used to some extent for walls and floors of houses and monasteries, but as it will not weather well it is not used for roofing. Wood-oil is extracted in various parts and is used for varnishing bamboo-woven basket-work, water-pots, and the like. The lacquer-work industry in Karen-ni hardly goes beyond the manufacture of the articles mentioned.

Races.

There are upwards of a dozen races or tribes living in Karen-ni. Of the Burmese, Shans, Taungthus, Inthas, and White Karens nothing need here be said. The Red Karens proper are treated of in the introductory chapter on the races of Upper Burma.

Yimbaw.

There is a separate clan or sect called the Yimbaw, who are not at all numerous and are almost wholly confined to the limits of the small Nammèkôn State, though a few are found in Möng Pai. In dress the Yimbaw are not distinguishable from the Karen-ni proper, and the customs of the two races, or clans as they more probably are, approximate very closely. They have however distinct languages or dialects.

Yang-talai.

The Chief of Bawlakè and some of the ruling house of Eastern Karen-ni are very proud of their descent, which they claim to be derived from the pure Yang-talai. Most of the inhabitants of Bawlakè are Yang-talai, or Yindalè as the word is Burmanized, and so also are a few villages in Eastern Karen-ni. Very little is known about this race. The Chief of Bawlakè declares the Yang-talai have nothing in common with the Talaing Karens, of the Tenasserim district, who were thought by some to be of the same race, and asserts that the languages are absolutely distinct. The Yang-talai strongly resemble the White Karens in feature, but the language, so far as it is known, is really quite distinct from that of both Red and White Karens. The Yang-talai are without exception spirit-worshippers, but they are more civilized than the Karen-ni proper and mostly wear the Shan or Burmese dress. They spend great sums of money on their funerals. It is a custom seldom departed from to bury half the property of the deceased with him in his grave. Little can be said about the Yang-talai until their language and traditions are more accurately known. It may, however, be noted that the descent of which the so-called Yang-talai Chiefs are so proud is somewhat doubtful, for Po Byu Hla, one of the most famous of the Bawlakè Chiefs, is said to have come from China, while Papaw-gyi, the founder of the Saw-Lôn house, is said to have been of the ruling family of the Talaings.

Manö.

A few miles west of Naung-palè are six villages which speak a dialect differing considerably from Karen-ni. These villages are included in ten which acknowledge the authority of a petty Chief called Le Kya. Their dialect is called Manö, but the people who speak it differ in no way in dress from the Red Karens. They are sub-feudatories of Bawlakè. Le Kya owes his authority to the circumstance that his father opened out the road to Taung-u, with the assistance and co-operation of the White Karens of the hills. Formerly he levied toll on all pack-animals using the road.

Palas.

Near the Nam Pawn, in Eastern Karen-ni, are four villages of a race called Palas, who also have a distinctive dialect, differing alike from Karen-ni, Shan, and Taungthu. The Palas wear the Taungthu dress. Vocabularies of the different dialects are given in the chapter on Ethnology.

Padaungs.

The strip of country bounded by Möng Pai on the north, Western Karen-ni on the east, and Lower Burma on the west and south is inhabited in its northern portion by the Padaungs, who are divided into the Great Padaungs, akin to the population of the west of Möng Pai State, and lesser Padaungs, or Yimbaws, who are more like the people of the south-east of Möng Pai and the west of Nammèkôn State. Their dialects are very slightly different, but the lesser Padaungs have a much greater proportion of words borrowed from the Red Karens. The Yimbaws, in fact, seem to be Padaungs who have assimilated themselves to the Karen-ni, both in customs and language.

Brè.

South of the Padaungs are a number of tribes known to the Burmese collectively as Brès or Manu-manaws, and to the Karen-ni collectively as Pramanö. Considerable dialectic differences exist among them, as many as four having been noted. The dialect given among the vocabularies is spoken by some six or seven villages lying on the eastern edge of this tract. These people are called Manö by the Karen-ni, but style themselves Laku. This Brè tract corresponds roughly with the upper valley of the Nam Tu; authority over it was claimed by the Bawlakè and Kyè-bo-gyi Myozas, but they never exercised an effective control, though they worked timber there and levied duty on logs floated down. Further details are given in the chapter on Ethnology.

Revenue and administration.

Practically the entire revenue of independent Karen-ni was derived from the forests. The Chiefs either worked the timber themselves or leased the forests and levied duties.

No taxes were imposed upon the people at large, but once a year each village presented a cock, a mat, a bunch of plantains, and five four-anna pieces, a sufficiently symbolic tribute. There were, however, no real determined boundaries to the different States, and as a consequence each village paid its tribute to the Chief it thought best. Eastern Karen-ni, at any rate during the twenty years of Sawlapaw's reign, was fairly consistent and well defined; but in Western Karen-ni some villages paid to the three northern Chiefs, whilst others, regardless of their geographical position, sent their offerings to Pa Ban of Bawlakè. The result was dire confusion as to the boundaries of States, even within the limits of a few years, for the same village would pay one year to one Chief and the next to another, and occasionally even to two Chiefs in the same year.

The administration of justice was in a like crude condition. A man with a grievance applied to the elders of his village. These worthies addressed themselves to the elders of the defendant's village and the matter was settled in this informal way, and reasonable compensation agreed upon. Considerable shrewdness, the result of years of experience, passed on from father to son, was not uncommonly displayed. In a case of theft, for example, account would be taken of the fact whether it was a first offence or not, whether the criminal was alone in the offence or had allies or instigators, whether he had property of his own or had well-to-do relations, all of which would have their influence on the punishment inflicted.

If the village elders were not successful in settling the case, as was unhappily not at all uncommon, then reprisals were made by the injured parties, a blood feud began between the two families, and usually in the end drew in the two villages. If the original offender was caught early in the proceedings, he was confined in chains until his family ransomed him, which might or might not end the quarrel.

Recourse was occasionally had to the Chiefs, but their decisions were not necessarily carried out, if the losers thought themselves strong enough to resist.

Village feuds were so common, especially between Eastern and Western Karen-ni, that the completion of the harvest was usually the signal for every man to arm himself and join in more or less organized raids. In the northern villages, if no other feud was pressing, raids were habitually made on the Shans of Mawk-mai, Möng Pai, Sa-Koi and even Sam Hka.

Slavery existed all over Karen-ni. Shan women and children were habitually captured and sold as slaves and so were Karen-nis of villages at feud with one another. Karen-ni debtors occasionally gave up their persons in liquidation of their debts. Dark hints are also thrown out of Shan slave-merchants who made a living by enticing their own countrymen to the Karen-ni border, where they might easily be taken by Red Karens who had word that they might be expected at a certain time.

Mr. O'Riley, who visited Karen-ni in 1857 and again in 1864, has the following remarks on the subject:—

Slavery.

"In estimating the amount of population of the country, I have stated that about one-third of the inhabitants are slaves, on which subject I deem it necessary to offer the following explanation:—

"The chief cause of this amount of slavery, a term by the way only partially expressing the conditions of the subject, lies in the prevalence of indebtedness throughout the community. Incurred originally by the heads of families to meet some casual expenditure attending their superstitious ceremonies, the debt, increased by an enormous interest, has been unliquidated at the period of the death of the borrower, and in all such cases, where no effects are available for repayment, in accordance with the terms of the agreement, one or more members of the family become bond-slaves, and subsequently from incapacity to liquidate the original debt with its large amount of accumulation for interest, have become permanently the property of the lender; and although bound to assist in the cultivation of their master's lands, they are not debarred from other pursuits from which to derive a means of eventual emancipation;

but this is of rare occurrence, and this state of indebtedness has become an integral portion of their social system.

"The other far more iniquitous and remorseless state of slavery in its worst features which prevails with this race has its existence in their kidnapping propensities; no one single individual among them but is ready on all occasions to avail himself of the opportunity to seize the person of any of the Shan and Karen tribes which occupy the county in their vicinity. Thus, in most of the Karenni villages are to be found Shan-yangs of the Karen tribes, Yondalines, Padaungs, and Let-htas of the mountain ranges to the north-west, all doomed to a hopeless state of slavery, into which, priced like beasts of burden, they are sold to the Yons (Chiengmai Shan), by whom they are re-sold to the Siamese, and eventually end their career—slaves of a nation of slaves: no worse or more pitiable condition can possibly be imagined.

"In the lowest stage of degraded barbarism themselves the Karennis regard themselves as the dominant race amongst the less numerous tribes of Karens which inhabit the hill-tracts of their country, especially so with reference to the Karen Pyus. This unfortunate race they consider that they have a prescriptive right to seize as slaves, whenever their inclination or want of money prompts them to plunder and carry them into slavery to the more depraved of the Shans and Taungthus of the neighbouring States. Their country affords a means of selling into slavery any member of their own community who may have incurred their enmity, and acts of the most inhuman kind are constantly enacted. An instance of this I may note to show the absence of that quality of humanity which the relation between man and wife dictates, but which finds no place in their savage nature. While at Nyoung Belai, a poor woman with two children came to me with a very pitiful story. She said that her husband, a Taungthu, residing at Yawng Hwe, had fallen into difficulties and had induced her to accompany him to Karenni, where he had sold herself and children to one of the Chiefs there present for the sum of Rs. 60. She appealed to me to liberate her, which I endeavoured to effect by the offer of Rs. 100 to the man, but he declined the offer, and, in reply to my remonstrances on the heartless cruelty of the transaction on the part of both the husband and himself, he replied that these were considerations he had nothing to do with, that he had purchased the family on speculation, and unless he got Rs. 250 for the woman, and separate prices for the children, he would not part with them. I had not the money to spare and the poor creature with her family are now in all probability in the possession of the Yons and on their way to the maritime provinces of Siam.

"From the sources above noted about one thousand two hundred souls are annually captured and purchased by the Karennis, at least one-third of whom are taken from the Burmese protected Shan States."

Dr. Richardson, who passed through Karen-ni in 1837, notes that a party of from three to four hundred men had been sent out by Pa-bhang to raid over the Möng Nai frontier.

As to the state of the country in 1864 Mr. O'Riley remarks:—

Karen-ni in 1864.

"The wildest anarchy and lawlessness has prevailed so that it may be said literally that each man's hand is against his neighbour. Security of life or property does not exist. The right of plunder of each other's villages would appear to have become an institution of

their social relations, and causes the most trifling and puerile give occasion for the sacrifice of life. A single instance will suffice. Shortly before my arrival a youth of a village about two miles distant from Ngwedaung was detected in stealing a common chatty from a house in that place. He endeavoured to escape with it to his village, but was pursued by a party of men and deliberately speared to death. Since this barbarous act was committed, a series of attacks and plunder of each other's property followed; many lives will be sacrificed ere the affair is finally settled. One of their attacks occurred while I was at Ngwedaung. Hearing a great noise with firing proceeding from the place opposite my tent I proceeded to ascertain the cause and found that a number of people of the village to which the murdered youth belonged, watching their opportunity, had sallied out and were endeavouring to drive off a herd of cattle belonging to the people of Ngwedaung. The alarm being given a strong party of Karens, mounted and armed with matchlock and spear, proceeded to the spot and, after a good deal of firing and noisy bravado, effected the recovery of the cattle, not however before several of the aggressive party had been wounded, whom I saw fall from their ponies in the heat of the scuffle; and these scenes, I was told, were of constant occurrence.

"To my enquiries on the subject of the existence of any dominant authority in the country, and especially as regarded the position of the Chief of Papaw's village, Sawlapaw, I was informed that this young man, although recognized as the descendant of the old Chief Papaw, and consequently the head of the Eastern Karenni, was in reality only nominally so."

The whole population of Karen-ni, not working in the forests, is agricultural.

Agriculture.

In the plains about Ngwe Daung and Loi Kaw rice is the chief crop. Wet cultivation is only possible in the plain of the Balu river and in one or two small plains or valleys in the hills, such as Man Maü (Ywa-thit), Hsa Taw, and about Saw Lôn. Elsewhere *hai* or upland crops are the rule, and besides hill rice a certain amount of maize and millet is grown, and latterly has also been grown in considerable quantities in the Loi Kaw plain. The paddy harvest is not nearly enough for the consumption of the country, more especially about Saw Lôn and Man Maü, and a good deal has therefore to be imported. Whether from laziness or want of skill, the Red Karen is not so successful, either in wet or dry cultivation, as the Shan, and in many places the Shan obtains a twentyfold return for seed sown when the Karen-ni, working in an adjoining field, gets no more than a ten or twelve-fold crop. No cotton is grown, though almost every household uses it for weaving and has to import it. In the low, hot valleys of Saw Lôn and Man Maü a good deal of betel-vine and areca palm cultivation is carried on, and cocoanut palms also do well, owing to the facilities for irrigation.

Rice, maize, and millet are all used in the manufacture of the liquor, both fermented (*töyā*) and distilled (*tösi-prè*), which every Red Karen, man, woman, or child, consumes.

The Red Karen women weave their own clothing, as well as the breeches of

Industries.

the men and the cotton blankets which they use. The most characteristic manufacture of Karen-ni is that of the *pā-si*, or Karen metal drum, which, somewhat paradoxically, is entirely carried on by Shan workmen. The industry is confined to Ngwe-daung. A mould is built up of clay on a revolving spindle. The inside of the drum is fashioned

first and over this internal cylinder a layer of wax of the required thickness is spread. On this are impressed the ornamentations which will appear on the outer surface of the finished drum, the circles, scrollwork, figures of frogs and elephants. This is done by means of circular dies, running in a small holder, pressed against the revolving frame of the *pā-si*. When this is done another layer of clay is built up outside and the mould is finished. Four holes are left at the smaller end into which the molten metal is poured and out of which the melted wax comes. The mould is then carried to the place where the metal is to be melted. An earthen crucible is used. This is first filled with charcoal, and a blast is kept up with the bellows used commonly in Burmese blacksmiths' forges. This is carried on till the crucible is red-hot, when bits of metal are placed on the glowing charcoal one by one until enough is melted down. While this has been going on, the *pā-si* mould is encased in a furnace built of stones and mud and this is diligently stoked. When the metal in the crucible is thoroughly molten, the mould is taken out of its furnace and brought close to the forge, where the crucible is emptied in by the holes made for the purpose. The first melting ordinarily only suffices to form the top and a couple of inches of the sides; the second usually finishes the drum. When this has cooled, all that requires to be done is to thin down the lip of the drum, which greatly improves the tone; This requires experience. It is done by scraping the inside. The drums are from two and a half to three feet across the boss with sides of about the same depth. The sound is out of proportion to the metal used and is greatly inferior to that of the gongs of China. Of late years the production has been in excess of the demand and the price has fallen to about half what it once was. Good *pā-si* can now be bought for from thirty to forty rupees.

Ngwe-daung has also another speciality in the manufacture of the bags which go by its name. The narrow sides and the shoulder strap are woven in one long piece, the bottom and the broad sides forming another, and the two are sewn together. The cross ribs are worked on by hand after this is done, and the characteristic white seeds, which are collected from a grass common throughout the hills, and are often mistaken for shells, finish the bag. These are sold far and wide throughout the Shan hills. The Ngwe-daung bags, like the *pā-si*, are exclusively made by Shans. The cotton blankets of Ngwe-daung are easily recognized by their pattern, a black ground with red and white stripes.

Cutch-boiling, as has been mentioned above, is an increasing industry. Hsa Taw has always been noted for it, and much is now boiled along the Nam Pawn. It does not pay to export it to Burma, however, and the market is found in the Shan States, principally in the Myelat. Stick-lac, the chief centre for which is Loi Kaw, is exported to Taung-u. These, with the timber, form nearly the only trade exports of Karen-ni. On the Salween clothes and piece-goods have always been brought up by boat from Moulmein, along with a few minor commodities such as looking-glasses, matches, needles, cotton thread, and the like wares. On the north the Balu stream was always used to a certain extent for traffic, but heavy dues placed on the boats by Pobya and other Chiefs and the risk of having their goods confiscated and being themselves maltreated or even murdered deterred all but the most venturous of Shan traders. All tolls on the Balu river have now been abrogated and since the British occupation it has become a flourishing trade route.

Trade.

There were and are three regular bullock caravan routes to Taung-u and these are increasingly used. The imports are rice, clothes, betel-nuts, salt, *ngāpi*, and the like.

Five-day markets, previously unknown in Karen-ni, have since 1891 been held at Loi Kaw, Ngwe-daung, and Nansankan in Nammè-kôn State.

Cattle are to be found in nearly every village, but are nowhere very plentiful and are not, as a rule, of good breed. Their average prices are: cows from twenty to thirty rupees; pack-bullocks, from thirty to fifty; and buffaloes, from forty to seventy rupees.

Population.

It seems certain that in the ten years previous to the British occupation the population of Karen-ni largely decreased. The amount of decrease, however, cannot be ascertained. The prevalence of blood feuds had no doubt something to do with it. It is also certain that very many households migrated to Taung-u and Moulmein, where a livelihood is more easily obtained. It is asserted too and seems to be indisputable that in the valley of the Nam Bilu, the most thickly peopled part of Karen-ni, the water-supply has during the last fifteen years largely diminished. Possibly a series of scanty rainfalls is sufficient to account for this; possibly the springs have worked for themselves new underground channels to the lower level of the Nam Pawn. The Ngwe-daung stream was formerly unfordable four miles above the village, where now the water runs not a foot deep. Other streams have similarly dwindled, and all over the plain there are expanses of land, formerly irrigated and now lying fallow because there is no longer any water to enable them to be cultivated.

No statistics are available, but the opinion may be hazarded that among the Red Karens the birth-rate very little exceeds that of the deaths. They are of poor physique, short, but not so sturdily built as the White Karens, and their habit of life is most unwholesome. Dr. Richardson says:—

"In person they are generally small made, and low in stature, often with small legs and projecting abdomens; of no appearance of muscularity, but they plume themselves on their swiftness and in the race believe no nation in the little world they know of can compete with them. They challenged my people on every opportunity, and generally beat them. Their colour is fair, and exposure to the sun gives them a red appearance; hence their name. In their habits they are perfect savages; in their persons filthy; in sacrificing a bullock or buffalo to the *nats*, they often smear themselves with the blood, which is allowed to remain till it wears off."

They do not know their own ages, but, especially the women, seem to age very rapidly and probably as a race are short-lived. They are all ill-fed, ill-clad, and yet have considerable courage and endurance. In spite of inferior physique and arms, they successfully resisted more than one expedition sent against them from the Shan States. The only force they dreaded was, like the Highlanders of Scotland in the old days, one of cavalry. Over the Shans on their borders they had impressed a terror of their prowess, and these seldom resisted the raids directed against them, and never retaliated. Numbers of Red Karens have enlisted in the Civil Police of Lower Burma and, when they have acquired some discipline, it seems probable that they may acquit themselves very well.

I.—Gantarawadi State.

Serial No.	Circle.	Estimated	
		Number of villages.	Number of houses.
1	Loi Kaw	117	2,430
2	Limpôn (including "Pala" villages) ...	17	219
3	Ngwe-daung	52	1,180
4	Hsa Taw	40	1,400
5	Ywa-thit (Man Maü)	30	900
6	Pasaung	4	90
7	Misu-naungwo	8	500
8	Saw Lôn	8	160
9	Sowpa-ywa	6	200
	Total ...	282	7,079

II.

State.	Estimated		
	Number of villages.	Number of houses.	Population.
Gantarawadi	282	7,079	23,000
Nammèkôn	45	1,113	3,500
Naung-palè	15	503	1,750
Kyè-bo-gyi (*a*)	39	1,315	4,400
Bawlakè (*b*)	40	1,350	4,500

(*a*) Includes only 12 Pra-manö villages.
(*a*) Includes only seven Pra-manö villages and no Padaung or Yimbaw villages.

KARUM.—A village in the Myitkyina subdivision and district. It contains seven Kachin houses; the villagers work *lèpök* and *taungya*.

KARWAN.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 3′ north latitude and 97° 29′ east longitude. The number of houses in the village in 1892 was one hundred, with a population of 317. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own forty-one bullocks and nineteen buffaloes. There is excellent camping-ground with good water-supply. Karwan was burnt in 1889-90 as a punishment for an attack on Mansi, but has since been re-built.

KASAN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 15′ north latitude and 96° 38′ east longitude. In 1892 it contained twelve houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe.

KASITU.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 17′ north latitude and 97° 49′ east longitude. In 1892 it contained

forty houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

KASUM.—A Kachin village in Tract No. 22, Myitkyina district. In 1892 it contained thirteen houses with a population of 44. The headman of the village has no others subordinate to him. The inhabitants are of the Lashi tribe, and own five buffaloes.

KATHA.—A district in the Mandalay division, with an approximate area of 7,000 square miles, 3,000 of which consist of the former separate State of wuntho. It is bounded on the north by a part of the Upper Chindwin district, by the Taung-thôn-lôn hill and the Myitkyina and Bhamo districts; on the east by the Kauk-kwe river to its junction with the Irrawaddy; thence east of the Irrawaddy by the Shan State of Möng Mit (Momeik) at present administered as a subdivision of the Ruby Mines district, the Shweli river to its mouth, and the Irrawaddy; on the south by a part of the Ruby Mines district and the Shwebo district; and on the west by the Upper Chindwin district.

Boundaries.

The name Katha is derived by local etymologists from the Kachin word *Kasa*, meaning a "place of festival." It is practically certain, however, that it was called Katha before there were any Kachins in the neighbourhood.

Administrative divisions.

The present subdivisions and townships are—

(1) Katha, constituted in 1887, consists of the Katha, Ti-gyaing, Mawlu, and Manlè townships. Ti-gyaing, formerly called the Mya-daung township and forming part of a subdivision of that name, was added in December 1892. The boundaries are: on the north the Myitkyina and Bhamo districts; on the east the Kauk-kwe stream, the Ruby Mines district, the Shweli river and the Irrawaddy; on the south part of the Ruby Mines and Shwebo districts; and on the west the Banmauk and Wuntho subdivisions.

(2) Wuntho, formerly called the Kawlin subdivision. The name was altered in August 1897. It was constituted a subdivision in November 1891 by the amalgamation of the old Kawlin subdivision with part of the Wuntho State. It consists now of Wuntho, Kawlin, and Pinlèbu townships. The Pinlèbu township, which was formerly a subdivision in itself, was added in July 1895. The boundaries are: on the north the Banmauk subdivision; on the east the Katha subdivision and a part of the Ruby Mines district; on the south the Shwebo district; and on the west the Upper Chindwin district.

(3) Banmauk, formerly called the Mansi subdivision and, with part of the old Wuntho State, was constituted in November 1891. The name was altered in April 1894. It consists of the Banmauk township alone. The boundaries are: on the north the Upper Chindwin and Myitkyina districts; on the east the Katha subdivision; on the south the Wuntho subdivision; and on the west the Upper Chindwin district.

The townships are—

(1) Katha, constituted in November 1886. A portion of it was transferred to the Mawlu township in November 1891.

(2) Ti-gyaing, constituted in November 1886. It was formerly called the Mya-daung township. A portion of it, lying east of the Irrawaddy, was transferred to the Ruby Mines district in December 1892.

(3) Mawlu, constituted in November 1891, by the amalgamation of the Shwe A-she-gyaung township (constituted in November 1886) with a part of the Katha township.

(4) Manlè, constituted in November 1886.

(5) Wuntho, formerly called the Mawnaing township, constituted in November 1891. The name was altered in August 1897 and the boundaries in July 1893, by a transfer of certain circles to and from the Kawlin township.

(6) Kawlin, constituted in November 1886. The boundaries were altered in July 1893 [*see* the remarks above, under Wuntho township].

(7) Pinlèbu, formerly part of the Wuntho State. It was constituted a subdivision with two townships called the east and west Pinlèbu townships in November 1891. These townships were amalgamated into one in May 1895. The subdivision was abolished in July 1895, and the township added to the Wuntho subdivision.

(8) Banmauk, constituted in August 1897 by the amalgamation of the Banmauk and Mansi townships, which were formed in 1891, soon after the annexation of the Wuntho State to the district.

Hills.

There are three ranges of hills running through the district, known as the Minwun, Gangaw, and Mangin ranges. They separate the three main rivers, the Irrawaddy, the Mèza, and the Mu. The Minwun range runs from north to south and forms for a considerable part of its length the dividing line between the Katha district proper and what formerly was the Wuntho State.

The principal pass is that known as the Mawgun-daing, which leads from the Ti-gyaing to the Kawlin township, about twelve miles west of Ti-gyaing. Its average altitude is between fifteen hundred and two thousand feet. There is a Public Works road through the pass. Its greatest height is fifteen hundred feet and it can be used by carts throughout the year.

The Gangaw range runs from the north of the district for a considerable portion of its length, close to and down the right bank of the Irrawaddy, gradually falling away only to meet the river again at Ti-gyaing, where a pagoda called the Mya-thein-dan gives its name to the last point. Its highest point is 4,400 feet above sea-level, but the average height does not exceed fifteen hundred to two thousand feet. The main pass, which rises about five hundred feet above the neighbouring country, is at Petsut, a small village twelve miles west of Katha. Through this pass the railway runs to Katha from Naba-kaung junction. Through Wuntho runs the Mangin range, with its highest peak, known as Maingthôn, lying due west of Manlè at a distance of twenty miles, and attaining an altitude of 5,450 feet. Adjacent to this range and overlooking the town of Wuntho is the Mankin hill rising to a height of about fifteen hundred feet. All these hill ranges are for the greater part covered with dense tree jungle and contain many of the reserved classes of forest timber, besides great quantities of bamboo.

Rivers.

The principal rivers of Katha are— The Irrawaddy; the Kauk-kwe; the Mèza; the Shweli; the Daung-yu; and the Mu.

The Irrawaddy follows a general course from north to south through the district for a distance of fifty miles. It forms the main communication to Mandalay, and the Irrawaddy Flotilla Company's steamers keep up regular communication with that city and with Bhamo.

The Kauk-kwe stream for some part of its course forms the north-eastern boundary of the district. It is navigable by boats, and a considerable quantity of timber is worked out and floated down it into the Irrawaddy.

The Mèza is a perennial stream and has its source in the Taung-thôn-lôn ridge, which lies to the extreme north-west of the district. It flows in a south and south-easterly direction and falls into the Irrawaddy a little below Ti-gyaing. The Mèza is navigable for a hundred miles for small boats during seven months of the year, and small steam-launches can ascend as far as Maw-teik, a distance of eighty miles, from July to November.

The Shweli rises in China and flows in a westerly direction through the Katha district, joining the Irrawaddy at Inya, some twenty miles south of Katha, on the east bank of the Irrawaddy.

The Daung-yu is the principal river of the Wuntho subdivision. It rises in the Maing-thôn-lôn hill and follows a southerly direction. It joins the Mu river near Ôkkan and is navigable by boats during the rainy season.

The Mu river rises in the west of the Banmauk subdivision and runs past Ye-u into the Sagaing district, emptying itself into the Irrawaddy at Myin-mu. It has a very rapid current and is dangerous for navigation, but boats can be taken up the lower half of its course and much timber is rafted by it down country.

Besides these rivers there are numerous hill streams which greatly obstruct communications and are but little used for the purpose of irrigation, except in the Banmauk subdivision.

Lake.

The Indaw is the only lake in the district and is leased as a fishery at a rent of Rs. 6,000. There are many small marshes in the middle of the large plains and on the banks of the Irrawaddy.

Geology and Minerals.

The hills of the district are formed of limestone, sandstone, and granite rock. In the plains and in the valleys of the Irrawaddy, Mèza, Daung-yu, and Maing-yin rivers the soil is sandy loam with light black coal outcrops in parts.

Gold.

Gold, copper, iron, and lead appear to be found in considerable quantities in Wuntho. Gold washing is carried on in the circles of Mawnaing, Maw-hka, Kaba, Nama, Mawhaing, Mawkwin, Maw-in, Mansi, and Sôndaw. Not very much concerning the richness of the washings is known and apparently nothing but gold dust from the beds of streams is found. It is said, however, that a nugget worth one thousand rupees was once found and presented to the father of the present *Myoôk* of Shwe A-she-gyaung. It is possible, however, that it was made up from repeated gold washings.

Iron.

Iron is found in Wuntho at Than-thôn-da, Gananmaw, Gananbwa, and Tamaw. This does not appear to be extracted from mines, but is found in small particles in the beds of streams at

the foot of the hills. These are melted into lumps and sold locally at the rate of one rupee for thirty-five pounds. There appears to have been no systematic export, though occasionally some found its way out of Wuntho. There is little or no trade in local iron now. From Than-thôn-da there is a rough cart-road forty miles long to the Irrawaddy. Elephants or bullocks are the only carriage to Gananmaw. Iron is also worked at Tazun village, near Hawyaw. It is fashioned into choppers, knives, and agricultural implements, the most important of which is the plough. This has a light wooden frame with an iron tooth, and a wooden yoke is attached for a single bullock only. Lead is found at Maw-hka, Mawhaing, and Mawkwin, and used to be dug out of pits twenty to sixty feet deep. Each digger extracted from two to three hundred viss in the season, and the value of the lead at the pit-head was twenty rupees per hundred viss. These mines are, however, not now worked.

Copper is found at Sagadaung (Mawhaing) and is extracted like lead, but has not been worked for many years, and its value is not fixed. The quantity in which these metals exist is not known, but it is said to be considerable.

Jade is found at Mawlu, and soapstone, said to be of inferior quality, in the Katha and Mya-daung townships. There is said to have been a mine near Gyo-daung, which was destroyed many years ago by a landslip.

Salt is also produced, principally from brine-wells. The pans worked at present are in tne Pinlèbu and Mawlu townships.

Forests.

The forests in the Katha district under the charge of the Katha Divisional Forest Officer are divided for purposes of control into three ranges :—

(1) *The Lower Mèza range.*—Consisting of all the forests on the right bank of the Mèza south of the Taung *chaung* and on the left bank as far north as the northern watershed of the Kunbaung *chaung*.

(2) *The Upper Mèza range.*—Consisting of the rest of the forests drained by the Mèza and its tributaries and so much of the drainage of the Namy-in *chaung* as lies within the Katha subdivision.

(3) *The Irrawaddy range.*—Comprising all the riverine forests in the Katha district on both banks of the Irrawaddy.

The following is a list of the reserves in each range which have been constituted under Chapter II, Upper Burma Forest Regulation, and finally demarcated. The demarcation consists of numbered posts and mounds connected by a line of blazed trees stamped V. R.

1.—Upper Mèza Range.

	Area. Sq. mls.
Mo-hnyin reserve	37
Mawhun reserve	42
Auktaw reserve	40
Petsut reserve	54
Kalat reserve	28
Nanhin reserve	8
Nami reserve	25
Total ...	234

[By a notification, dated the 22nd October 1898, the Chaung-yi-bya reserve in the Banmauk subdivision with an approximate area of 30 square miles was declared in process of constitution.]

2.—Lower Mèza Range.

	Area. Sq. mls.
Pilè reserve	16
Pyindè reserve	65
Nankan reserve	37
Tatlwin reserve	70
Total ...	188

3.—Irrawaddy Range.

No reserves have up to 1897 been constituted in this range. A portion of the Petsut reserve crosses the boundary, but the reserve is worked by the Upper Mèza range.

[By a notification, dated the 5th October 1898, the Nan-si-aung reserve in the Mawlu township with an approximate area of 14 square miles was declared in process of constitution.]

Of these areas five square miles are subject to *ya*-cutting privileges.

The following table shows the area of forest arranged in a similar form to that exhibited by the Inspector-General of Forests' Annual Review of Forest Administration. The total area of the district is only an estimate as no very accurate maps are available; the area of unclassed forest is obtained by deducting from the total area the area of the reserves and the cultivated areas as taken out by the Cadastral Survey Party.

Forest division.	Civil district	Forest area.			Cultivated area.	Total area.	Percentage of	
		State forest.	*Ya* areas.	Unclassed State forests.			*Forest*	*Revenue*
							To the whole area.	
Katha ...	Katha ...	417	5	2,480½	200	3,102½	93·5	13·6

The percentage of cultivation is therefore 6·5 per cent., against a percentage of from 11·38 in the principal Forest Division of Pegu. The work of reservation is proceeding slowly, as officers become available.

The following table shows the revenue and expenditure for each reserve in 1895-96 and the totals of revenue and expenditure, the actual establishment charges of the subordinates in charge being debited against each reserve :—

Name or reserve.	Revenue.						Expenditure.			Net revenue.	
	Teak.		Other wood.		Other products.	Total revenue.	Conservancy and work.	Establishment.	Total.		
	Tons.	Rs.	Tons.	Rs.	Rs.	Rs.	Rs.				
Mo-hnyin	1,367	16,355	52	213	24	16,592	4,087	720	4,807	11,785	...
Mawhun	...	...	...	...	...	...	...	36	36	...	36
Auktaw	...	...	...	...	40	40	...	72	72	...	32
Petsut	258	354	40	150	...	504	268	184	452	52	...
Kalat	...	...	...	...	132	132	274	52	326	...	194
Nanhin	...	...	...	...	5	5	72	24	96	...	91
Nami	...	...	35	63	66	129	280	148	428	...	299
Pilè	161	5,603	...	...	15	5,618	1,992	196	2,188	3,430	...
Pyindè	308	8,998	17	38	123	9,159	3,175	512	3,687	5,472	...
Nankan	322	3,850	...	...	7	3,857	570	177	747	3,110	...
Tatlwin	149	1,297	30	50	378	1,725	460	148	608	1,117	...
Total reserves ...	2,565	36,457	174	514	790	37,761	11,178	2,269	13,447	24,966	652
Unclassed forest ...	...	1,01,179	...	...	7,894	1,09,073	27,393	28,640	56,033	53,040	...
Total for division ...	2,565	1,37,636	174	514	8,684	1,46,834	38,571	30,909	69,480	78,006	652

The condition of the growing stock in the various reserves is good. Except in five of the reserves, teak has been very much overworked, and the forests want a large number of young trees and require to be closed and carefully handled for many years to come. Besides teak the principal woods that are worked are *tu* (*Dipterocarpus tuberculatus*), *ye-ma-ne* (*Ginelina arborea*), *tu-gyin* (*Shorea Siamensis*), *kuzan* (*Hymenodictyon thyrsiflorum*), and *pyinkado* (*Xylia dolabriformis*). A very large trade in bamboo to Mandalay also exists. Amongst minor forest products *in-dwe*, *pôn-ywè*, *shaw*, and *thitsi* are found. Cutch does not exist in the division.

Besides the above forests there are the following forest reserves in the district in charge of the Upper Chindwin and Mu Divisional Forest Officers :—

Upper Chindwin Division.

	Sq. miles.
Kanti	40
Nansi	17
Nansaung	8
Modè	32
Nankadin*	23

Mu Division.

	Sq. miles.
Thaw	81
Tinwa	21
Na-be	12
Wabo	16
Kalawpa	8
Mokwa	9
Bu-daung	31
Kanza-laga	108

* This forest was declared a reserve by a notification, dated the 6th August 1898.

Climate.

The rainfall in 1890 reached forty-eight inches in Katha, and in 1891 33·63 inches fell. There are very heavy dews in the cold season. The temperature has not been regularly recorded. During the nights in the cold season the temperature registers from 45° to 55°, rising to 75° during the day; in the rains from 70° to 90°. During the hot season a temperature of over 100° F. is exceptional: the range at that time is from 90° to 105°, going down to 75° at night. The climate of Katha is noticeable for the absence of winds.

Population.

The population according to the census of 1891 was as follows:—

Europeans and East-Indians	78
Other mixed classes	1,400
Hindus	500
Mahomedans, Burmese, Shans, and Kadus ...	105,796
Aboriginal races (mainly Kachins)	3,814
Total ...	111,588

The towns and villages in the Katha district in 1891 numbered 1,536, of which ten only come under the category of towns. The population in bulk consists of Burmese, Shans, and Kadus. The number of Shans is about half that of Burmese, and of Kadus half that of Shans. Many of those who call themselves Burmese have a large admixture of Shan blood. The Burmese language is generally spoken, but in a few remote villages Shans and Kadus speak their own language.

Kadus.

The Kadus are conspicuously tall as compared with the Shans and Burmese and are very much more muscular. Their dress is much of the fashion of the Burmese, the men wearing a short *paso* or *lungyi*, the women blue waist-cloths or coats and head-gear woven by themselves with the spindle common through the country. They grow their own cotton and spin it with yarn dyed in indigo, which plant they also cultivate.

Kachins.

The Kachins inhabit the northern hills and are the advanced guard of the tribes inhabiting the northern Irrawaddy tracts. They cultivate hill-paddy and small patches of poppy. Though they retain their own language, many of them profess to be Buddhists. The Kadus are often described as the Kachins of the plains. They belong to the Kachin Naga subdivision of the Tibeto-Burman family and are very closely allied to the Saks of Arakan (but *see* the Ethnology chapter).

Besides agriculture, fishing and forest work form the main occupation of the people. A considerable quantity of timber is floated out of the Kauk-kwe, Shweli, and Mèza streams.

The ordinary Burmese feasts are observed, but on a much smaller and less ambitious scale than in the Lower Burma districts.

The Wuntho State contains roughly 30,000 inhabitants, mostly Shans. The people have the reputation of being migratory, but little movement either in Katha or Wuntho has been noticed since the Annexation.

Agriculture.

In the hills tea, cotton, sessamum, and hill rice are the chief crops grown in the undulating plain country, and in the valleys of the rivers which drain the district rice is the staple produce. Considerable and increasing quantities of paddy are exported from the railway stations into the Wuntho subdivision.

The chief fertilizer in the district is the flood-water of rivers and streams. In many parts the ordinary rainfall is all that is required. There are few

methods of artificial irrigation beyond the large water-wheels used on the Mèza stream, which are between twenty and thirty feet in diameter. Cups or buckets are strapped on to the outer frame, a system of fans on the ordinary plan of the water-wheel; as the wheel revolves the cups are filled with water, rise to the higher edge of the wheel, which over-hangs the river-bank, and there discharge themselves into troughs which distribute the water through the fields.

The cultivation of paddy, both upland and lowland, is the chief occupation of the inhabitants. An approximate estimate represents that during the year 1890 an area of 64,000 acres was under cultivation, nearly the whole of this being rice. This was probably, however, an over-estimate. The Mu Valley State Railway is opening up the country and will lead to the occupation of the uncultivated, but cultivable, land, which at present greatly exceeds that which is cropped. Katha will probably develope into a large paddy exporting district. From Mo-hnyin north there is a broad open valley eminently suitable for paddy cultivation. It seems probable also that much wheat may hereafter be grown. The soil is very productive, especially in the valleys between the hills. Oranges, lemons, and limes (sweet and sour) grow in many parts. Tea is also grown in the hills, and a good deal goes down the Mu river to the south, besides what is brought into Katha. There are two processes of preparing the tea. To make *paungthi* a pot of water is placed on the fire, and the tea leaves are placed in a bottomless pot on the top of this. The leaves of *thetkauk*, a species of creeper, are used as a floor to keep in the tea leaves. A cover is put on the top and the tea leaves are steamed and become

Tea: methods of preparation.

gradually shrivelled up. They are then taken out, rolled, and finally stored in bamboos. In the case of *pya-ôkthi* the leaves are simply boiled, then pressed dry and packed in bamboos. The local selling price is four annas and, at Katha, eight annas a viss. The shrub is cultivated generally over Mansi township, but the trade is only carried on from Ganan.

Industries.

Besides the ordinary cultivators there is a considerable population which gains its living by wood-cutting and fishing. In Wuntho a good deal of gold is washed, and the industry supports a considerable number of people, while others are engaged in iron-smelting. The making of cart-wheels, sandals, and hats of painted straw are other industries. The latter are made by Shans. The work generally, however, is of an inferior class. The Kyaukpazat gold-mine near Nankin station in the Wuntho township is worked by an English company. European machinery is used, ten stamps being at work, and a fair out-put of gold has been obtained. The cyanide process is about to be introduced.

Revenue in Burmese times.

From the time of Bodaw Paya till the reign of Pagan *Min* Katha district paid fifty viss of silver to the Royal Treasury. In 1229 B.E. (1867), in Mindôn *Min's* time, the *thathameda* tax of ten rupees a household was established. The former payment of fifty viss of silver was assumed to represent Rs. 7,000 and this amount was regularly demanded. Besides this Rs. 500 was paid for fisheries and four thousand baskets of paddy were contributed to the royal granaries. Paddy was valued at fifty rupees the hundred baskets. In Mawlu each household had to pay one *ywe* seed's (*Abrus Precatorius*) weight of gold until the institution of the *thathameda* tax. Hence the title of *Shwe-hmu*, which corresponded to and ranked with that of *Myothugyi*.

Administration in Burmese times.

Formerly the territory east of the Irrawaddy belonged to the Momeik (Möng Mit) State and was ruled by the *Sawbwa*. The remainder of the district, with the exception of the Shwe A-she-gyaung township, now called Mawen, and including Wuntho State, was under the *Sawbwa* of the State of Mo-hnyin (*q. v.*). Mo-hnyin now forms the northernmost circle of the district. In 999 B.E. (1637 A.D.), during the reign of Nyaungyan Mintaya, the rulers of Mo-hnyin, Mogaung, and Momeik rebelled. They were attacked by royal troops and subdued and their territories were subsequently administered by officials from the Burmese capital, who were styled *myothugyi*, *shwe-hmu*, and *than-hmu*. They exercised practically unlimited powers, judicial, civil and fiscal, within the limits of their respective jurisdictions. The offices of *Shwe-hmu* and *than-hmu* were similar to that of the *myothugyi*, or circle officer, but were applied only in Shan tracts. The *shwe-hmu* were officers in charge of areas supposed to produce gold, and the *than-hmu* in charge of iron-producing neighbourhoods. It was not until the reign of King Mindôn that the administration by *wuns* or governors, *sikkè* or Subdivisional Officers with military rank, and *na-hkan*, or Township Officers, was introduced. These appointments with slight alterations existed until the Annexation. The *wun*, *sikkè* or *na-hkan* as well as the *myo-sa-ye* were appointed by selection or purchase. The *myothugyi* were as a rule hereditary. The *othugyi* were primarily charged with the commissariat arrangements for the troops, but afterwards exercised other functions. Here, as in other districts, the *ahmudan* or soldiery were settled on corn lands and perquisites were paid to the *othugyi* from this cultivation. He thus gradually acquired the power of a junior official, and really became a subordinate of the *myothugyi* and exercised his delegated functions. The valley of the Mèza, owing to its malarious and unhealthy character, was specially selected as one of the places to which persons, sentenced to transportation, were sent, and many came here from various parts of the kingdom. Convicts thus transported had to undergo a portion of their sentences with a solid circular piece of wood like the Chinese *cangue* fastened round their necks. This instrument, which resembled the native cart-wheel, had to be worn for a period of sometimes six months, sometimes a year. After the completion of the punishment, the convicts were confined within certain limits, but otherwise were allowed their freedom. Both this punishment and crucifixion were inflicted for rebellion and murder.

Early history (*v.* also Mo-hnyin).

Few details of the early history of the district are procurable. It is said that in 379 B.E. (1017 A.D.) Anawra-hta, who was then King of Pagan,. made a pilgrimage to China in search of relics of Buddha. This led to an endeavour to define the boundary of his territory with China, and from this time on the tribes to the north are said to have acknowledged Burmese suzerainty. The Kachins are said at one time to have inhabited a large area in Katha and to have been gradually pushed back to the northern hills by the Shans and Burmese, but this seems doubtful. A Chinese army also overran the district in one of the invasions from the north, but they only maintained themselves for a short time. They established themselves at Ti-gyaing, where portions of the old fort walls are still visible, but they were soon driven out. In 1245 B.E. (1883) the northern part of the district was invaded by the Kachins, who burnt many villages and ravaged a great portion of the country. These were attacked by local forces, consisting of armed villagers and the retainers of officials, and

kept somewhat in check. The invaders, however, did not retreat till the appearance of steamers, filled with Mandalay soldiery, warned them of the danger of being overpowered.

At the Annexation.

The district was first invaded by British troops early in 1886 and gave some trouble during that and the following years. Latterly the troops, British and Native, have been gradually replaced by Military Police. It was not, however, until the commencement of the year 1890 that the assistance of the regular army could be wholly dispensed with. The character of the country rendered the breaking up of the rebel and dacoit gangs, many of them headed by *ex*-Burmese officials and professional brigands, no easy or expeditious matter, and the malarious climate caused the loss of many lives. The district was always noted for its turbulence, and it is gravely recorded that the *myothugyis* and *shwe-hmus* lived in specially high houses and slept in coffin-like troughs of wood of sufficient thickness to resist a gunshot or the lunge of a spear.

Chief among those who indirectly opposed us was the Wuntho *Sawbwa*. He seized the opportunity of the Annexation to increase both his power and the extent of territory of his State. He succeeded in driving out a number of the officials on his borders and by a promise of loyalty and obedience to the British Government obtained permission to retain as part of the Wuntho State some part of the territory thus acquired. It was long, however, before he would meet British officials, and eventually undisguised rebellion resulted in his overthrow and in the incorporation of Wuntho State in the Katha district.

[An account of the Wuntho rebellion is given in Chapter V, Volume I].

History from local chronicles.

The following excerpt from a local chronicle seems to refer to the time when Katha formed a portion of the Shan Kingdom of Upper Burma, or was being wrested from it. The Kambaya or Kambawsa referred to is probably rather the feudatory State of Mogaung or Mohnyin than the Mao Shan Kingdom, the real Kambawsa.

"During the reign of Anuroddha Dewa, of the Kingdom of Paukkan (Pagan), forty towns were ordered to be founded along the Irrawaddy, to prevent newly arrived Shan immigrants from colonizing the country between Tampadipa (Burma) and Kambaya (the so-called Mao Shan Kingdom).

"The following towns accordingly were founded simultaneously :—

Kaungsin (now in Pinlèbu).	Kyan-hnyat.	Sôn.
Nga-yôn.	Sabènago.	Tônbôn.
Nga-yin.	Singu.	Thekkè-gyin.
Shwegu.	Kônthāya.	Ngwe-gôndauk.
Yinkè.	Magwe.	Taungbyo.
Moda.	Ṭaranaung.	Myo-ein.
Ti-gyaing.	Ôk.	Lahè.
Mya-daung.	Yènantha.	Shin-mateik.
Tagaung.	Nagamauk.	Ta-ôn.
Hingamaw.	Yinmadi.	Bayanathi.

"The country of Tampa Dipa was bounded on the north by China; north-east by the Huitsu (Pan-the) territory; on the east by the Pinga country; south-east by the country of the Yōn (Siam); and on the west by Assam.

"In the year 925 B.E. (1562 A.D.) the *Sawbwa* of Möng Mit (Momeik) complained to the King of Burma that the border villages of his territory were attacked by people from the Shan States of Möng Maw, Sikwin, Hotha, Latha, Mona, and Sanda, situated between Burma and China. Hereupon the King of Burma held a council of war, consisting of the royal brothers and sons and the ministers of State. The King declared that these States counted on China for help, and called for the advice of the council as to how the campaign should be opened against them. The minister known as Byinya Dala pointed out that in the glorious by-gone days of Pagan these States were mere dependencies of the Burmese Kingdom and had only gained independence after the anarchy and confusion which followed the Chinese invasion. They now only pretended to be independent because they were on the border.

"The minister then urged that these States should be re-occupied and further pointed out that, in case the Chinese Emperor interfered on their behalf, an embassy should be sent to him. If this should fail to convince him, then war should be declared against the "Son of Heaven."

"A debate followed and eventually Byinya Dala's resolution was carried and an embassy was sent. The Emperor intimated to the King that intervention need not be feared so long as the Burmese confined their operations to these States only and did not extend operations to the Chinese provinces of Tali, Kwèsu and Maing Sè (Yünnan).

"In the year 1011 B.E. (1649 A.D.) a report was made to the Court of Pagan that the Chinese Emperor "Yunhli" demanded tribute from the Burmese Shan States of Möng Maw, Sikwin, Thein-ni (Hsen Wi), Kaing Ma (Kêng Ma), Kēngtūng, and Kēng Hūng. Two armies were accordingly sent out to Möng Maw, one under the King's younger brother, known as the Amyin Mingyi Minyè Kyawdaing, and the other under Byinnya Gyandaw, one of the ministers. Another force, under Zwè-ya Thin-gyan followed as a reserve. Before this display of force the Chinese retreated, and the King of Burma thereupon re-called his armies."

The *Maha-yazawin* clearly speaks of the nine Shan States of Hotha Latha, Monà, Sanda, Mowun, Kaingma, Maing-lyin, Maingmaw, and Sikwin as countries tributary to Burma. It does not, however, appear that any definite boundary was ever fixed in that direction between the two empires. On the other hand, it is stated that during the reign of Dhamma-zedi, the Talaing King, a noted general of his, named Thamein Paran, erected boundary pillars beyond the Hkamti country. They did not, however, remain long in position. The Chinese Emperor caused them to be removed and the exploit of Thamein Paran appears to have only been an instance of the Burmese power in his days.

Archæology.

The sacred edifices most notable in the Katha district are the Myazedi, the Shwegu-gyi, and the Aingtalu pagodas. They are all in the Katha subdivision. The Myazedi pagoda is situated in the middle of Katha town and forms the landmark dividing the northern from the southern quarter. It is believed that the King of Patna in India (known to the Burmese as Thiri-dhamma-thawka *Min* of Patayipōt-pyi) in the Magadha country, was the founder of this pagoda. He built it of no greater size than that of a cotton-basket, for it was one of 84,000 that he built at the same time, along with 84,000 wells and 84,000 tanks. The Burmese therefore consider that the country in which the town is situated formed a

part of the vast Empire of Asoka. An emerald with an inscription is said to be enclosed beneath it: hence the name of the pagoda. U Pathi, a *Myothugyi* of Katha, in 1194 B.E. (1832 A.D.), in the reign of Bodaw-paya, enlarged the pagoda to its present size and shape, as is recorded on tablets at the pagoda, and various townspeople at different times have built a number of spires round it. In 1245 B.E. (1883 A.D.) it was greatly damaged by the wild Kachins who occupied the town during the Buddha Yaza's rebellion. What almost amounts to a new shrine has now been built in the most recent style of Burmese architectural art.

The Shwegu-gyi pagoda was built by King Bodaw-paya, the conqueror of Assam. It is situated in the northern quarter of Katha town.

The Aingtalu pagoda lies about two miles to the north-east of Alè-ywa (Moda) on a hill on the west bank of the Irrawaddy. It appears to be a very ancient structure and is much broken down, and for many years was completely hidden by jungle growth. The story of its discovery is thus told locally. Some hunters were out after game in the neighbourhood. They were attracted by most vivid rays of light issuing from a thicket. They were bold enough to approach and found that these came from the crumbling ruins of the pagoda. The news spread over the whole country north of Mandalay and attracted crowds of worshippers. A number of new small pagodas have been built and these are still so much frequented by pious pilgrims that a special road has been cut to the shrine.

The Myatheindan pagoda stands on a height at the end of the Gangaw range on the right bank of the Irrawaddy. An annual festival, attended by people from all parts of the district, used to be held here before the Annexation. It was founded by King Thudhamma-thawka, and the emerald which gave its name was presented by King Yamani-sithu, who had previously worn it in his belt. Since the festivals have ceased the pagoda has fallen into disrepair.

There are many monasteries in the Katha district, but none remarkable, for architecture or design. In the *kyaung* known as the Thunbaw, in Katha town, there is, however, a *bo* tree (*ficus religiosa*) said to have been brought from Ceylon about the time of the Annexation of Upper Burma. Young saplings sprang in numbers from the roots of this tree and these have been taken and transplanted with great ceremony in all parts of the subdivision. It was on an earthen throne built under a *bo* tree that Buddha Gautama obtained supreme wisdom, near Budhagaya in India.

There are also remains of the old wall of Ti-gyaing, erected by the Chinese when they temporarily held this part of the country.

Customs and superstitious legends.

The vast majority of the inhabitants of all races smoke opium. Buddhism is the prevalent religion, but it is even more tainted with spirit worship here than elsewhere. The seven classes of witches affecting the senses are universally believed in. Curious superstitions are connected with the Indaw, a lake about twenty miles west of Katha in the Manle township. It is thought to be bottomless, but people are never drowned in it. The waters are ordinarily clear, but are said to be turbid if people cross it in anything but an ordinary dug-out. In former times, on the accession of a *Sawbwa* to the State of Mo-hnyin, the newly

appointed Chief cast gold into the Indaw as the Doges of Venice were wont to wed the waters of the Adriatic. The following legend is told of it:—

"In the year 2434 from the foundation of the world, there was a large village where the lake now is. In it there lived an old widow to whom a *nat* appeared one night and told her to tell the villagers to move as the spot was wanted for a lake. She did as she was told, but the villagers laughed at her. The *nat* appeared three times, and the third time told her to run as fast as she could and when she could run no more, to strike the ground with her staff. This she did, and when she struck the ground she found herself surrounded by water on what is now called *Móksoma*, or *widow's isle*. The villagers were all transformed into *ngathaing* fish and few except this species are now found in the lake. Many of the people round will not eat the fish, because they think the flesh is "too rich," and suggestive of cannibalism. Every year the fishery lessee makes offerings to the *nat* of the lake, and he is believed to become a *nat* himself after death. No women (except European ladies) are allowed to go near the fishing weirs wearing shoes or "drawers." If half the lake becomes muddy it is a certain sign of disaster. This happened before the fall of King Thibaw. If a certain part becomes muddy it foretells the death of the head of the township. If a *ngathaing* fish (it is a carp, *Catlya Buchanani*) swims up the Indaw river, it is a certain sign of the death of the head of the village."

[*Cf.* for the legend the story of the Indawgyi lake].

Spirits. There is a considerable amount of spirit worship in the Katha district. The principal *nats* worshipped by the people seem to be—

(1) The Tagaung Ashin-gyi.
(2) Min Magayi Ein-u-nat.
(3) Bo Mingyi Ywataw-shin.
(4) Mawhun Ashin-gyi.
(5) Shindwe Hla.

The Tagaung Ashin-gyi is also known as the Bo-daw-gyi. He is a male spirit and is especially respected by the inhabitants of Tagaung circle. A yearly feast is held in his honour for three consecutive days in the month of *Tagu* (March). No intoxicating liquor or drugs are taken by the persons attending this ceremony, nor are any sacrifices made in the form of offerings. The *myothugyi* of the place, however, regularly makes an offering of a Burmese costume of white muslin and a roll of bread. To do any of the following things near the *nat-sin*, or shrine, is a serious offence and greatly displeases Ashin-gyi: (1) To wear shoes or slippers; (2) to relate the History of Tagaung; (3) to use indecent language; (4) to wear a hat; (5) to carry a *dha*; (6) to ride a pony; (7) to do or say anything offensive. Offenders are punished with sudden attacks of illness, which in extreme cases cause death. "Tagaung colic" is an ailment familiar to Burmese medical men over the greater part of the province.

The Min Magayi is worshipped universally in all parts of Burma. He is a male *nat*, and the special way of conciliating him is to hang up a cocoanut in a square bamboo frame inside the house. On the top of the cocoanut is placed a piece of red cloth, which represents a turban. Min Magayi pervades every house in the country. When there is any sickness in the house or in the family, the heads of the family inspect the cocoanut. They look to see

whether any water yet remains in it and whether the stalk is intact. If anything is amiss a fresh cocoanut is slung up. Min Magayi afflicts offenders against him with various bodily pains, headaches, earaches, colic and the like.

The Bo Mingyi Ywataw-shin is a spirit worshipped by the Katha people three times a year, in *Tagu*, *Thadin-gyut*, and *Waso* (March, October, and July). A boat race is also held yearly to please him, and it is customary to change the saucers for offerings to him on a certain date. He has much the same methods of showing his displeasure as the Tagaung *nat*. The offerings made to him are fruit, sweets, and flowers.

The Mawhun Ashin-gyi is worshipped particularly by the people of Mawhun, Ywa-thit, Nyaung-thaing and Mo-hnyin. He has a yearly festival in the month of *Nayôn* (June). Each house-owner cooks a measure (*tapyi*) of rice and a fowl, and they all go together to the haunt of the *nat* and make the offering, adding an oblation of liquor. This spirit shows his displeasure in the same way as most of the others. He does not object to the recounting of histories or legends.

Shindwe Hla is a female *nat* who is generally worshipped throughout the district and presides particularly over households. Her origin is given as follows:—

A King of Tagaung married a girl, Ma Hla Thu, and a King of Thatôn, near Martaban in Lower Burma, wedded her younger sister, named Ma Hla Dwe. They had also a brother who was noted as a strong man. The King of Tagaung began to hear that he might one day raise a rebellion and put him to death. When the Queen, his sister, saw the body being burnt she threw herself into the fire and died. Both brother and sister became spirits and went to Thatôn, where they had their younger sister killed by an elephant and also transformed into a *nat*. All three then came back to Tagaung and asked the King to arrange for their dwelling and maintenance. The King thereupon gave them permission to demand what they pleased from the people of his kingdom. Shindwe Hla has come to represent both her brother and sister. This is a variant on the usual tale of the Min Magayi *nats*. [*See* the chapter on Religion.]

KATHA.—A subdivision of the district of that name in the Mandalay Division. It consists of the four townships of Katha on the east, Manlè on the west, Mawlu on the north, and Ti-gyaing on the south, covering an approximate area of 3,600 square miles, with a population of 54,936 souls, according to the census of 1891. Its natural boundaries are the Irrawaddy and Kauk-kwè rivers on the east and north-east, the Gangaw range on the north and west, and the Mèza river on the west. The adjacent administrative divisions are Bhamo and Myitkyina districts on the north; Bhamo and Ruby Mines districts on the east; Wuntho and Banmauk subdivisions on the west; and a part of the Ruby Mines district on the south.

Population, boundaries, and administrative divisions.

The headquarters of the Township Officers are at Katha and Ti-gyaing on the right bank of the Irrawaddy, whilst Mawlu lies between the Mèza and Irrawaddy and Manlè on the left bank of the former river. The four townships are almost divided by the Gangaw range, which runs through the subdivision from north to south, ending on the Irrawaddy at Ti-gyaing in the extreme south of the subdivision. There are two bazaars, one in Ti-gyaing and the other in Katha, the headquarters of the district. Civil and military lines and hospitals, besides other Government buildings and *dâk* bungalows, have been built in all the townships.

Natural features.

The subdivision is girdled with mountains and hills on the north and north-west, and with rivers on the east and south-east; within these lines there is a plain dotted with hills, most of them crowned with villages, especially along the south-west border.

Forests.

There are dense forests of bamboo, teak, *kanyin, ingyin,* and *in* trees. The teak is reserved, but the latter trees are not, apparently because the people do not, as in Lower Burma, utilize the oil extracted from them.

The principal rivers are the—

(1) Irrawaddy, | (2) Kauk-kwe, and
(3) Mèza.

Rivers.

The Irrawaddy runs almost due north and south through the eastern portion of the subdivision, and is the chief line of communication between Mandalay and Katha, steamers plying on it throughout the year. It has several feeder creeks on either bank, many of which are farmed as fisheries. There are a number of islands and sand-banks, and the latter shift their position almost annually owing to the strong current during the rains.

The Kauk-kwe (literally the *crooked*) stream is a tributary of the Irrawaddy, and forms the north-eastern boundary of the Katha township. Its mouth is just below Wunbogôn in the Bhamo district. The fisheries on it are sold annually.

The Mèza takes its rise in the Taungthôn-lôn, the three hills in the extreme north of the Banmauk subdivision, and runs along the western border of that subdivision into Ti-gyaing township, where it enters the Irrawaddy. Navigation on it is difficult, the river being very shallow during the dry season. The owners of bamboo and timber rafts have to deepen the bed of the stream to pass down, so that to get to the mouth of the river often takes a month or more.

Hills.

The only noticeable hills in the subdivision are the Gangaw-Minwun ranges. The former runs from the north in a south-easterly direction through the subdivision and ends at Ti-gyaing. The latter forms the dividing line between the Wuntho, Banmauk, and Katha subdivisions. The highest peak in the Gangaw range is computed to be some 4,400 feet above mean sea-level, and the average height from 1,500 to 2,000 feet. The lowest part of the range is found at Petsut, 650 feet above sea-level. The range is covered with dense forests, which are in several places cleared for *taungya* cultivation, and many of the spurs are inhabited by Shans and Kadus, the Kachins occupying the hills on the north and north-east of the subdivision.

The cultivated plains on either side of the Gangaw range are extensive. They are dotted here and there with low hills, and the scenery viewed from the summit of the range, which commands from certain points the whole four townships, is extremely picturesque.

The plains are traversed by creeks and streamlets, which are usually farmed as fisheries, especially in the Katha and Ti-gyaing townships.

The eastern portion of the subdivision on the left bank of the Irrawaddy is forest clad and interspersed with small lakes, and many kinds of big game are found in it.

The imports are piece-goods, fish, and *ngapi*. Little is exported.

The inhabitants of the subdivision are Shans, Kadus, Burmans, Kachins, Chinese, and natives of India. The issue of mixed marriages between Shans and Kadus are called Shan-Kadus and they form a considerable proportion of the population.

Tobacco, paddy, sessamum, and gram are cultivated, and the total annual revenue amounts to Rs. 2,20,409.

KATHA.—A township in the subdivision and district of that name in the Mandalay division. It is bounded on the north by the Kauk-kwe *chaung* and the Gangaw hills; on the east by Bhamo and Ruby Mines districts and the Irrawaddy; on the south by the Shweli river and the Ti-gyaing township; and on the west by the Gangaw hills and the Manlè township. It has a population of 19,083 and an area of 1,200 square miles.

Boundaries and population.

The principal rivers in the township are the Irrawaddy, running through the southern half from south to north-east; the Kauk-kwe, which takes a meandering course from east to north; and the Shweli, which rises in Chinese territory and after running in a south-westerly direction empties its waters into the Irrawaddy, which overflows its bank twice or thrice in the rainy season. During the hot months a number of small islands are formed in it by the accumulation of soil washed down. These are not permanent, and change shape and position nearly every year.

Natural features.

There is a network of small creeks all over the township and from these the inland villages obtain their water-supply for domestic purposes and cultivation. The greater portion of the township is covered with dense forests wherein game of every description abounds.

The hills on the north are studded with Kachin villages. Shans, Kadus, and Burmans live on both banks of the Irrawaddy and on the inland plains. As at present constituted (1897), there are twenty-four revenue circles, with 122 villages and 3,528 houses, but no proper census has yet been taken of the Kachin villages and their population. The principal crops raised are *kaukkyi*, *mayin*, and *taungya* paddy, and in some places tobacco and different kinds of vegetables are cultivated to some extent. There are large tracts of culturable land, watered by many creeks. On an average, the township yields annually 30,446 baskets of *kaukkyi*, 38,390 baskets of *mayin*, and 13,615 baskets of *taungya* paddy, and 9,500 viss of tobacco.

Revenue returns: cultivation.

There are twenty-three fisheries with a total yearly revenue of Rs. 25,005.

Formerly, people from other parts of Burma were afraid to come to Katha township for fear of *hnget-hpya* (malarial fever), but latterly the reputation of the township seems to have improved.

Climate.

The chief villages of the township are Katha, Letpansin, Alè-ywa, and Wettu. The first three are situated on the Irrawaddy, at intervals of about eleven miles, and the last named is on the Shweli, some thirty miles south-east of Katha.

Chief villages.

The twenty-four revenue circles are—

(1) Katha.	(13) Gyo-gôn.
(2) Moda.	(14) Mo-hla.
(3) Yinkè.	(15) Thayetta.
(4) Wettu.	(16) Thapan-gaing.
(5) Shansu.	(17) Tônbaw.
(6) Le-bya.	(18) Yèbôk.
(7) Namakat.	(19) Nyaung-chi-dauk.
(8) Aungbôn.	(20) Thanpaya.
(9) Nat-ye-dwin.	(21) Nataga.
(10) Pinmalut.	(22) Pein-nè-gyaung.
(11) Peinnègôn.	(23) Kyunbin.
(12) Meik-tha-bin.	(24) Tha-byu-gôn.

Of these, the first four circles are under the control of *myothugyis* and the rest are under *ywathugyis*.

The Kachins.

Kachins inhabit the hills on the west and north of the township. They are noticeably feared by the people of the plains, but gave no trouble after the Annexation until 1898, when there was a local rising, soon put down.

Administration in Burmese times.

In the days of Burmese rule, Katha township was administered by a *wun* with four *myothugyis* under him, at Moda, Yinkè, Katha, and Wettu. Latterly it was a very turbulent charge.

KATHA TOWN.—The headquarters of the district township of that name in the Mandalay division, situated on the right bank of the Irrawaddy. In 1897 it contained 486 houses. The principal public buildings are the jail, the court-house, the hospital, bazaar, telegraph and post offices, Military Police and Civil Police lines, Railway station, and wood depôt, *dâk* bungalow, and Public Works Department offices. Five principal roads run through the town from north to south, and there are lanes and paths running at right-angles to them. The town is about half-a-mile long and a quarter of a mile broad. The houses are mostly built of bamboo with thatch roofing. What wooden houses there are are occupied by public servants, and there are only one or two brick houses. The majority of the inhabitants are Shans and Burmans. The principal means of communication are the Irrawaddy Flotilla steamers, which run between Mandalay and Bhamo, and the railway, which communicates with Sagaing to the south and Myitkyina to the north. A ferry-boat plies between Katha and Bhamo. The number of petty traders is increasing.

KA-THÈ.—A village of about fifty houses in the Mogôk township of the Ruby Mines district. It is situated about two miles north of Kyatpyin and is supposed to have been founded by deportees from Manipur, who were sent by the Burmese King to work the Ruby Mines. The villagers are mostly engaged in the ruby industry, but show no trace of their supposed origin. The village is picturesque and its paths are lined with fine hedges of pink roses, which add to its attractions.

KAT-KYO.—A village on the east of the Irrawaddy in the Myitkyina district. It contains sixty-two Shan-Burmese and four Shan-Chinese houses in the main village or *ywama*, with an adjacent village of ten Shan-Chinese

houses. The village is above the reach of the highest floods and owns ten buffaloes, which are altogether insufficient to work the wide paddy plain which stretches away to the base of the hills to the north-east of the village. The fields used to be irrigated by a couple of tanks constructed to collect the water of the hill streams. These have, however, fallen into disrepair. Still the yield from irrigated land is even now estimated at one thousand baskets, while two hundred are produced from *taungya*. The village used to be protected by the Sangma (Sadôn) Kachins. It is surrounded by a good double stockade and each house is fenced in by a high enclosure of its own. The *thugyi* was in 1891 the sole remaining hereditary *thugyi* of the *Le-myo kayaing* (the Four Towns Riding). The Shan-Chinese came originally from Möng La and Santa, whence they were crowded out by Chinese who came to settle there. They migrated northwards to Sunsam and thence to Loisaw, whence they came about the year 1888 to Katkyo. They pay the *thathameda* tax regularly.

KAT MAW.—A circle in the Eastern division of Mang Lön, Northern Shan States. The bazaar and village stand at an altitude of 4,450 feet, in latitude north 22° 9′, longitude east 98° 56′. They lie on the road between Pang Yang and Ta Küt at the junction with the Pang Hsang route. Kat Maw is a dirty little village of seventeen houses inhabited by Shans and Wa. There is a very small bazaar with few supplies. There is little room for a camp except for a very small party, and it would be difficult to clear more space as the village lies on the top of a ridge with steep *khuds* on each side. Water is fairly plentiful from the east. There are some lead mines here, worked intermittently by the inhabitants, whenever there is a demand; the village is eight miles distant from Pang Yang and six and-a-half miles from Ta Küt, and from this point the road eastwards to the Nam Hka and Möng Lem descends.

The lead mines are mere tunnels driven some eighteen or twenty feet into the hillside and about five feet high, and there are other similar excavations in different parts of the circle. The lead is melted in a primitive open-air foundry by the road side. Silver, sulphur, and saltpetre are also said to be found at Kat Maw, but the place is so remote that active operations are not probable for many years.

KAT PA.—A village in the Sadaw circle, Amarapura township and subdivision of Mandalay district, eight miles south of head-quarters. It had a population of 260 at the census of 1891 and paid Rs. 400 *thathameda* tax.

KATPRAH.—A Kachin village in Tract No. 29, Katha district, situated in 24° 52′ north latitude and 96° 34′ east longitude. In 1892 it contained thirteen houses with a population of 55. The headman has one other village subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own four bullocks and two buffaloes; water is obtainable in sufficient quantity from a hill-stream, and there is good camping ground.

KAT TAÜ.—A Shan village of forty-one houses situated in the Möng Ngaw valley of Tawng Peng State, Northern Shan States. It has a population of 45 men, 47 women, 23 boys, and 23 girls, and cultivates lowlying paddy-fields. The villages own 26 buffaloes. There is a five-day bazaar; the village belongs to the Myothit circle, though in the Möng Ngaw valley.

KAT TAO.—A village in the *Kawn Kang*, or Centre Riding of the Shan State of Mang Lön West. It is in the charge of the *htamōng* of Sè Hi and is the chief bazaar of the three townships of Sè Hi, Pang Küt, and Nam Lawt.

It is situated at the foot of Loi Tawng, and there were in April 1892 fifteen houses with seventy-nine inhabitants, all Shans. They are all engaged in trade, or as bazaar stall-keepers, and own among them fifty pack cattle, besides a number of buffaloes, which they hire out to their neighbours as lough beasts. The village stands at a height of 3,600 feet, and there are some pagodas in ruins a little way to the north of it.

KA-TUN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including three villages, with an approximate area of eight square miles of attached lands. The population in 1891 was 271 and the revenue amounted to Rs. 910.

KA-U.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 3′ north latitude and 97° 22′ east longitude. In 1892 it contained thirty houses with a population of 86. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own ten bullocks and five buffaloes in the village, which has a fair water-supply.

KAUK-KU A-NAUK.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 80, according to the census of 1891, and a revenue of Rs. 190.

KAUK-KU A-SHE.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 104, according to the census of 1891, and a revenue of Rs. 170.

KAUK-KWE.—A stream which rises in the hills to the south of Mogaung, in about latitude 25,° and flows with a general southerly direction in a very tortuous channel to the Irrawaddy, which it enters a little above Moda. It is navigable for small steam-launches for the greater part of the year, certainly as far as the Military Police post of Thayetta, and country boats in the dry season can ascend as far as Kaungtôn and sometimes higher. At Mi-gè, where the road from the Irrawaddy to Thayetta crosses, it is unfordable even in the dry weather and has to be crossed in dug-outs kept for the purpose. The stream for some part of its course forms the boundary between the Katha and Bhamo districts. A considerable quantity of timber is floated down it into the Irrawaddy.

KAUK-KYI.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of 99. Paddy is the chief crop, and the *thathameda* revenue in 1896-1897 amounted to Rs. 240. The village is 52½ miles from Ye-u.

KAUK-SA.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including five villages.

KAUKSIN (NEW) or KAUKCHAN.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 47′ north latitude and 97° 22′ east longitude. In 1892 it contained seventeen houses with a population of 89. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

KAUKSIN (OLD) or KAUKCHAN.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 47′ north latitude and 97° 24′ east longitude. In 1892 it contained thirteen houses, with a population of 64. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese. There are also some Sadan Kachins in the village.

KAUK-YIT.—A village in the Kauk-yit circle, Laung-shè township, Yaw-dwin subdivision of Pakôkku district, with a population of 78 and a revenue of Rs. 280 in 1897.

KAUK-YO-BÔN.—A village in the Son-myo circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Mwe-bôngan. The village has thirty houses and its population amounted in 1897 to 150 approximately. The villagers are cultivators and coolies.

KAUNG-BAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 28, according to the census of 1891, and a revenue of Rs. 100.

KAUNG-DAW-GIT.—A revenue circle in the Pagan township, and subdivision of Myingyan district. In 1895-96 the population was 230 and the *thathameda* amounted to Rs. 312. No land revenue was collected in the circle.

KAUNG HEIN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including one village only.

KAUNG-HMU-DAW.—Also called Raja Munisula, a large pagoda six miles north of Sagaing town, built by Thado Dhamma Yaza and his son Ngadak-dayaka in A.D. 1636. It was raised to celebrate the re-settling of the capital at Ava and is in the ancient hemispherical form, copied from the shape of the *dagobas* in Ceylon. The King's weight of gold was devoted to cast an image of Buddha, which was enshrined in the lower relic-chamber. It is also obscurely hinted that a heavenly messenger descended at Taung-ngu and gave a relic of Buddha to a holy man, which was enshrined in a second or upper relic-chamber. It is not stated what the relic was; but Taung-ngu was probably mentioned as the scene of this miracle, as being the city from whence the royal family had sprung, and partly because the tooth-relic received by Bayin Naung from Ceylon was believed to have been carried there from the city of Pegu by the King of Taung-ngu, when he returned with the plunder of that place A.D. 1599.

The pagoda rises from the alluvial plain and is an enormous solid dome, with a massive *hti*, but no spire, raised on three circular terraces or bases. The mass of the dome is about one hundred feet in diameter, not less than the corresponding part of the great Shwe Dagôn at Rangoon. The bases still retain traces of gilding, and, probably, at one time, the whole huge mass was gilt. The whole rises from a plinth about a foot high, and at the edge of this runs round a ring fence of moulded stone posts, each having the cap hollowed out. There are eight hundred and twelve of these *kyauk-taing*, four and-a-half feet high, and they are intended for light offerings. When the light of these was thrown inward on the gilded circumference of the temple the effect must have been very fine. There are also one hundred and twenty grottoes, or caves of *nattha*, each containing an image of one of these celestial beings. The breadth of the main shrine is two hundred and eighty-six feet four inches; its circumference is nine hundred feet; its height one hundred and fifty-one feet six inches. The number of stone gutters, or gurgoyles, to allow the rain water to run off the pagoda is sixty.

The jungle was cleared for the site of the pagoda on Tuesday, the fifth waning of *Pyatho* 997 B.E. (January 1635 A.D.). The site was consecrated on Friday, the eighth waning of *Kasôn* 998 B.E. (May 1636). The construction was

commenced on Friday, the first waning of *Nattaw* 998 B.E. (December of the same year). The pagoda was finished and the *hti* mounted on Saturday, the eighth waning of *Kasôn* 1011 B.E. (May 1649 A.D.). The weight of the gold umbrella is 4,333 ticals twelve annas and three pies. The weight of the iron-work of the umbrella is 3,480 viss. The number of bricks used in the construction of the pagoda was 1,01,26,552 and the number of baskets of red earth 650,385. A ground plan to scale is attached. Much land was assigned to the service of the pagoda and many Siamese and Arakanese captives were made its slaves, as is recorded on the tablet near the pagoda.

Colonel Yule says "The stone fence I doubt not is the lineal representative of the remarkable "Buddhist railing" described by Major Cunningham as surrounding the ancient *topes* of Bhilsa. It has also, perhaps, its parallel in the forest of taller columns which surround some of the great *dagobas* of Anuradhapura in Ceylon, as described by Colonel Forbes, but it is in Burma a rare appendage of the pagoda, and we saw it in only one other instance." The idea is no doubt elaborated in the numerous slim shrines with which the Shans surround their more celebrated fanes.

The whole area is terraced towards the valley, and the lower terrace wall is of well-hewn stone, a material which is rarely used in Burma as the staple material of any structure. The area also has been paved with large stone flags. The brick-work of the dome itself is good. The carved and gilded gates of the enclosure are quaint and curious. There is a tradition that a battle was fought here with the invaders from Manipur, and a large gash in the carved frame of the eastern gate used to be pointed out as having been made by the sword of the Manipuri King when forcing an entrance. This was probably in 1738 when Gharîb Nawaz, the Rajā of Manipur, defeated the Burmese on the Chindwin and advanced as far as Sagaing, which he captured.

In a cell in the Court is a very finely engraved stone. It is a slab of polished white marble, with a richly carved and gilt pediment and border, standing eight and a-half feet out of the ground by six in width and eleven inches in thickness. Each side contains eighty-six lines of beautifully executed inscriptions in the square Burmese character. The greater part of it consists of details concerning the pagoda and of religious and moral maxims.

The following is a translation of a portion of it which was sent to the Government of India, because it was one of the evidences, relied on by the Burmese ministers to prove their title to the State of Thaung-thwut, which, by the boundary originally laid down after the peace of Yandabo, had been assigned to Manipur. After many religious sentences from Pali books, the following division of the Empire of Ava into kingdoms is mentioned :—

"All comprised within the great districts of Sagu, Salin, Lègaing (Minbu district) Paunglin, Ka-le, and Thaungthwut (Chindwin) is constituted the Kingdom of Thunaparanta. All within the great districts of Pagan, Ava, Panya, and Myinsaing (Kyauksè district) is constituted the Kingdom of Tampadewa. All within the great districts of Thibaw, Nyaung-ywe, and Monè is constituted the Kingdom of Kambawsa. All within the great districts of Bhan and Khwelaun is the Kingdom of Zein (not identified). All within the great districts of Ketumati and Zeyawadi is the Kingdom of Zeyawadana. All within the great districts of Henthawadi, Rangoon (Digōn),

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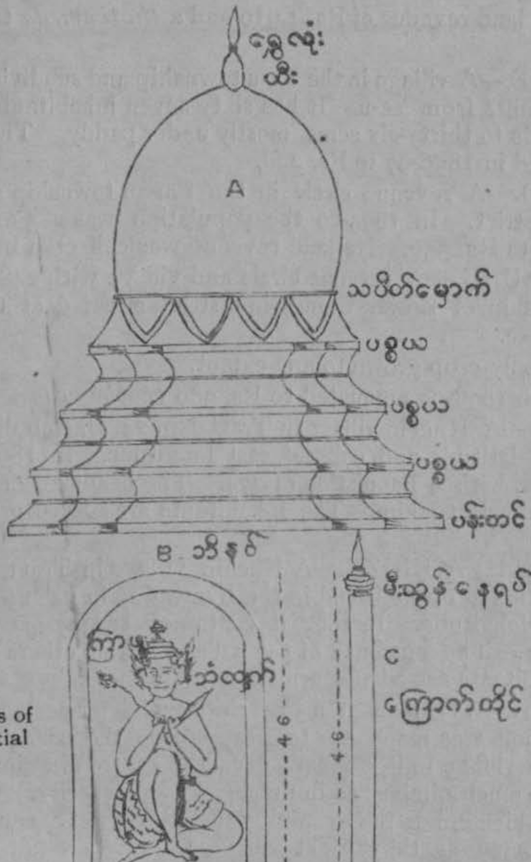
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Dala, Kothein (Bassein), Yaungmya, and Môttama (Martaban) is the Kingdom of Yamanya. All within the great district of Kyaingtôn is the Kingdom of Khemawara (Khemarata, the classical name of the Shan State of Kèng Tūng). All within the great districts of Zimmè and Kyaing-thi (Kyaing-thin-gyi, Keing-hsen) is the Kingdom of Harimaunza. All within the great districts of Kyaing-yôn and Maingsin is the Kingdom of Mahanagara (Keing Hung and other Mèkhong States). These great Kingdoms and countries and the great districts of Mayi and Madeit in Thamodhaya (the sea)," &c.



B.
Number of caves of Nathas or celestial beings—120.

C.
Number of pillars of light offerings—812.

KAUNG-KAN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, containing eleven villages.

KAUNG-KWE.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including two villages, with an approximate area of four square miles of appropriated lands. The population in 1891 was 125, and the revenue amounted to Rs. 303.

KAUNGLI.—A Kachin village in Tract No. 8, Bhamo district. In 1892 it contained twelve houses, with a population of 48. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kawri sub-tribe, and own five bullocks and five buffaloes.

KAUNG-MUN.—A village in the Kaungmun-chauk-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district. It lies 18½ miles north-east of headquarters.

KAUNG-MUNCHAUK-YWA.—A revenue circle in Pathein-gyi township, Amarapura subdivision of Mandalay district. The circle includes eight villages. It paid a land revenue of Rs. 1,910 and a *thathameda* tax of Rs. 1,800 in 1896-97.

KAUNG-NWE.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u. It has sixty-seven inhabitants and the area cultivated extends to thirty-six acres, mostly under paddy. The *thathameda* revenue amounted in 1896-97 to Rs. 290.

KAUNG-NYO.—A revenue circle in the Pagan township and subdivsion of Myingyan district. In 1895-96 the population was 285 and the *thathameda* amounted to Rs. 530. No land revenue was collected in the circle.

KAUNG-PYAUNG.—A revenue circle and village with 248 inhabitants in the Ka-ni township of Lower Chindwin district, situated at the foot of the Mahu-daung range.

Paddy is the only crop grown to any extent.

The revenue in 1896-97 amounted to Rs. 380 *thathameda*.

KAUNGSIN.—A Kachin village in Tract No. 24, Bhamo district, situated in 24° 15′ north latitude and 97° 14′ east longitude. In 1892 it contained forty-four houses, with a population of 274. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

KAUNGSU or KYAUNGZU.—A Kachin village in Tract No. 25, Myitkina district, situated on an island in the Irrawaddy in 24° 49′ north latitude and 97° 6′ east longitude. In 1892 it contained twenty-one houses, wit a population of 91. The headman of the village has no others subordinate him. The inhabitants are Shan-Burmese and Burmese.

KAUNG-TÔN.—The Kaungtôn township, which formerly belonged to the Bhamo subdivision, was made over to Shwe-gu on the 1st April 1897. The most prominent village in it is Sikaw, once the centre of a flourishing group of hamlets, now much diminished in number and prosperity. On the Sinkan *chaung* alone, which enters the Irrawaddy just above the Second Defile, there were once as many as thirty-eight villages; they were all deserted some time before the British occupation owing to Kachin forays, and their inhabitants fled to the bank of the Irrawaddy and established new villages of their own there. Shwe-gu itself was settled from villages on the Sinkan *chaung*. In their present condition of tranquillity the occupants of these villages seem unwilling to return, though secured from a repetition of the Kachin raids which drove them from their old homes. There are traces of a very extensive cultivation in the lands which now lie waste along the Sinkan. The following are the names of the villages which were deserted:—

(1) Kyaukpôk.
(2) Taunggôn.
(3) Hpyaung-dan.
(4) Insaing.

(5) Kotaung (1).
(6) Kotaung (2).
(7) Nga-gyat-htôn (1).
(8) Nga-gyat-htôn (2).
(9) Chanlān (now exists with three houses).
(10) Mayin-ywa.
(11) Lepôk-gyi.
(12) Pula.
(13) Myaing-tha.
(14) Kabbani.
(15) Saitu.
(16) Saimun.
(17) Pinpow.
(18) Naung-saya.
(19) Naung-pyit.
(20) Ashit-kôn.
(21) Naungto.
(22) Nant-he.
(23) Kyaung-laing.
(24) Lepan-tha.
(25) Palaung-kôn.
(26) Kamaw.
(27) Nanhu-ga-le.
(28) Namhu-gyi.
(29) Pôngyi-ywa.
(30) Naungyin.
(31) Mangun.
(32) Naung-hko.
(33) We-gyi.
(34) Sin-sahkan.
(35) Tôn-ngo.
(36) Kyungôn.
(37) Pinti.
(38) Simaw.
(39) Manlin (now re-established).

KAUNGTÒN.—A circle in the Mawlu township, Katha subdivision and district. It lies along the Mèza and Nami streams, near their source, and is bounded on the north by the Kachin hill range, east by Mawlu circle, Mansi, and Banmauk townships, west by the Upper Chindwin district, and south by Mawteik circle.

Formerly the *myothugyi* of Kaungtôn circle made his headquarters at Kaungtônsi village. It was so called because when the people first immigrated, they did not find a suitable place, until the basket, or *palôk* which they carried dropped into the stream. There they founded the village Kaungtônsi. Kaungtônsi derived its name from the Shan *kawng* meaning *palôk* or basket, *tôn* meaning to drop and *si* meaning to steep or soak. That is to say, the basket or *palôk* was soaked in the water. The Kaungtôn *Myothugyi* has moved his headquarters from Kaungtônsi to Mingôn, where he now resides.

KAUNGTÔN.—A village in the Shwegu subdivision of Bhamo district, a little below Sawadi on the Irrawaddy river. It is famous as the place where the Chinese suffered a severe defeat at the hands of the Burmese forces in 1769. From local accounts it appears that the fight took place in the time of Sinbyushin, predecessor of Alaung-paya. The origin of the war seems to have been as follows. The Chinese sent a mission to Ava with the object of opening up the Thein-ni trade route, by which road they descended. The envoys seem to have been well entertained at the capital, but on their way back two of their men were killed in a fracas in Burmese Shan territory. The Burmese offered to pay three viss of silver in compensation, but refused to hand over the murderers. The Chinese lost their tempers over this, left all their property as it stood, and hurried back to China. Then a Chinese army marched down through Thein-ni to Pudetgan, south-east of and not far from Amarapura. The Burmese were unable to check their advance, and the King was preparing to fly, when his four sons attacked the Chinamen with vigour and drove them back with a succession of defeats to Yinpônshan, said to be in China. Here they erected a pagoda and then marched back to Burma. It was

during this period that a great battle took place at Kaungtôn in which the Chinese were badly cut up. The defeat seems to have been so decisive and bloody that the old chronicle hazards the conjecture that Kaungtôn is a modern mistake for *Gaungpôn* from the *heaps of heads* which were piled up after the battle. The true derivation seems to be *Kwangtung*, the Shan for the "Sambhur's field." There is a small rounded hillock opposite, which is called the Shwe-thamin *taung* and seems to bear out this etymology. The name is certainly older than the battle, for Kaungtôn was the headquarters of a *Myoza*-ship under the old *Sawbwas*. A treaty was concluded after the battle, which thenceforward secured peace and commerce between Burma and China. Subsequently Kaungtôn became a rival to Bhamo as an emporium of Chinese trade by the valley of the Shweli and the Möng Mao route. The river here spreads itself into a broad stream, broken up by islands and sandbanks, and in some places not less than a mile and half wide between the main banks.

In 1891 the village was made up of two groups of houses: Kaungtôn *Myoma*, with two Burmese and seven Shan households, and Peinnegôn with eight Burmese households; the inhabitants used to work as middlemen between the river villages and the Kachins, and a little *taungya* was practised. The village was deserted in 1892.

KAUNG-TÔN.—A village in the Tazè township, Ye-u subdivision, of Shwebo district, with a population in 1891 of 86. Paddy is the chief crop.. The *thathameda* revenue in 1896-97 amounted to Rs. 220. The village is 52½ miles from Ye-u.

KAWAPÔN.—A village of twelve houses of Kara Kachins, west of Mansi in Bhamo subdivision and district.

KAWAPUM.—A Kachin village in Tract No. 33, Myitkyina district, situated in 25° 21′ north latitude and 96° 17′ east longitude. In 1892 it contained sixteen houses, with a population of 79. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own three buffaloes.

KA-WA-THE.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Ya-bin stream, 62 miles from Ye-u, The population in 1891 was 89, mostly paddy-cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 190.

KAWDAW.—A Kachin circle in the Mo-hlaing township of the Ruby Mines district, situated on the Maingtha *chaung*, a tributary of the Shweli. Before the Annexation the Kawdaw *Sawbwa* as he was called had considerable power and influence. He is a semi-Burmanised Kachin named Maung Hla, and has been appointed *Myoôk* of the Mo-hlaing township.

KA-WE-GYIN.—A village in the circle of the same name in the Mônywa township, Lower Chindwin district, nine miles north of Mônywa. It had 614 inhabitants in 1891. The revenue from *thathameda* in 1896-97 amounted to Rs. 210.

The principal products are millet and sessamum. The circle was formerly under the Alôn *Myothugyi*, but in 1892 the *Myothugyi*ship was broken up and Ka-we-gyin became an independent circle comprising five villages—Ka-we-gyin, Mye-ni-gyin, Zedaw, Tha-bye-daw, Kaing, and Ywa-tha.

KAWKMU.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated about a mile east of Man Loi and is in charge of the *htamöng* of Ung Tūng, a couple of miles to the north. There were sixteen houses in the village in April 1892, with seventy-nine inhabitants. They had a fine stretch of irrigable land lying fallow, and cultivated in preference hill-rice. There were also a good many acres of pineapple gardens. The village stands at a height of 3,000 feet.

KAW LENG.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi, recently established (in March 1892), when there were five houses with thirty inhabitants. They cultivated lowland rice-lands.

KAW LENG.—A village in the Man Hpa circle of the Northern Shan State of South Hsen Wi. There were in March 1892 twelve houses, with a population of 61. There is a *pôngyi kyaung* near the village, but there were only four inmates. The villagers cultivated lowland rice in the valley of the Nam Paung.

KAW-LIN.—A township in the Wuntho subdivision of Katha district. In 1897 it had a population of 22,840, and it covers an area of 600 square miles. It is bounded on the north by the Wuntho township; on the east by the Ti-gyaing township; on the south by the Shwebo district; and on the west by the Pinlèbu township.

Boundaries and population.

Kawlin is said to have been founded in 901 B. E. (1539) by a *Sawbwa* named Kawsachi from Mogaung and the boundaries then given record that it lay between Wuntho, Taunggyi, Pintha, and Indauktha.

The township measures 38 miles from east to west, and from north to south varies between four and twelve miles wide. It is divided into sixteen circles with thirty-four *thugyis*.

Circles.

These are—

(1) Kawlin.

(2) Kyu-daw, about a mile from east to west and four from north to south.

(3) Kan-lè-gyi, two miles from east to west and four from north to south.

(4) Mye-ni, about two miles square.

(5) Sèdo, one and a half miles square.

(6) Yaw-mye-ni, about a mile square.

(7) Kundaung, three miles from east to west and one from north to south.

(8) Inbintha, about two miles square.

(9) Nyawzin, about three miles square.

(10) Chaung-gwè, about two miles square.

(11) U-hmingôn, three miles from east to west and four from north to south.

(12) Taunggyi, two miles square.

(13) Zi-byu-bin, three miles from east to west and two from north to south.

(14) Taungmaw, six miles from east to west and three from north to south.

(15) Nagasin, twelve miles from east to west and twenty from north to south. There are eight *thugyis* in this circle.

(16) Payè, two miles from east to west and nineteen from north to south, with six *thugyis*.

The only village with over 100 houses is Ôk-hkan in the Kawlin circle.

KAW-LIN.—Formerly the headquarters of the Kawlin subdivision, now headquarters of the township of that name, in Katha district, with a population of 635. It lies about forty miles due west of Ti-gyaing in a large rice plain, nearly surrounded by hills, and is very unhealthy during the rainy season. The original settler is said to have been one Nga Kaw or Kaw-sachi. He cleared the jungle and brought the land under cultivation and then built a *lin* or watch-tower, whence the name of the neighbourhood. Kawlin was burnt in the Wuntho rebellion of 1891. It is now an important station on the Mu valley railway.

KAWNG AI.—A village in the Northern Shan State of South Hsen Wi, situated in the Möng Pat circle. It had twenty-eight houses in 1897 with a population of eighty-five adults and thirty-nine children, and it pays Rs. 90 a year revenue. The villagers possess 112 buffaloes and forty-six cows, and cultivate 25 acres of lowlying paddy-fields, besides a little tobacco.

KAWNG AI.—The most north-easterly village of the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni). Kawng Ai is the name given to three small villages, of which the largest is locally known as Ssung Tsai and is said to be on soil which a generation ago was Chinese, or Shan-Chinese. All these villages are within two or three hundred yards of the frontier with Tsung Kang (Möng Hkeng), a Shan-Chinese State of some size, and are in the extreme corner of Ko-Kang, the border line of which coming up along the ridge from the south-west turns at right-angles westwards to meet the Salween, down a slope which narrowly escapes being a precipice. Between the villages, which are about a mile apart, is the glen of the Nam Mēn, a torrent which is said to have anciently been the boundary line. The inhabitants are all Chinese, and in 1892, with thirty-seven houses, had a population of 220. Exhaustion of the soil for highland paddy and opium crops has considerably reduced the size of the place of late years, and those who remain are influenced by reluctance to give up the irrigated fields, which have been dug out of the steep slopes at a height of 5,000 feet above the sea. These are on the shoulders of spurs and the ridges vary from five to eight feet in height, while the tilth is oftener four feet wide than six. The villagers solace themselves after such heavy labour with numerous opium pipes and draughts of liquor, prepared from barley and Indian-corn. In 1892 they had between two and three hundred acres of poppy cultivation. The Shan name of the village is Awk Lawk Hpa, but none of the inhabitants speak Shan or know the name. About a mile north of Ssung Tsai, there is a "Miaotze," or Mūng village, called Chinmuling. This is indisputably in Chinese territory, but of the eighteen households nine pay tribute to China and nine to the *Hēng* of Ko Kang, at the nominal rate of two rupees a house, paid in kind. The people

are much better off and better dressed than those of Tapingsö (*q. v.*) near Nam Kaw. The proper Chinese name is Hung Ai, the "red scarp." The boundary as settled in 1899 runs down the ravine. There is a bazaar at Kawng (or Hung) Ai.

It is said to be thirteen days march from Kawng Ai to the suspension bridge over the Salween on the road from Tali to T'eng Yüeh. The nearest ferry over the Salween is the Chi Tao-Hô four, or five marches north from Kawng Ai. Lungling is reached by this ferry.

KAWNG AI.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were eleven houses in the village in March 1892, with forty-seven inhabitants, who cultivated a considerable area of lowland rice.

KAWNG AI.—A Maru Kachin village in North Hsen Wi, Northern Shan State, in Kang Möng circle, which contained twelve houses in 1894 with a population of seventy-two persons. The revenue paid was one rupee per household and the people were paddy, maize, and opium cultivators by occupation, and owned six bullocks, twelve buffaloes, one pony, and sixty pigs. The price of paddy was eight annas the basket.

KAWNG HAI.—A village in the Möng Yai home circle of the Northern Shan State of South Hsen Wi, under the hills east of the capital. It is in charge of the headman of the Palaung village of Ho Hsai, and contained in March 1892 eight houses, with a total population of thirty-two. The villagers cultivate paddy.

KAWNG HKA.—A Lepai Kachin village in North Hsen Wi, Northern Shan State, in Kap Na circle, which contained in 1894 twenty houses with a population of 130 persons. The revenue paid was Rs. 3 per household, and the people were paddy and maize cultivators by occupation, and owned 30 bullocks, 10 buffaloes, and 180 pigs. The price of paddy was eight annas the basket.

KAWNG HKAN.—A small village in the Ho Ya circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 five houses with thirty inhabitants. The inhabitants cultivated both upland and lowland rice, besides a little sugarcane.

KAWNG HKAN.—A Shan village in the Northern Shan State of North Hsen Wi, in Musè circle, which contained twenty-seven houses in 1894, with a population of 65 persons. The revenue paid was Rs. 2 per household. The people were paddy, plantain, oilseed, and tobacco cultivators by occupation, and owned 40 bullocks, 10 buffaloes, and two ponies.

KAWNG HKENG.—A collection of three villages, at some distance apart, in the Na Wa circle of the Northern Shan State of South Hsen Wi. The villages had only recently been restored after the dissensions which ruined the Möng Ha circle, of which Na Wa formed a part, in 1888-89. There were in March 1892 twenty-three houses in the village, with a population of 102. Lowland rice cultivation was the general industry.

KAWNG HKI LIK.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Hsen Wi, which contained twenty-seven houses in 1894 with a population of 105 persons. The revenue paid was four annas per household. The people were paddy cultivators and traders by occupation,

and owned 15 bullocks, 25 buffaloes, and two mules or ponies. The price of paddy was twelve annas a basket.

KAWNG HSANG.—A Palaung village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is situated in the rolling country west of Loi Ngün, the chief village of the circle. In 1892, in March, there were five houses with seven families and sixty-seven inhabitants. The villagers were Humai Palaungs and had been settled here many years. They cultivated upland rice.

KAWNG HSAT.—A Kachin (Lahtawng) village in North Hsen Wi, Northern Shan State, in Möng Li circle, which contained twenty-three houses in 1894, with a population of forty nine persons. The revenue paid was one rupee per household, and the people were paddy, maize, and opium traders by occupation. The price of paddy was eight annas per basket. The villagers owned twenty-two bullocks, fifteen buffaloes, and twenty pigs.

KAWNG HŪNG.—A Shan village of ten houses in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It had, in March 1892, a population of forty-two persons. The village is under the control of the *Ke* of Ka Lü and is engaged in paddy cultivation.

KAWNG KAM.—A village in the Nā Wā or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It contained, in March 1892, a population of forty-four, resident in nine houses. Paddy cultivation was the general industry.

KAWNG KAW.—A Palaung (Rumai) village of six houses in the Ko Kang circle of the Northern Shan State of North Hsen Wi. It is situated in the hills to the south-west of the Taw Nio bazaar, and had in 1891 twenty-nine inhabitants. They cultivate hill-rice to the extent of several hundred acres and have been settled in this Trans-Salween circle for many years.

KAWNG KAW.—A village in the Centre Riding of the Northern Shan State of Mang Lön West, situated close to Kat Tao in the Sē Hi township, west of the Nam Pang and near the foot of Loi Tawng. There were, in April 1892, nine houses in two groups, with sixty-two inhabitants, all Shans. They cultivated hill-rice.

KAWNG KAW.—A village in the Nā Wā, or North Möng Ha circle, of the Northern Shan State of South Hsen Wi. There were, in March 1892, fourteen houses with a population of seventy-four. The inhabitants were all engaged in lowland paddy cultivation.

KAWNG KE.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were, in March 1891, five houses, with a population of thirty. Paddy cultivation was the general industry.

KAWNG KE.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It lies close to the *Hēng's* village, in the midst of a wide paddy plain, and in March 1892 contained eight houses, with a population of forty-nine, all paddy cultivators. The village has been restored within the last three years, having, with the rest of the circle, been utterly destroyed in 1887.

KAWNG LAN.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Hsen Wi; it contained sixteen houses in 1894 and the population amounted to fifty-five persons. The revenue paid was four

annas per household and the occupation of the people was cultivation and trading. They owned ten buffaloes, but no bullocks. The price of paddy was twelve annas per basket.

KAWNG LAW SAWK.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Hsen Wi; it contained fourteen houses in 1894, with a population of forty-eight persons. The revenue paid was four annas per household, and the occupation of the people was paddy cultivation and trading. They owned four bullocks, ten buffaloes and two ponies. The price of paddy was twelve annas the basket.

KAWNG LÒM.—A Kachin village in North Hsen Wi, Northern Shan State, in the Nam Kyek circle of Möng Si, which contained twenty houses in 1894, with a population of one hundred and thirty persons. The revenue paid was three rupees per household and the people were paddy, maize, and opium cultivators by occupation. They owned fifteen bullocks, fifteen buffaloes, one pony and one hundred and eighty pigs. The price of paddy was eight annas the basket.

KAWNG LŌNG.—Also called Kawng Tap, a village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated on the banks of the Nam Mao (Shweli) river at about two miles distance from the Myoza's village. There were seventeen houses, in February 1892, with sixty-seven inhabitants, all Shan-Chinese. The villagers are all engaged in rice cultivation, indiscriminately, on either side of the river. A couple of boats are kept, as well for the ferry as for communication between house and house when the floods are out and the plain is impassable.

KAWNG LUN.—A village in the South Riding of the Northern Shan State of Mang Lön West, in the Nam Un township, standing on the range immediately to the west of the Salween. In April 1892 there were seven houses, with a population of forty-two, all Shans. They cultivated hill-rice.

KAWNG MU.—A Kachin (Lahtawng) village in North Hsen Wi, Northern Shan State, Sao Pawn circle, which contained sixteen houses in 1894, with a population of thirty-three persons. The revenue paid was one rupee per household, and the people were paddy, maize, and opium traders by occupation. They had twenty bullocks, ten buffaloes, and thirty-five pigs. The price of paddy was eight annas the basket.

KAWNG MU.—A Shan village in North Hsen Wi, Northern Shan State, in Mu Sè circle, which contained thirty houses in 1894, with a population of seventy persons. The revenue paid was two rupees per household, and the people were paddy, tobacco, and plantain cultivators by occupation. They owned twenty-one bullocks, fourteen buffaloes, and one pony.

KAWNG MU.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It is situated close to Mak Lang, the headman of which has charge of both villages. There were eight houses in Kawng Mu in March 1892, with thirty-five inhabitants. Lowland rice and cotton were the chief crops grown.

KAWNG NIM.—A Palaung village in North Hsen Wi, Northern Shan State, in Möng Si sub-State, which contained thirty houses in 1894, with a population of seventy-three persons. The revenue paid was two rupees per household, and the people were paddy and maize cultivators by occupation, and owned thirty-six bullocks, twenty buffaloes, ten ponies, and thirty-five pigs. The price of paddy was eight annas the basket.

KAWNG PAO.—A Shan village in Möng Sit circle of the Northern Shan State of South Hsen Wi. It contained, in March 1892, six houses, with a population of thirty-two. The chief industry was *taungya* cultivation.

KAWNG TAP.—A Shan village in Möng Sit circle of the Northern Shan State of South Hsen Wi. It numbered, in March 1892, seven houses, with thirty-seven inhabitants. They cultivated a considerable stretch of irrigated paddy-land.

KAWNG WAI.—A Palaung village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated about five miles from the Myosa's town at a height of 4,000 feet, on the eastern slope of the Oi Law hill in a sheltered ravine. There were thirteen houses in the village in February 1892, with ninety-six inhabitants, of the Humai branch of the Palaungs. They cultivated hill-rice and a large quantity of vegetables.

KAWNG WE.—A Palaung village in Möng Yu circle of the Northern Shan State of North Hsen Wi, about half a mile from Möng Yu, on the shoulder of a low hill overlooking the Nam Paw. It lies about 3,700 feet above sea-level. There were three houses in the village in February 1892, with fourteen inhabitants, all Humai Palaungs. They cultivated lowland paddy, with borrowed cattle, all their animals having died of disease in 1891.

KAWNG WING.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, about four miles east of the Myosa's town, near the road to Sè Lan. It is situated at the foot of the hills which bound the Nam Mau valley to the south and not far from the Shweli itself. It had thirty-three houses with 129 inhabitants, all Shan-Chinese, in February 1892. There were four caravan traders in the village with a number of pack animals, and the rest of the population was engaged in rice cultivation.

KAWNG WING.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. In March 1892 there were seven houses with a population of thirty. The people were all engaged in lowland rice cultivation.

KAWNG WING.—A Palaung and Shan village in North Hsen Wi, Northern Shan State, in Kap Na circle, which contained twenty houses in 1894, with a population of one hundred and twenty-five persons. The revenue paid was three rupees per household and the occupation of the people was paddy and maize cultivation. The price of paddy was eight annas a basket. The villages owned fifteen buffaloes, fifty bullocks, and three ponies.

KAWTET.—A village in the Shwe-gyin township, Yè-u subdivision of Shwebo district, with an area of one and a half square miles. The population in 1891 was fifty-nine and the cultivated area 107 acres. The principal products are cocoanuts, jaggery, and paddy. Kawtet is sixteen miles from Ye-u, and paid Rs. 500 *thathameda* revenue in 1896-97.

KAW-TÔN (I).—A village in the Kaw-tôn circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 409, according to the census of 1891. The *thathameda* amounted to Rs. 950 for 1897-98.

KAW-TÔN (II).—A village in Kaw-tôn circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 258, according to the census of 1891, and a revenue of Rs. 530.

KAW WA.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were ten houses in the village in March 1892, with

a population of seventy-one. Paddy cultivation is the general industry, but a good deal of sugarcane is also grown.

KAW-YA.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including five villages.

KA-YA.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including eighteen villages.

KAYA or KHAIYA.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 29′ north latitude and 97° 33′ east longitude. In 1892 it contained twenty-five houses, with a population of 71. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own seven buffaloes.

KA-YAN-CHAN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of 462. The chief crop is paddy, and the *thathameda* revenue in 1896-97 amounted to Rs. 1,260. The village is fifteen miles from Ye-u.

There is a large pagoda called the Shwe Kadaw, whose history is not known.

KAYPAW.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had seventeen houses: Hrenkul was its resident Chief. It lies five miles north-west of Hanta, and can be reached from Hanta *viá* Haipi. The village is an offshoot of Hanta and pays tribute to Lyen Mo of Haka and to other Haka Chiefs.

KAYUN.—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 15′ north latitude and 97° 41′ east longitude. In 1892 it contained twelve houses, with a population of forty. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe.

KAYUNTU.—A Kachin village in Tract No. 39, Myitkyina district, situated in 26° 9′ north latitude and 97° 29′ east longitude. In 1892 it contained thirteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

KAZET.—A village in the Maw State, Myelat district of the Southern Shan States, about one mile to the south of Kyauk-myaung, where the *Ngwe-kun-hmu* lives. In 1897 it contained sixty houses, with a population of 338 persons, and paid Rs. 480 annual revenue.

KAZU.—A village on the Nantabet *chaung*, an affluent of the Irrawaddy, in the Myitkyina district, with ten houses of Lahtawng Kachins.

KAZUKA.—A Kumlao village in Tract No. 39, Myitkyina district, situated in 26° 40′ north latitude and 97° 47′ east longitude. In 1892 it contained sixteen houses; the population of the village was not known. The inhabitants are of the Sassan tribe. The headman of the village has no others subordinate to him.

KA-ZUN-DAUNG.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 336, according to the census of 1891.

The *thathameda* amounted to Rs. 67 for 1897-98.

KA-ZUN-DAUNG.—A village in the Tha-gyaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 111, according to the census of 1891, and a revenue of Rs. 270.

KA-ZUN-MA.—A village in the Tha-gyaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 100, according to the census of 1891, and a revenue of Rs. 220.

KA-ZWÈ.—A village in the Ka-zwè circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 587, according to the census of 1891. The *thathameda* amounted to Rs. 710 for 1897-98.

KÈ HKUN.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, not far from the Sè Lan border and so close to the village of Nawng Hseng as to form practically one village with it. It is divided into three clusters of twenty-two, fifteen, and thirty-one houses, and there were in February 1892 323 inhabitants, all Shan-Chinese. There were twelve bullock traders resident in the village, and the remainder of the villagers were engaged in paddy cultivation. Kè Hkun is situated on the island formed by the two arms of the Nam Mao (Shweli) river.

KEHSI MANSAM (Burmese Kyithi Bansan).—A State in the Eastern Division of the Southern Shan States, lying approximately between 21° 50′ and 22° 10′ north latitude and 97° 40′ and 98° 30′ east longitude, with an area of 632·06 square miles. It is bounded on the north by Möng Tung, a sub-State of Hsi Paw and by South Hsen Wi; on the east by Kēng Lün, West Mang Lön, and Möng Hsu; on the south by Möng Nawng and Möng Küng; and on the west by Möng Küng.

Area and boundaries.

The present State was formerly a part of the South Riding of Hsen Wi, from which State it was severed in the year 1219 B.E. (1857). It was not created a Myozaship, however, till the year 1222 B.E. (1860) when an *Ameindaw* (Royal order) was issued in favour of one Hkun Yawt, formerly the *Htamông* in charge under the Hsen Wi *Sawbwa*. A Burmese Myoôk was appointed to look after the States of Kehsi Mansam, Möng Nawng, Kēng Lün, Möng Hsu, and Möng Sang, which constituted the former Hsen Wi *taunglet* (Southern Province). The Myoôk had his headquarters at Kehsi Mansam and his functions were similar to those of the *Bo-hmu* at Möng Nai. He looked after the tribute payable to the Burmese Government, saw that the amount was correct, and usually sent an escort of his men to Mandalay with the Shan officials who took the money there. He decided inter-State disputes, arising within his jurisdiction, but did not interfere in the internal administration of any of the States.

Administration in Burmese times,

On its separation from Hsen Wi Kehsi Mansam was assessed at three thousand eight hundred rupees tribute, and this remained the assessment till the year 1228 B.E. (1866). In this year assistance in men, money, and arms was demanded from the Shan States by the Burmese Government to suppress the disturbances in Mandalay, which arose from the murder of the *Ein-she-min* in Mandalay by the Myingun Prince. Kehsi Mansam failed to furnish the quota demanded and as a punishment the tribute payable was increased to five thousand eight hundred rupees. The State seems to have remained at peace till 1232 B.E. (1870), when it quarrelled with Kēng Lün and villages were burnt and property carried off on both sides.

and history.

No event of importance after this is chronicled till the death of Hkun Yawt in 1243 B.E. (1881). He was succeeded by his son Hkun Yawt Seng, the

present Myoza, who obtained an appointment order from King Thibaw. This and the following year witnessed the rebellion of the Möng Nai *Sawbwa* against the Burmese Government, and Kehsi Mansam took a prominent part in helping the Burmese to suppress it, and the Myoza's men shared in the attack and subsequent devastation of Möng Nawng. For these services his tribute was reduced for one year to two thousand rupees. The State enjoyed peace after this till 1247 B.E. (1885) when Möng Nai and Möng Nawng returned with the Limbin Prince from Kēngtūng. Kehsi Mansam refused to join the Limbin League and together with Lai Hka and Möng Küng sent messengers to Mandalay tendering his submission to the British Government.

Later history.

As soon as the Möng Nawng Myoza and the Möng Nai *Sawbwa* had restored themselves, with the authority of the Limbin Prince, they prepared to attack Kehsi Mansam and the other two States. A great part of the south of Kehsi Mansam was burnt out by the allies, but the north and west suffered less. Kehsi Mansam with Lai Hka and Möng Küng were engaged in a retaliatory raid against Möng Pawn, when the British troops came up and stopped the hostilities and secured the surrender of the Limbin Prince. Since then the State has been free from all disturbances, many fugitives have returned, and the general condition of the people is prosperous and satisfactory.

Legendary history.

The following details are furnished by the Myoza of the State: Formerly all Kehsi Mansam was covered with dense forest full of wild animals. One day a Wa hunter came from Mang Lön and found it such a good place for sport that he brought all his family and settled near the Nam Lawng. This was in 1111 B.E. (1749). He had four sons. La E, the eldest, settled down at Mawk Sam, so called from the Champak flowers about. This was corrupted into Mansam and has given its name to the State. The next son, La Yi, established himself near a lake and called the place Mankan, which name is also still preserved. The third brother settled among low hills and called the place Man Hkum, from the Shan word *hkum* for uneven ground. La Hsè, the youngest, settled in open country and called his place Man Pang from the Shan word *pang* for a clearing. The offspring of these four brothers established in succession the villages of Man Hkyeng, Hēng Tum, Kawk Sang, Lōng Ka, Nawng Ep, Man Maw, and Man Wap, and the country soon became very populous and La E, the eldest brother, ruled it all. The first *Tao-möng* appointed by Hsen Wi was Sang Hsūm, grandfather of the present Myoza.

Kehsi Mansam town.

The *wying*, Kehsi Mansam, was formerly an important trading centre. Like all Cis-Salween capital towns it has lost much of its old importance, but there is now a good bazaar and there has been a considerable revival of trade with other States. A colony of Chinese from Yünnan have been established, since about five years before the Annexation, in a small village near the *wying*. The colony numbers between forty and fifty men, two of whom have Chinese wives with them, while the rest have mostly taken Shan wives. One married a sister of the Myoza and afterwards went to live in Möng Pawn. The majority are always absent on trading expeditions and the village consisted in 1891 of only six houses, belonging to the headmen, with outbuildings. They have a good many mules and keep in their hands a fair share of the trade in supplying the eastern States with Mandalay goods.

Poputation and races.

In March 1891 the population of Kehsi Mansam was estimated at—

		Adults.	Children.
Shans ...	Males	2,577	1,501
	Females	2,765	1,294
	Total ...	8,137	
		Adults.	Children.
Yang Lam ...	Males	665	300
	Females	794	280
	Total ...	2,039	

making a grand total of 10,176.

Yang Lam.

The real proportion of Yang to Shan was, however, probably very much greater than this. The offspring of marriages between the two races almost invariably consider themselves and are looked upon as Shan. If a Shan marries a Yang wife, she frequently adopts the Shan dress and is looked upon as a Shan, while the converse may be said never to happen. Long residence in a Shan village also appears to frequently convert a Yang into a Shan, so far as he himself and his neighbours are concerned.

The number of people to the household seems to be less among the Yang than amongst the Shans in this State, the proportion being apparently 4·36 as compared with 5·37. At the time of the enumeration (1891) there were 1,984 houses in the State, and the population was about 33·92 to the square mile.

The State now (1897) contains 4,403 houses with an estimated population of 22,587.

Natural features.

Kehsi Mansam State consists chiefly of open, rolling country. Around the *wying* and to the east of it are regular downs, almost treeless, except where there are *pôngyi kyaungs*, or villages, or on the former sites of these. Kēng Lün State and Man San (an outlying district of Möng Nawng) are geographically in Kehsi Mansam territory. East of the Nam Pang and extending to the borders of West Mang Lön and Möng Hsu are the circles of Nawng Ep and Lōng Kā. These have the same general undulating character as the country to the west, but are more hilly and are, except where cleared for *hai* cultivation, covered with scrub jungle. In the north and west of the State towards the borders of Möng Tung and Möng Küng, the downs become low hills with plains between them, and most of the wet cultivation is carried on in this part of the State. These hills have not been touched by *hai* cultivators and are well wooded. Pines and oaks are the principal trees, and the latter grow to a larger size than is usual farther south. The State is well watered, but the streams are not of any considerable size. The Nam Hēng, which flows northwards from the *wying*, and for part of its course forms the boundary with Möng Tung, is the principal river. The Nam Pang forms the boundary

between Nawng Ep and Lông Kā circles and Kēng Lün on the west, and for some distance the boundary with South Hsen Wi on the north. Even at this distance from its mouth it is a good sized river and is crossed in boats. There are no hills of any height.

Kehsi Mansam *wying* numbered, in 1891, seventy-eight houses, and many of the other villages are of fair size. The *wying* now (1897) contains 106 houses. In this respect it is more fortunate than most of the neighbouring States.

Industries, cultivation, and trade.

It is a trading and cattle-breeding rather than an agricultural State, and is dependent for its rice supply on the neighbouring States of Möng Küng and Kēng Lün. The amount of upland cultivation slightly exceeds that of the irrigated lands, but a large part of the State is given up to pasturage.

Besides rice, crops of cotton, sessamum, and vegetables are also raised in the *hai*, and on the banks of the Nam Pang a good deal of tobacco is grown. This is usually sold in the local markets to traders from Lai Hka and Möng Küng, and only fetches an average price of four rupees for ten viss.

The trade of Kehsi Mansam is chiefly a carrying trade and consists for the most part in taking rice bought in other States to Tawng Peng, where *lapet*, tea, wet and dry, is bought and taken to Mandalay and there sold. Salt, *ngapi*, and Manchester goods are then brought back on the bullocks. A large number of *das* are manufactured in the State and widely exported. Agricultural implements are also made, the iron in each case being brought from Möng Tung and Möng Küng. A great trade is also carried on in bamboo hats. These are chiefly made in the north of the State, where the bamboos are very fine and the spathes consequently large.

Revenue.

In the year 1888 Kehsi Mansam paid as tribute two thousand five hundred rupees; in 1889 and 1890 three thousand five hundred rupees were paid; in 1891 and 1892 four thousand rupees; and for the years 1893—97 five thousand five hundred. The annual tribute fixed for the period 1898-1902 is Rs. 7,500.

Bazaars.

Bazaars in the State of Kehsi Mansam are held at Wan Sam, Tang Hai, Wan Chem, Hsup Lōng, Möng Nim, Man Wap, Hkawk Sang, and Hön Htūn.

List of revenue divisions in the State of Kehsi Mansam.

Serial No.	Name of *Htamöng*ship.	Number of villages.	Number of houses.	Revenue collections (1897). Rs. A. P.
1	Wan Sam	111	1,405	3,215 4 0
2	Hkawk Sang	30	572	1,458 10 0
3	Nawng Ep	51	689	1,853 2 0
4	Hin Htun	44	557	1,575 5 0
5	Wan Wap	45	595	1,462 14 0
6	Wan Mau	12	122	317 7 0
7	Möng Nīm	16	192	465 5 0
8	Wan Chem East	18	127	302 12 0
9	Wan Chem West	17	132	363 0 0
10	Nam Lawng	1	12	31 0 0
	Total ...	345	4,403	11,044 11 0

List of larger villages, &c., in the State of Kehsi Mansam.

Serial No.	Name of circle or village.	Number of villages in the circles.	Number of houses in the village.	Remarks.
1	*Myoma*	...	106	Shan-Burman *Myoma*.
2	Sin-gye-bôn villages ...	110	...	
3	Maw Nang ...	...	28	Shan village.
4	Hwe Wa	...	27	ditto.
5	Nawng Yawn ...	...	30	ditto.
6	Wan San	...	30	Yanglam village.
7	Māk Man	...	32	ditto.
8	Nawng Nagā ...	...	43	Shan village.
9	Wanhpī Taungsū ...	...	50	ditto.
10	Wanhpī Myauksu ...	...	30	ditto.
11	Wan Pēng	...	30	ditto.
12	Na Kun	...	29	ditto.
13	Nam Kīt	...	29	ditto.
14	Pang Nang... ...	...	37	ditto.
15	Hwe Mawng ...	...	26	ditto.
16	Pang Kawng Mu ...	...	26	ditto.
17	Wan Chem East circle...	18	...	
18	Kong Kaw ...	...	26	Shan village.
19	Mōng Lang ...	16	...	Adjoining the territory of Mōng Küng.
20	Mong Lang *ywama* ...	...	32	Shan village.
21	Wan Long ...	...	36	ditto.
22	Kin Htun circle ...	44	...	Adjoining the territory of A-lè-let (South Hsen Wi).
23	Na Pang	...	26	Yanglam village.
24	Wan Maü ...	...	26	Shan village.
25	Ta Up	...	32	Yanglam village.
26	Nawng Hpai ...	...	32	ditto.
27	Hkawk Sang circle ...	30	...	Adjoining the territories of Mōng Hawng and Kēng Lün.
28	Nam Hu Kawk ...	...	30	Shan-Yanglam village.
29	Hwe Hō	...	38	ditto.
30	Pang Wo	...	33	Yanglam village.
31	Kōng Lang... ...	...	44	Shan-Yanglam village.
32	Loi Yawng	...	44	ditto.
33	Pang Hai	...	66	ditto.
34	Nawng Ap circle ...	51	...	Adjoining the territories of Kēnglün, Mōng Hsu and Mōng Kawing.
35	Nawng Ap *ywama* ...	...	48	Shan-Yanglam village.
36	Hat Long ...	...	43	ditto.
37	La Pawng	...	30	Yanglam village.
38	Nawng Ap	...	...	
39	Pang Kawng Mu ...	...	36	Shan-Yanglam village.
40	Loi Ngom	...	27	Yanglam village.
41	Wan Wap circle ...	45	...	Adjoining the territories of A-lè-let (South Hsen Wi) and Kēng Lün.
42	Wan Hun	...	28	Shan-Yanglam village.
43	Nam Kai Hpēk ...	...	51	ditto.
44	Wan Maü circle ...	12	...	Adjoining the territories of A-lè-let (South Hsen Wi) and Hsi Paw.
45	Wan Maü *ywama* ...	...	34	Shan village.

KEMA-BAYA.—A village in the Neyin-zaya revenue circle in the Patheingyi township, Amarapura subdivision of Mandalay district, fifteen miles north-north-east of headquarters. It had a population of eighty-five at the census of 1891, and paid Rs. 170 *thathameda* tax.

KEMA-BUMI.—A village in the Nyein-gyan-thazan revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, is situated 15½ miles north-north-east of headquarters. It had a population of fifty at the census of 1891 and paid Rs. 100 *thathameda* tax.

KENG HKAM (Burmese, Kyaing Hkan).—A State in the Eastern Division of the Southern Shan States, lying approximately between 20° 50′ and 21° 10′ north latitude and 98° 20′ and 98° 40′ east longitude, with an area of 166·88 square miles.

Area and boundaries.

It is bounded on the north by Möng Nawng and the Ho Yan district of Möng Nai; on the east by the Nam Pawn and Hsa Hang districts of Möng Nai and by the Salween river; and on the south and west by Kēng Tawng.

History in Burmese times.

The present State of Kēng Hkam is said to have been separated from Möng Nai and created an independent charge in the year 1173 B.E. (1811). Bodaw Sao Hkam Yi was appointed first Myoza by Royal order and ruled the State till his death in 1216 B.E. (1854). There is no record of any event of importance during these forty-three years, and it may be assumed that the State enjoyed peace. In Bodaw Sao Hkam Yi's time the *wying* (capital) is said to have numbered five hundred houses and the total number of householders in the State is given as six thousand. The *haw* was of teak, with four entrances, and along the banks of the river and on the islands there were over two thousand areca and cocoanut palms, while there were over six thousand households in the remainder of the State. A liberal deduction must be made from all Shan figures, but there can be no doubt as to the prosperity of Kēng Hkam at this time and for several years subsequently.

Bodaw Sao Hkam Yi was succeeded by his son, Sao Hkun Mwe, who ruled for nine years (1855—1864). Naw Hkam Leng, younger brother of Sao Hkun Mwe, then succeeded to the Myozaship, which he enjoyed till his death in 1870. In this year the troubles of Kēng Hkam State began. Sao Hkun Mwe left two sons, Sao Hkun Lōng and Sao Naw Süng. They were passed over in favour of their uncle on account of their youth, and again on Naw Hkam Leng's death their claim was set aside by the Court in Mandalay. A man, Maung Nu, was appointed Myoôk of Kēng Hkam, through the influence of the Monè Queen, and came up from Mandalay to take charge of the State. One Te Ya had, however, in the meanwhile got himself recognized as administrator by the Möng Nai *Sawbwa*. The two Myoôks naturally failed to get on together. They fought, and the people took sides in the quarrel. Many villages were burnt and much property destroyed. Te Ya got the best of the fighting and was Myoôk for five months. He was then turned out by an *amat* named Paw Nan Awng, and from this time until the year 1236 B.E. (1874), the State was the scene of constant struggles between Myoôks appointed by the Möng Nai *Sawbwa* and other claimants to the State. First one and then another was victorious, but only to be turned out after a few months, either by an old opponent or some new pretender.

An attempt by the Möng Nai *Sawbwa* to settle matters by appointing three officials, U Gyi Pyu, the Keng Lun *Hēng* and the Kēng Hkam *Amat*, Paw

Nang Awn, to administer the State together, each with an equal voice in the management, met with no better success. The council of three, after two months' quarrelling, was broken up, and each member made war on the other two with the object of driving them from the State and obtaining sole authority.

In 1236 B.E. (1874), Sao Hkun Lōng, the eldest son of Sao Hkun Mwe, was appointed and ruled the State for four years until 1878, when the Möng Nai *Sawbwa* reverted to the system of Myoôks and appointed a man, Maung Pe. He, however, had no better fortune than his predecessors. He was resisted by the Kēng Hkam people and left after six months. Several other nominations were made by the Möng Nai *Sawbwa*, but none of his appointments lasted more than a few months, and fighting seems to have been continuous. In 1241 B.E. (1879) Hkun Leng, the recently deceased *Sawbwa* of Möng Pan, younger brother of the then *Sawbwa* of that State, was appointed Myoôk. It is said that he owed his appointment to diligent bribery of the Möng Nai *Bo-hmu*, the Chief Burmese officer in Möng Nai. His intrusion was especially resented by the people of Kēng Hkam, and they were almost united in resisting him under a *Saya* Nantiya and other leaders. For the two years and six months during which Hkun Leng nominally administered the State, desultory fighting seems to have been continuous. Villages were burnt and cattle carried off, and all respectable people lost heart and fled to other States.

At last, in *Tabaung* 1244 B.E. (February 1882), the present Chief, Sao Naw Süng, son of the Myoza of Sao Hkun Mwe, was appointed Myoza by Royal order of King Thibaw. There was not a single house in the capital on his accession and but few in the whole State. People, however, soon began to return, as the appointment of a Myoza from the old ruling family seemed to promise more prosperous times.

The Möng Nai *Sawbwa's* rebellion.

Unhappily for Kēng Hkam, however, a few months later came the rebellion of the Möng Nai *Sawbwa* against the Burmese Government. When the Royal troops came up the *Sawbwa* fled by way of the outlying districts of Möng Nai, which adjoin Kēng Hkam. The avenging Burmese army pursued the *Sawbwa* to the Nam Pang, and for three months the opposing forces faced each other along the river, which the Burmese were at first not able to cross. Their line extended from Hsai Hkao to Na Hsai Lōng, and all this portion of Kēng Hkam suffered from their exactions. The Möng Nai *Sawbwa* at last retreated to Kēngtūng, and his partisans and those of the Möng Nawng Myoza broke up and, for the most part, sought refuge beyond the Salween. The Burmese commander was not prepared to march on Kēngtūng and withdrew his men to Möng Nai.

The State remained in comparative quiet until 1247 B.E. (1885), when it again became the battlefield between the Möng Nai *Sawbwa*, Hkun Kyi, who returned with troops from Kēngtūng, and Twet Ngalu, the *ex*-monk, who had been appointed *Sawbwa* of Kēng Tawng and administrator of Möng Nai by King Thibaw. Nga Lu was defeated and driven north and the Möng Nai *Sawbwa* Hkun Kyi recovered his State.

After the annexation.

In the following year British troops came to the Shan States and the various Chiefs made their submission to Government. Since then Kēng Hkam has been at peace and a considerable number of old inhabitants have returned. The State,

however, is still very badly off for population and there are one or two circles almost uninhabited.

In February 1891, there were 850 houses in Kēng Hkam, and the population was estimated as—

	Adults.	Children.
Males	1,144	468
Females	1,220	435
Total ...	3,267	

There seems to have been a steady slight increase since the establishment of British authority. The average number of people per house in 1891 was 3·64. There were sixty-four monks and one hundred and eight pupils in the *pôngyi kyaungs*. The population was about 16·33 to the square mile, the area of the State being roughly estimated at two hundred square miles. The State now (1897) contains 1,119 houses with a population of 4,791. The people are all Shans.

Natural aspect.

The main portion of the State consists of the plain lying along the banks of the Nam Pang. The south and west of this plain is broken here and there by low hills, until a distance of some six miles from the river is reached, when there is a sudden and abrupt rise of about five hundred feet. This rise is so sudden and the wall of hills so sharply defined, that the upper portion of the State, lying towards the Kēng Tawng border, has a perfectly distinct character and climate of its own. Here the country is mostly hilly and wooded and the cultivation is almost entirely dry, the irrigated or flooded fields being few and for the most part only found along the banks of streams that have cut out valleys between the hills.

The portion of the State down below, lying along the valley of the Nam Pang, was formerly nearly all paddy-fields, but owing to the loss of population much of it is now lying fallow. On the eastern bank of the Nam Pang the hills rise steep to form the river and there is consequently less paddy-land. The hills on each side converge on the river at its junction with the Salween and at the mouth of the Nam Pang rise almost from the water's edge.

The part of the State lying between the Nam Pang and the Salween consists for the most part of rugged hills and is very sparsely peopled.

The Nam Pang.

The principal feature of the State is the Nam Pang. This river for three-fourths of its course, from Hsen Wi A-lè-let to the Salween at Kēng Hkam, is much broken by falls and rapids, and is thickly studded with islands. Some of these islands are of fair size. That on which the Myoza at first lived has an area of some fifteen acres and paddy fields are worked on it. Opposite the site of the present *wying* is a very picturesque island covered with cocoa and areca palms, orange trees, custard-apples, and other fruit trees.

The river falls in frequent shelves and nearly every ledge of rock in the river has its trees; the green of these, showing against the white line of the successive cataracts which raise the eye to the sharp line of the blue peaks behind, make the view of the Nam Pang at Kēng Hkam one of the

finest in the Shan States. Below the *wying* is a fall of about thirty feet, and from here to the mouth of the river, a distance of about four miles, the course of the river is much broken by jagged rocks, which here and there convert the channel into an exaggerated nutmeg grater. Navigation is quite hopeless, and indeed the boats used at the ferries on the river cannot go more than a few hundred yards anywhere without meeting rapids or cascades which bar further progress.

There are many other rivers in the State, mostly tributaries of the Nam Pang. The principal are the Nam Kawng and the Nam Loi, but every circle that slopes towards the Nam Pang is well watered by larger or smaller streams.

On the Kēng Tawng border the principal hills are the Loi Wing Kôm and Loi Hôn. To the west the Loi Hang Hö is the most notable, the Loi Nā Kak to the north, and to the east the Loi Hkam.

The island where the Myoza established his temporary capital had only thirty houses in 1891. He has now returned to the old *wying*, which is still a rather straggling village of 83 houses, but there is abundance of room for a thriving capital.

With the exception of Hsai Hkao in the north-west of the State and Tā Hsai on the Salween, which contain 103 and 54 houses respectively, the villages are for the most part mere hamlets.

Cultivation.

Kēng Hkam was formerly a great rice-producing State and rice is still the principal crop. Owing to want of population, however, the greater extent of the fine paddy plain along the banks of the Nam Pang is now lying waste. The rapid current of the river was, and to a small extent still is, made use of by the people to turn water wheels for irrigation, and by this means and through the numerous tributaries of the Nam Pang, a plentiful supply of water for irrigation is always available. The soil is, as a rule, very fertile, thirty, forty, and fifty baskets being obtained for every basket of seed grain. In some places, however, it is light and sandy, and the yield does not exceed twentyfold.

There are large numbers of cocoanut and areca palms in the valley of the Nam Pang and on its islands. Betel-vines are also cultivated, and orange, lime, and custard-apple trees flourish. In the circles of the State, towards the Kēng Tawng border, a good deal of sugarcane is grown. This is crushed in mills worked by water-power and sold in the local bazaars as *kyantaga*, crude sugar cakes, or toffy. The price varies from ten to twenty rupees the hundred viss. Shan paper is also made in several circles. *Eng* (bastard teak), *in-gyin*, and a small quantity of lac and *thitsi* (wood oil) are found in the hills. Teak is found near the Salween, but the extraction is insignificant.

Kēng Hkam has as yet practically no traders and all its produce is sold locally to traders from other States. A good deal of the Shan paper is bought by Hui-Hui (Panthé) caravans and taken to Mandalay for sale.

Revenue in Burmese times and now.

Before the assessment of the Shan States to *thathameda*, the Chief of Kēng Hkam sent to Mandalay as tribute two ponies, two and-a-half rupees weight of gold, and a roll of satin. These were sent in *Thadin-gyut* (about October). In *Tagu* (about the beginning of April) half this value was sent. The Myozà might

be required to present them in person and to *kadaw*, render homage, at both seasons, but usually a representative was sent. Return presents were made by the Burmese King, consisting of cloves, nutmegs, a bottle of attar of roses, some *na'tha* (sandal-wood) and a roll of muslin or silk for turbans. When *thathameda* was first demanded from the Shan States, Kēng Hkam was assessed at three thousand rupees. Only seven hundred was paid in 1888, and in 1889 fifteen hundred rupees; the latter sum has been paid yearly since.

For the period 1898—1902 the tribute has been fixed at Rs. 1,500 annually.

Bazaars in the State of Kēng Hkām.

Nam Kôk.	Nā Hkak.
Kat *Wying*, or capital.	Wan Kat Hpai.
Hsai Hkao.	

List of revenue divisions in the State of Kēng Hkam.

Serial No.	Name of *heng*ship.	Number of villages.	Number of houses.	Revenue collections. Rs. A. P.
1	Nam Hkam	4	36	191 0 0
2	Ta Hsai	2	5	211 4 0
3	Man Hpīt	4	28	153 8 0
4	Man Hpai	10	74	390 4 0
5	Nā Hkak	4	48	181 8 0
6	Tā Lōng	3	28	92 10 0
7	Nā Tawng	2	32	60 10 0
8	Nam Kawng	2	19	126 0 0
9	Hō Pōng	4	45	181 8 0
10	Wan Kang	4	35	174 8 0
11	Ho Loi	2	15	87 10 0
12	Nam Pang	2	24	174 0 0
13	Kun Pu	5	40	267 4 0
14	Nā Hsai	6	53	257 12 0
15	Nā Hka	1	22	137 0 0
16	Pang Hōk	4	24	69 14 0
17	Hsai Mūn	1	10	24 4 0
18	Tā Hkam	3	40	97 4 0
19	Nā Hsan	2	34	55 0 0
20	Nā Yang	3	41	120 0 0
21	Hsai Hkau	12	103	237 8 0
22	Hō Htī	2	19	26 0 0
23	Nā Pīn	1	22	44 0 0
24	Nā Mawn	2	19	22 0 0
25	Myôdwin Sin-gye-bôn	16	240	......
	Total ...	101	1,056	3,382 4 0

KĒNG HKAM.—(I) Latitude 21° 25'. longitude 100° 30'; (II) latitude 21° 5', longitude 98° 30'.

There are two places of this name—(I) on the Nam Lwi at the corner where the States of Kēngtūng, Kēng Hūng, and Möng Hsing (Kēng Cheng) join, and (II) on the Nam Pang, south-west of the Kaw ferry over the Salween.

(I) This town is the capital of a small state subordinate to Möng Yawng, one of the districts of Kēngtūng. It is, however, isolated, being surrounded by Kēng Hūng and Möng Hsing territory. The town contains twenty or thirty houses.

(II) The capital of the Cis-Salween State of the same name. The town is situated on the right bank of the Nam Pang. It consists of one street running back from the river, and contained sixty houses in 1894, all very small and badly built. There are three or four little shops which sell rice, vegetables, betel, tobacco, &c. Supplies could be obtained in small quantities. A great deal of Shan paper is made in this State.

There is a village called Wan Ta on the left bank of the Nam Pung, and the ferrymen live both in this village and in the town. The river is here 450 yards wide, shallow in places, and deep in others. Its bed is sandy with occasional large rocks. There is an island just above the ferry, and a rapid 500 or 600 yards higher up, but at the ferry the current is not very swift. There was one raft holding five mules and ten men, or thirty men; and one boat holding eight men. Besides these there were five or six dug-outs, of which other rafts might be made. There are good camping-grounds on either bank.

KĒNG HKANG.—A district and village of the Southern Shan State of Kēngtūng.

The district lies on both banks of the Nam Lwe, between the towns of Möng Yu and Möng Wa, and is bounded on the north by the Möng Lông Panna of Kēng Hūng.

Kēng Hkang and Möng Wa formed part of the old State of Möng Yawng, and, when this State passed to Kēngtūng, Kēng Hkang went with it. Kēng Cheng, however, got Möng Wa, and Kēng Hkang was cut off from Möng Yawng by a belt of Cis-Mèkhong Kēng Cheng territory. It neverthless remained dependent on Möng Yawng (and consequently tributary to Kēngtūng) as before. There is a paddy plain of some 300 acres irrigated from the Nam Nāp, and all under cultivation. The main village is on the north bank of the Nam Lwe and has twenty-one houses and a monastery. There are four other Lü villages, and the total Shan population is perhaps 600 souls.

With the exception of the lower valley of the Nam Nāp, the whole district is a maze of hills, those south of the Nam Lwe being spurs of the Loi Pāng Nao range and those to the north of that river the southern watershed of the range which here divides Kēngtūng territory from the XII Panna. These hills are inhabited by several hill tribes, of which the principal are Tai Loi. Tai Loi villages are often large and the people industrious and well-off.

Kēng Hkang is connected by roads with Möng Wa and Möng Yu (Kēngtūng State) and with Möng Long in the Hsip Hsawng Panna.

KĒNG HKAWNG.—A village in the north-west of the Southern Shan State of Kēngtūng.

The village is eight miles south of Möng Hkāk and about the same distance from the Nam Lwe, and is a stage on one of the roads from Möng Hkāk to Möng Ping. It lies in a pretty valley watered by the Nam Hkāk stream. The spurs of the hills descending to the valley are covered with pine and oak trees. Two hamlets make up the village—Wān Tai (twenty-two houses) and

Wān Hkön (twenty houses). A third hamlet called Wān Pōng Hpāng (eight houses) is close by. There is a fair monastery.

KĒNG HKŪM.—A village of the Southern Shan State of Kēngtūng. It lies on the Mèkhong at the mouth of the Nam Hūn, eight miles above Hsop Yawng. There is a small plain, watered by the Nām Hūn and tributary streams, all of which is laid out in rice-fields. The village has fourteen houses and a monastery. As is usual with villages on the Mēkhong there are a good many betel palms. Kēng Hkūm is a prosperous little place, though isolated. A road following the Mèkhong joins it to Kēng Lāp. Another road (also for most of the way along the Mèkhong) runs to Möng Hpan and Lawn Hsai higher up the river. Two miles below Kēng Hkūm is the ferry of Tā Sa (on the east bank), used to a certain extent by traders between Möng Yawng and Möng Hsing. The river can, however, be crossed anywhere here. At two miles above Kēng Hkūm is the village of Wān Sāng (14 houses), which is joined to Kēng Hkūm for revenue purposes. They together pay Rs. 26. The people are Lü.

KĒNG LĀP.—A district and village of the Southern Shan State of Kēng-Tūng.

Boundaries.

It lies on the Mèkhong in the extreme south-east of the State. On the west it is bounded by the Paliao district. To the north a high range of hills running north-easterly to the Hwe Hin Kio stream (a tributary of the Nam Yawng) cuts it off from the district of Möng Yawng. The Mèkhong river, which here makes a sharp elbow, bounds Kēng Lāp on the east and south.

Natural features.

In the central part of the district the range, which encloses the Upper Mèkhong for so much of its course, retreats from the river, leaving a considerable area of open plain land. This is watered by the Nam Phawn (Fŏn) and is practically all under rice cultivation. To the north the hills rise again, at one point to over 5,000 feet.

Villages.

The Shan villages lie in the plain. They are the following:—

Wān Long.—The residence of the *hpaya* of the district, on the Nam Phawn, with fifty-four houses and a monastery.

Wān Nāt.—On the edge of the plain, half a mile from the former, with thirty-nine houses and a monastery.

Wān Ta.—On the Mèkhong, near the mouth of the Nam Phawn, with forty-two houses and a monastery.

These are all exceedingly prosperous villages. The houses are well built, and have plantations of areca and cocoanut palms. Betel-nut is sold to the people of Möng Hsing. The rice-fields are fertile and yield more grain than is required for home consumption. A little cotton and sessamum are grown in the hills, and some tobacco and vegetables for personal use. Besides these three villages in the central part of the district there are two other small settlements of Shans. Hsop Yawng, in the extreme north of the district (seven houses and a monastery), is a comfortable little place, with a small paddy plain and a good many betel palms, and the hamlet of Kēng Lao, is in the south, on the Mèkhong. The people of the latter village used to live east of the river, but they removed to Kēng Lāp territory in 1895. All the Shans are Lü. In the hills there is a village of Kaw and another of Kwi subordinate to the Kēng Lāp *Hpaya*. A few other settlements of these hill tribes,

though geographically within Kēng Lāp limits, are for revenue and administrative purposes at present (1897) under an official who resides at Möng Lin.

Communications.

The principal ferry across the Mèkhong in Kēngtūng territory is at Kēng Lāp. Caravans from Kēngtūng town and elsewhere to the west use this route in preference to the northern road *viâ* Mông Yawng, by which the Mèkhong is crossed at Wān Law. Both are of equal length, and the Kēng Lāp route is much the less toilsome. The Mèkhong is here about 100 yards broad in the dry weather, with a slight current. The crossing is easy. From Kēngtūng to Kēng Lāp is 102 miles—*viâ* Möng Lin and Möng Hpayak. Thence to Mông Hsing (French territory) is fifty-two miles. A road also runs from Kēng Lāp to Möng Yawng (*viâ* Hsop Yawng), a distance of thirty-two miles, and to the villages of Kēng Hkūm, Möng Hpan, and Lawn Hsai on the Mèkhong.

Salt.

A considerable portion of the salt consumed in Kēngtūng State comes from the wells of Baw Hē and Baw Lông (in the eastern Panna of Kēng Hūng). Kēng Lāp is a depot for this salt. It is brought here by traders from Möng Hpong, Möng La (XII Panna), and Möng Hsīng, who usually buy betel-nuts to take back with them. A certain quantity is also rafted down the Mèkhong to Kēng Lāp from Ho Twi near the mouth of the Nam Hpeng. The smaller caravans from Kēngtūng town and elsewhere ordinarily buy the salt at Kēng Lāp, while larger parties go the whole way to the salt wells for it.

Kēng Lāp was formerly a district of Kēng Chēng, and at that time comprised a wide stretch of country east of the Mèkhong.

Early history.

In the last century Kēng Lāp (or at least its Cis-Mèkhong portion) was a territory of the old State of Chieng Sen. After the destruction of that State the district remained without Shan inhabitants for many years. It is said to have been re-settled about the year 1861. Its boundary on this side was rather indeterminate. By one account it reached as far as the Nam Lawng, the principal tributary of the Nam Ma.

and recent.

On the succession to Kēngtūng in 1881 of *Sawbwa* Kawng Tai (who was up to that date Myoza of Kēng Chēng), Kēng Lāp (both Cis and Trans-Mèkhong) passed to Kēngtūng. Sao Hsiri, the present Myoza of Möng Hsīng, succeeded Sao Kawng Tai as Chief of Kēng Chēng, then a sub-State of Kēngtūng. Kēng Chēng continued to be subordinate to Kēngtūng until the death of Sao Kawng Tai in 1885. The successor of this Chief was his son Sau Hkam Hpu (a minor) and shortly after his succession to the *Sawbwa*ship of Kēngtūng, Sao Hsiri of Kēng Chēng broke off his feudatory relations with the larger State. The Trans-Mèkhong portion of Kēng Lāp was attacked by Kēng Chēng levies, the villages burnt, and the territory annexed to Möng Hsīng.

Sao Hsiri was, however, not strong enough to cross the river, and the Kēng Lāp district, as at present limited, remained tributary to Kēngtūng. The situation for the next few years was thus described in 1891 :—

"The (Kēng Cheng) Myoza annually summons the headman and his elders to come and *kadaw* at Möng Hsing. They take no notice of the summons, and a few weeks afterwards the Kēngtūng *Sawbwa* responds with an order to the Kēng Chēng Chief to acknowledge the head of the house and present the customary offerings."

Towards the close of 1892 the British Government surrendered its rights in Kēng Chēng State in favour of Siam. The question of the ownership of Kēng Lāp was, however, reserved. Before a decision on the point was arrived at, came the embroilment of Siam with France, culminating in French war vessels forcing the passage of the mouth of the Menam on the 13th July 1893. This was followed by the Franco-Siamese Convention and Treaty of 3rd October 1893. The terms of this Convention, as constructed by the French Government, were held to confer a title to the State of Kēng Chēng.

Negotiations between the British and French Governments followed, which ended in the signature of a Declaration on the 15th January 1896, defining the Mèkhong river as the boundary between the possessions of the two countries. Kēng Lāp, which had meanwhile continued to be subordinate, and pay tribute, to Kēngtūng, now passed definitely to that State with the rest of the Cis-Mèkhong territory of Kēng Chēng.

Early visits to Keng Lap

On the 8th July 1867 the members of the Duodart de Lagrée Commission visited Kēng Lāp and lived for a fortnight in the monastery overlooking the Mèkhong. They were compelled to endure this delay owing to the refusal of the headman of the district to allow them to proceed pending the reply of the Chief of Kēng Chēng to their request for permission to travel through his territories. The party arrived there in the middle of the rainy season (July), and Francis Garnier gives a pitiable account of its condition. Fever and other ailments had incapacitated most of the explorers. They were kindly treated by the head priest of the monastery, but the extortion and avarice of the people and the refusal of all aid by the local authorities are vividly set forth by the historian of the expedition.

Area and boundaries.

KĒNG LŬN (Burmese, Kyaing Lôn).—A small State in the Eastern Division of the Southern Shan States, lying approximately between 21° 50′ and 22° north latitude and 98°0′ and 98° 15′ east longitude, with an area of 4,272 square miles. It is bounded on the north, east, and west by Kehsi Mansam, and on the south by Kehsi Mansam and Man Hai, an outlying district of Möng Nawng.

History in Burmese times,

Kēng Lün was formerly part of the old *Taunglet*, or South Riding of Hsen Wi, and was created a separate State in the year 1219 B.E. (1857), when the *Taunglet* was broken up. The first Myoza was one Maung Pwin, who was appointed by Royal order. The State was involved in a quarrel with Kehsi Mansam, Möng Hsu, and Möng Sang shortly after its creation, but peace seems to have been restored before much damage was done, and it was maintained until the death of Maung Pwin in 1235 B.E. (1873). The next Myoza was Naw Hkam U, who got his patent through the interest of Kehsi Mansam, and was no relation of Maung Pwin. Naw Hkam U only ruled the State for one year, and was succeeded in 1874 by his younger brother Hkun Tawn. This man held the myozaship till 1247 B.E. (1885), and during his time the State was peaceful and prosperous.

and after the annexation.

When the Chiefs of Möng Nai and Möng Nawng returned from Kēngtūng with the Limbin Prince in 1247 B.E. (1885), and the Limbin Confederation was formed, Hkun Tawn joined it. The majority of the people of the State were, it is said,

against this policy, and Kehsi Mansam, who had, from the creation of Kēng Lün State, more or less actually governed it, declared against the league. Hkun Tawn's younger brother, the present Myoza, Hkun Möng, headed the party against the Chief and, with the assistance of Kehsi Mansam, drove him out and established himself as Myoza. Kēng Lün therefore, as well as Kehsi Mansam, was attacked by Möng Nawng and Möng Nai, under the authority of the Limbin Prince. A large part of the State was burnt out by the allies and the people fled to South Hsen Wi and Mang Lün. Peace was restored on the arrival of the British troops in the Shan States, and in 1888 Hkun Möng was confirmed in his office of Myoza by the Chief Commissioner. The deposed brother Hkun Tawn fled first to Kēngtūng, but afterwards removed to Maw Hpa, where he lived for a time with four or five old retainers and supported himself by cultivating a hill farm. He now lives with his family at Hai Kö in the Möng Nai State.

Disturbances in 1896.

Early in 1896 disturbances occurred in Keng Lün which resulted in the migration of about half of the households from the State. The *Htamöng* of Wan Wa died in February 1896 and the Myoza appointed a successor who was no relation to deceased. At the same time the *Htamöng* of Wan Wap, an adjoining district of Kehsi Mansam, who had controlled the north-west district of Kēng Lün in addition to his charge in Kehsi Mansam, resigned his Kēng Lün charge and the Myoza placed an outsider from Möng Nawng in charge. This gave offence to the relatives of the Wan Wap *Htamöng*, who expected to have been placed in charge of the two vacant *Htamöng*ships. Forty armed men from Kehsi Mansam, at the instance of these malcontents, entered the Kēng Lün State and frightened away one of the new *Htamöngs* and several people of the district. This was in the north-western corner of Kēng Lün. At the same time the bazaar of Pang Law in the Wan Wa *Htamöng*ship was demolished, and several houses in the village burnt down at night. The result of these proceedings was that the people under the new *Htamöngs* left Kēng Lün in a body and settled, at least temporarily, in Kehsi Mansam. As the bulk of the runaways had not paid their *thathameda*, the Kēng Lün Myoza was unable to pay his full tribute for 1895-96. Since the damage done to the revenues of Kēng Lün was on account of the illegal action of certain subjects of the Kehsi Mansam Myoza, the latter was ordered to pay the balance of tribute due by Kēng Lün (Rs. 450). For the year 1896-97 Kehsi Mansam was ordered to pay the sum of Rs. 845 to the credit of Kēng Lün tribute, to be collected from old Kēng Lün families still in his State.

Population and races.

In March 1891 the population of Kēng Lün was estimated at—

	Adults.	Children.
Males	1,083	1,057
Females	1,200	845
Total ...	4,185	

Of these, 4,037 were Shans and 148 Yang Lam. The population was about 27·90 to the square mile, and, deducting sixty-five monks and fifty-five pupils in the *kyaungs*, the average number of people to the house was 4·06. In September 1897 the houses in the State were returned at 770 with an estimated population of 3,221.

Natural features.

Towards the west the State consists of rolling, treeless downs, but these give place on the east to low hills with good-sized plains between them. The State is therefore well off for paddy land. To the east of the *wying*, the capital, there is a chain of low hills the peaks of which are called Mun Hkam, Mun La, and Mun Seng. They rise no great height above the level of the surrounding country, and probably owe their names to the fact of their being the reputed residence of the Guardian Spirit of the State.

Streams are numerous, but the only one of any size is the Ho Um, which waters the plain round the *wying*. On the east the Nam Pang separates Kēng Lün from the Nawng Ep circle of Kehsi Mansam.

Chief villages.

The capital numbered sixty-eight houses in 1891. The principal villages are Pang Law, with sixty-five houses, divided into three groups; Nawng Lam, with fifty houses, also in three clusters; Man Wa, with forty houses, divided between two adjoining hamlets; Mak Hki Nu, with thirty-three houses; Kö Pawn, with thirty-nine houses; and Si Kak, with thirty houses. Most of these are in the immediate neighbourhood of the *wying*.

Cultivation and trade.

Kēng Lün is practically entirely a rice-producing State, and the cultivation is nearly all lowland. The land is generally fertile above the average, producing from twenty to forty-fold. Kehsi Mansam derives much of its rice-supply from this State and traders bound for Tawng Peng come here to load up their bullocks with rice. Tobacco is grown in the Na Lek circle on the banks of the Nam Pang. It is sold in the local bazaars at an average rate of four rupees the ten viss. A very little cotton is grown in the *hai*, on the slopes, but only, as a rule, enough for the use of the household of the cultivator. The trade of the State consists entirely in the export of rice to Tawng Peng Loi Lông, whence *lapet* (tea) is taken to Mandalay, and salt, *ngapi*, and Manchester goods brought back.

Tribute.

On the assessment of the Shan States to *thathameda*, Kēng Lün was rated at eleven hundred rupees. The first tribute paid to the British Government in 1888 was six hundred rupees; eight hundred was paid in 1889, and the same sum in 1890, and the original Burmese demand of eleven hundred in 1891 and 1892. For the period 1893 to 1897 the yearly tribute was raised to eighteen hundred rupees, but owing to the loss of population through the disturbances of 1896 the yearly tribute for the period 1898—1902 has been reduced to Rs. 1,200.

Bazaars.

Bazaars in the State of Kēng Lün are held at Kēng Lün town, Hpak Nam, and Pang Law.

Revenue divisions. *List of revenue divisions in Kēng Lün.*

Serial No.	Name of *Htamöngship*.	Number of villages.	Number of houses.	Revenue collection.
				Rs.
1	Town and suburbs	12	173	308
2	Man Wa	17	157	357
3	Nā Lik	12	217	966
4	Hpak Nam	11	119	378
5	Man Mau	4	61	217
6	Man Möt	5	43	175
	Total ...	61	770	2,401

Serial No.	Name of circle or village.	Number of villages in the circle.	Number of houses in the village.
1	Kēng Lün *Myoma*	...	45

KĒNG TAWNG (Burmese, Kyaing-taung).—A sub-State of the State of Möng Nai in the Eastern Division of the Southern Shan States. It is bounded on the north by Kēng Hkam and Möng Nawng; on the east the Salween interposes between it and Kēngtūng; on the south it is bounded by Möng Pan and Mawk Mai; and on the west by Möng Nai State proper.

Boundaries.

Kēng Tawng suffered perhaps even more than Möng Nai in the disturbances which immediately preceded the Annexation, owing to the repeated re-appearances and expulsions of Twet Nga Lu. Details will be found under the head of Möng Nai.

The paddy-land of Kēng Tawng is very fertile, and it is essentially a paddy-growing State. It was, however, so ravaged and depopulated that even so recently as 1890 the inhabitants had to buy supplies of rice from Möng Pan and Kēng Hkam. The population was then estimated at 2,570, with 826 acres of cultivation. More recent details are not available, but both population and area under crops have undoubtedly increased very greatly, and the numerous old irrigation channels are being gradually repaired and cleared of jungle.

Population and industries.

Oranges were formerly grown in considerable quantities, but the groves were choked up with bush and are only now being gradually cleared again. A certain amount of Shan paper is made in the circle, and the raw material (*hsni-lè*=mulberry bark) is also exported, as well as a little *thit-si*, wood-oil, and similar minor forest produce.

There are considerable tracts of teak forest in the Kēng Tawng sub-State. These have hitherto been worked by the *Sawbwa* under lease from Government, but this lease will expire on the last day of December 1899 and Gove nment will then work the forests by direct agency, using the *Sawbwas* as contractors. The forests of Kēng Tawng

Forests.

are among the richest in the Shan States, but, like most of the others, they have been greatly injured by wasteful and excessive felling.

Mr. H. Jackson, Deputy Conservator of Forests, has the following remarks on the forests of the State,—Even in its palmiest days the proportion of jungle to cultivated land must have been overwhelming, although the soil is not ungrateful and yields better crops than the other parts of the Möng Nai State. Almost the entire country is covered with hill forests of *ingyin*, and it is only in the stream valleys and other favourable depressions in the ground that sprinkling of teak is found.

On the banks of the Salween are found the principal forests from which teak is extracted in Kēng Tawng. Every two or three miles along the river bed, feeder streams with valleys varying from 5 to 20 miles in length flow east or west into the Salween. All these valleys contain more or less teak. The hills themselves are covered with scrubby *ingyin*, sometimes shading off into the oak forest, and the teak is only found in favourable depressions along the more or less precipitous sides of the valley.

Throughout Kēng Tawng minor forest produce, such as *shaw*, *thitsi*, *indwè*, &c., are as abundant as in Möng Pan, and are extensively collected for local consumption, but not for export. *Padauk*, *pyingado*, and other kinds of woods abound, and are used in small quantities.

Pine-wood is employed in hilly districts for *kyaungs*, &c., but lasts a very short while if exposed to rain or damp. Pine trees seldom exceed six feet in girth. By the path-side and near villages numbers of pine trees are killed by being hacked at for torches and kindling-wood, cut from the foot of the trunk. Pine-wood is sold in bundles at all bazaars for firewood.

Oak and chestnut are used in places where they abound for house-posts and also for planks, which are hewn out with adzes; the wood is nearly always used green and therefore warps and cracks very much, otherwise it is very hard and durable; for bridges *ôndôn* is much used, being tough and durable.

On the limestone hills of 3,500 feet elevation there are extensive gardens of *thanat* which seem to succeed very well. A cutting is taken and put in water until an adventitious root forms, when it is planted out in July. The young tree is pollarded every year, and never grows higher than two or three feet. The leaves are dried by fire and sold at two annas the hundred.

Hot springs.

Hot springs occur in two or three places in Kēng Tawng, and are always found along lines of fault in the limestone rock. The water is extremely hot and highly charged with carbon dioxide, carbonates, and sulphates of lime and iron, and sulphuretted hydrogen. When the sulphate of lime reaches the surface and is brought into contact with decaying organic matter, it is reduced to the state of sulphide, which appears to be further decomposed by the carbonated water and so yields sulphuretted hydrogen. This by oxidation yields sulphur, which is deposited together with carbonate of lime round the stream to a thickness of several inches. It is thence often collected and sold.

Forest Administration in Burmese times and now.

In the Burmese Kings' time the Court of Ava interfered but little with the working of the forests in the Southern Shan States. Such *Sawbwas*, whose wealth or whose extent of forest made them conspicuous, were from time to time called upon to pay a duty on teak extracted from their forests, but as a general rule the

Sawbwas were accustomed to work their forests just when and how they pleased, and it is therefore not unnatural that they should have come to look upon them as their personal property to be exploited to their own direct profit, just as a cultivator would regard his fields and orchards.

In the interests of posterity the British Government has now claimed all proprietary right to the forests and mineral wealth of the Shan States. The legal claim of a *Sawbwa* and his subjects to the forest in his State is now simply one of user, consisting in the present case of a right to remove forest produce, including dry teak, which they may require for their own personal use, but not for sale or export.

The right of leasing the forests has also been reserved by the British Government, although such *Sawbwas* as have obtained permission of the local Government to work their forests continue to employ contractors on five or ten-year engagements, which are practically indistinguishable from short termed leases.

The *Sawbwas* of the Southern Shan States are generally in a state of pronounced impecuniosity. After the disturbances of four years ago, a very large part of the population fled across the Salween and elsewhere, and villages and cultivations are now destitute of inhabitants and overgrown with jungle.

This depopulation of the country, coupled with the destitution caused by the ravages of civil war, naturally affected very heavily the financial position of the *Sawbwas.* They had nothing left them but their forests, and it was therefore to their forests that they looked for recoupment of their treasuries.

With the utter improvidence and want of foresight which characterises Burmans and Shans alike, the first thing which the *Sawbwas* generally did was to get a hammer made and registered in Moulmein, and then to borrow all the money they could get advanced on the mortgage of the hammer-mark, which was generally the name of the State.

On security nearly as good as the Bank of England the money-lender charges the trifling rate of interest of 36 per cent. per annum, so that the *Sawbwa*, who, having got perhaps a quarter of a lakh, is content to sit still and do nothing for a year or two, suddenly finds himself involved in debt beyond all hope of recovery.

Serial No.	Name of *heng*ships.	Number of villages.	Number of houses.	Revenue collection. Rs. A. P.
1	Kun Mōng	12	107	633 0 0
2	Nam Lin	5	32	132 0 0
3	Nawng Hkam Awn	2	8	44 0 0
4	Nam Awn	2	4	17 0 0
5	Pāha Nam Tawng	4	20	61 0 0
6	Tun Hōng	8	77	334 0 0
7	Kun Long	8	65	272 0 0
8	Tū Pīn	5	47	202 0 0
	Carried over ...	46	360	1,695 0 0

Serial No.	Name of *heng*ships.	Number of villages.	Number of houses.	Revenue collection.		
				Rs.	A.	P.
	Brought forward ...	46	360	1,695	0	0
9	Tā Kun	8	46	202	0	0
10	Tā Lawt	7	35	96	0	0
11	Tā Paw	5	36	114	0	0
12	Nā Hkai	11	54	193	0	0
13	Na Wng Hi	2	10	26	0	0
14	Loi Hpwi	3	18	79	0	0
15	Me Ng Kyaw	9	51	246	0	0
16	Hō Nawng	10	52	220	0	0
17	Hang Nā	5	22	70	0	0
18	Hko Ut Le Ywa	25	128	404	0	0
19	Kōng Kēng	3	15	44	0	0
20	Hai Kwe	13	136	748	0	0
21	Wan Sīt	23	209	1,091	0	0
22	Nawng Hpā	3	7	35	0	0
23	Pā Lai	3	16	61	0	0
24	Loi Hkaw Pang Kyawng ...	8	44	246	0	0
25	Nawng Taw	4	17	52	0	0
26	Nāsan Namun	2	6	35	0	0
27	Mak Lang	3	14	61	0	0
28	Nam Nā Awn	2	16	79	0	0
29	Nam Tī Nam Hpat	4	40	184	0	0
30	*Myôma*-Sin-gye-bôn	17	185	695	0	0
	Total ...	216	1,517	6,676	0	0
	Mōng Nai State	623	6,374	27,463	0	0
	Keng Tawng State	216	1,517	6,676	0	0
	GRAND TOTAL ...	839	7,891	34,139	0	0

KĒNGTŪNG.—The chief Trans-Salween Shan State in the Southern Shan States charge. Kēngtūng State has an area of rather over 12,000 square miles. On the north it is bounded by Māng Lün, Mōng Lem, and the Hsip Sawng Panna; on the east by the Mèkhong; on the south by Siam; on the west (generally) by the Salween. Roughly speaking the State comprises the tract contained between the Salween and Mèkhong rivers between latitude 20° 30′ and 22° (north). The extreme eastern point lies within longitude 101° 15′ and the extreme western within 98° 30′ (east).

Present boundaries and area.

Beginning at the south-western extremity, on the Salween, the following are the boundaries in greater detail :—

South.—The Nam Hsim river from its mouth to the junction of the Hwe Nawng Leng stream. This separates Kēngtūng (Mōng Pu district) from the Mōng Kāng district of Mōng Nai and the Mōng Tung district of Mōng Pan. Thence the water-parting between the Mè Pūng and Hwe Nawng Leng. Thence (southwards) the water-parting between the western tributaries of the Nam Kôk (Mè Kôk) and the eastern tributaries of the Mè

Tung to a point in the range somewhat north of Loi Pa Hun Pūp. Thence the crest marking the northern watershed of the Mè Fang to the Mè Kôk at a point two miles above Tā Tawn. The Möng Tung and Möng Hāng districts of Möng Pan and the Siamese district of Muang Fang lie west and south (respectively) of this line. The boundary then crosses the Mè Kôk and follows northwards the range marking the eastern watershed of that river to the Loi Tum hill. Thence due east to Loi Taw Hkam, the range marking the southern watershed of the Mè Sai (Nam Hsai). Thence the same range northerly to where it strikes the Mè Sai at Ta Hki Lek. From this point the Mè Sai is the boundary to its junction with the Mè Huok (Nam Hôk) and thence the Mè Huok river to the Mèkhong.

East.—From the mouth of the Mè Huok to the mouth of the Nam Nga, where the river leaves Chinese territory, the Mèkhong is the eastern boundary.

North.—This boundary has not yet been laid down by the British and Chinese Governments. The line locally recognized is roughly as follows (from east to west). The Nam Nga to a point some ten miles from its mouth, where a small stream called the Hwe Lük joins it. Thence, south-westerly and westerly, the range marking the northern watershed of the Nam Lwe to the Nam Kyè (or Sè), a small stream which flows into the Nam Lam some ten miles above the junction of this river with the Nam Lwe. From here on to near Kēng Law, at the mouth of the Nam Ma, the Nam Lam is the boundary. At Kēng Law, Hsip Sawng Panna territory crosses to the south of the Nam Lam and includes a small plain bounded by low hills known as the Loi La Tip, which are here taken as the frontier line. Returning to the Nam Lam this river is followed to a hill known as the Loi Hsām Möng, where Kēngtūng, Hsip Sawng Panna, and Möng Lem territories meet. Thence a range of hills running westerly to the Nam Hka, of which the principal points are the Loi Hin Taw Hpa and Loi Ang Lawng. In this region the water-parting of the Mèkhong and Salween systems is crossed, but a series of spurs carries the line on to Loi Ang Lawng, and thence down the Nam Yôn to the Nam Hka. Möng Lem, Māng Lün, and Kēngtūng territories meet on the Nam Hka. Thence to the Salween the Nam Hka is the boundary, separating Kēngtūng State from Māng Lün.

West.—From the mouth of the Nam Hka the Salween river is the boundary to a point some miles north of Tā Kaw. Here a portion of the Hsen Yawt district of Kēngtūng crosses the river and extends to the crest of the riverine range on the west. Returning to the Salween, the boundary follows the river to the mouth of the Nam Hsim.

The delimitation.

The southern boundary with Siam was surveyed and inspected by officers deputed for the purpose in 1891. From the information so obtained the general line was determined, and in 1893 the boundary was demarcated by British and Siamese officers acting in

concert. The eastern boundary was fixed at the Mèkhong by an agreement between Great Britain and France, dated the 15th January 1896, which declared that river to be the dividing line between the possessions of the two countries. On the northern frontier, where Kēngtūng marches with Chinese territory, the actual boundary is being laid down while this work is in the Press.

The State of Kēngtūng, as at present constituted, is very much larger than it was formerly, or even a few years ago.

Early boundaries and their expansion.

As is noticed further on, the State is supposed to have been created by colonists from Cheng Hai in Northern Siam. At first no doubt the settlement was confined to the valley of the capital town. Then, as population increased, it pushed out colonies, or absorbed settlements in neighbouring valleys, until in course of time the State is spoken of as comprising "The thirty-two cities of the Hkön." The enumeration of these townships varies somewhat in different records, but it is certain that the territory comprised was a comparatively small area in the central part of the present State. It appears, indeed, from the annals and from tradition that the more considerable districts (such as Möng Yāng and Möng Lwe) in the north of this nominally single State were frequently at war with the capital town. They were not finally and irrevocably incorporated (it would seem) for some time after the "Thirty-two cities" phrase became a stereotyped expression. Starting, however, from the period when this phrase was more or less appropriately applied, the growth of the State has been continuous and steady. The first considerable expansion seems to have been to the south, and to date from the fall of the old State of Chieng Sen.* The districts lying towards the present Siam boundary and the Mèkhong (south of the mouth of the Nam Yawng) were early in the present century colonized by order of the King of Burma and have since remained subject to Kēngtūng. About the same time Möng Yawng, which had up till then been an independent State, was absorbed.†

Latest additions.

The inclusion of the districts of Hsen Yawt, Hsen Mawng, Möng Hsāt, and Möng Pu dates from the assumption of British authority over Kēngtūng. Previous to this they had all, through stress of circumstances, applied for the protection of the Chief of this State, and had received it. In 1890 and 1891 they were formally assigned to Kēngtūng by order of the Government of India.

The latest addition to the State was the western, or Cis-Mèkhong, portion of the old State of Kēng Cheng. For many years Kēng Cheng had been an appanage of Kēngtūng. Its Chief was of the Kēngtūng ruling family, and was nominated by, and did homage to, the head of the house. In 1887, however, the tributary relationship with the larger State was broken off.

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* Chieng Mai revolted against the Burmese in 1774 A.D. A consequence of this rebellion was the destruction of Chieng Sen and Siamese domination of the northern Lao States, though Chieng Sen does not appear to have actually been attacked till some years later.

† Möng Yawng is said to have paid a tribute to China for many years. It was only in the time of the *Sawbwa* Maha Hkanān (1813-57) that Kēngtūng authority over the district was finally established, though it had previously been recognized for longer or shorter periods. *See* History *infra*.

Subsequently (1892) the British Government relinquished its rights to Kēng Cheng in favour of Siam, subject to the proviso that the territory so granted should not be ceded to any other power. The Siamese complications with the French followed, which resulted in the forcing of the Menam river and the signature of the Franco-Siamese Convention and Treaty of October 1893. The British Government now reasserted its rights in Kēng Cheng as against the claim of the French Republic under the above Treaty. Finally by a Declaration, dated the 15th January 1896, the boundary between the possessions of the two countries was fixed at the Mèkhong. The portion of Kēng Cheng west of that river remained British territory and was in May 1896 incorporated with Kēngtūng State.

The "thirty-two cities."

List of "The thirty-two cities of the Hkön."

(1) Möng Yāng	...	In the north of the State towards the border of XII Panna.
(2) Möng Lwe	...	Adjoins (1) to the south.
(3) Möng Hkāk	...	Adjoins (2).
(4) Möng Ka	...	West of (3).
(5) Möng Pawk	...	Adjoins (4).
(6) Möng Hka	...	North-west of the State, adjoining the Nam Hka river.
(7) Möng Leng	...	Adjoins Möng Hsim (10).
(8) Möng Tum	...	Adjoins Möng Hsim (10) to the south.
(9) Möng Ka	...	Adjoins Möng Hsim (10).
(10) Möng Hsim	...	West of the capital on the Nam Hsim.
(11) Möng Pan	...	Adjoins Möng Hsim (10) to the south.
(12) Möng Pü	...	Directly west of the range bounding Kēngtūng valley on the west.
(13) Möng Hit	...	Adjoins (12).
(14) Möng Ung	...	Ditto.
(15) Möng Mü	...	Ditto.
(16) Möng Hsen	...	West of the capital, near the Nam Hsim river.
(17) Möng Ing	...	Adjoins (16).
(18) Möng Pu-awn	...	West of the capital in the upper valley of the Nam Ping.
(19) Möng Ping	...	West of the capital in the lower valley of the Nam Ping, a tributary of the Nam Hka.
(20) Möng Māng	...	South of (18).
(21) Möng Lēng	...	Adjoins (20).
(22) Möng Set	...	Adjoins Möng Pu-long.
(23) Möng Hüm	...	Adjoins (16).
(24) Möng Tāng		Adjoins (10).
(25) Möng Maü	...	Immediately west of and close to the capital town.
(26) Möng Pāk	...	South of the capital town.
(27) Möng Yoi	...	Adjoins (26).
(28) Möng Hkawn	...	District of the upper valley of the Nam Hkön, ten miles south of the capital town.

(29) Mōng Lai ... } East of the capital.
(30) Mōng Ngawm ... }
(31) Mōng Rom ... } On the Nam Lwe, east of the capital.
(32) Mōng Wāk ... }

The enumeration of these "Thirty-two cities" varies in different records According to one list, Nos. 15, 21, 22, 23 and 24 are omitted and the following substituted:—

Mōng Nung	...	In the north of the State adjoining Mōng Hkāk (3).
Mōng Nyen	...	In the north of the State.
Mōng Hpong	...	South of and within a few miles of the capital.
Mōng Lāp	...	Ditto.
Mōng Kwi	...	South of former, at the foot of the hills bounding the central valley.

In Pali the State is styled *Khemarata Saiya Soti Tung Kapuri.* The words *Saiya Soti* appear to be qualifying adjectives. Khemarata Tung Kapuri is the name.

General character of country.

About 63 *per cent.* of the total area of the State lies in the basin of the Mèkhong. The remaining 37 *per cent.* is in the Salween drainage. The water-parting between the two systems is a high and generally continuous range. Some of its peaks rise to over 7,000 feet, and the elevation is nowhere much below 5,000 feet. For the greater part of their length the principal tributaries of both rivers have southerly courses. Their feeder streams tend to flow north or south, or in directions to east or west of these points. Few but insignificant streams run due east or due west. It follows that the hill ranges trend generally from north to south. The valleys lie on the rivers, with the direction of which their line of greatest length corresponds. They are thus long from north to south and narrow from east to west.

To a traveller entering the State from the side of Burma the country presents itself as a succession of hill ranges running north and south, separated by narrow valleys. When a descent from the west has been made into one of these valleys, the range to the east must be crossed in order to get out of it. The only exception to this is where a stream has cut its way through the opposing hills in a deep gorge, and its bed is used as a high way. Elevated plains or plateau, such as are found west of the Salween, do not occur in Kēngtūng. Here the level ground ordinarily takes the form of deep flat-bottomed valleys. Mountainous country, however, so greatly predominates that the scattered valleys are but as islands in a sea of rugged hills. They bear a small proportion to the total area of the State.

Hill ranges.

In so broken and mountainous a country it is somewhat difficult to indicate the principal ranges. Going from west to east, however, the following important dividing lines of hills may be mentioned:—

(1) The riverine range east of the Salween.—As a rule this rises abruptly from the bank, and the river is only reached without crossing it where streams have cut out gorges, along which a road is with difficulty led. The general

elevation of the riverine range is from four thousand to five thousand feet, but some peaks rise to six thousand feet and over.

(2) The range bounding the western watershed of the Nam Ping.—In its northern portion this is fairly continuous. The elevation is from five thousand to six thousand feet. South of the headwaters of the Nam Ping, spurs are thrown out, but the main range may be traced as the limit of the western watershed of the Lower Nam Hsim, which here bends to the west.

(3) The range separating the eastern watershed of tributaries of the Nam Hka from the western watershed of the Upper Nam Hsim.—This is a high and well marked range, some of the southern summits of which rise to six thousand five hundred feet. Below where the Nam Hsim cuts through, it loses its continuous character and breaks into spurs, some of which unite with the Salween-Mèkhong water-parting range.

(4) The range separating the watershed of the Salween from that of the Mèkhong.—The highest point of this range is 7,536 feet, and it nowhere descends to much less than five thousand feet. In its southern extremity this range forms the boundary between Kēngtūng and the Möng Pan districts of Möng Tung and Möng Hang. It is well-marked throughout.

(5) Between the upper Nam Lwe and its tributary the Nam Lam there is a range with peaks rising to five thousand and six thousand feet.

(6) South of the last-named hills is the range bounding Kēngtūng valley to the east. This divides the drainage of the middle Nam Lwe from tributaries of the Nam Lin. Further south it unites by spurs with the Salween-Mèkhong water-parting, and again to the east of this line can be traced in high hills, one peak of which is seven thousand seven hundred feet in height.

(7) The range marking the eastern watershed of the upper Nam Kok (Mè Kôk), greatest height six thousand two hundred feet.—What may be considered as a branch of this range runs easterly and forms the southern watershed of the Nam Hsai (Mè Sai). The Kēngtūng-Siam boundary lies at the crest of these hills.

(8) The Loi Pang Nao range, north of Möng Yawng, separating tributaries of the Nam Lwe from streams flowing directly to the Mèkhong.—In these hills is the highest peak in Kēngtūng territory, 8,392 feet.

(9) The range running south-west from the Nam Nga, marking the watershed of minor tributaries of the Mèkhong.—The Nam Lwi cuts through this range, but below its mouth the hills continue at an average height of five thousand feet (one peak rises to six thousand feet). Here the Nam Yawng cuts through in a narrow gorge similar to that of the Nam Lwe. Continuing south of this river, they reach a height of 5,265 feet above Kēng Lāp. From this point the hills run irregularly in a south-westerly direction to the Nam Lin drainage.

(10) The Mèkhong riverine range.—This, like the former (of which it forms the lower spurs), is broken through by the larger rivers, but, as these run through mere gorges for the last few miles of their course, it may be taken as continuous. As in the case of the Salween, the roads descending to the Mèkhong must either cross the riparian range or follow one of the rivers which break through it. Except for a distance of a few miles in the Kēng Lāp and Paliao districts, the hills rise abruptly from the bank, from the point where the Mèkhong enters Kēngtūng territory to the southern limit of the State bordering the plain of Chieng Sen.

Rivers. The principal rivers are—

A.—*Tributaries of the Salween.*

(1) The Nam Hka.—This river rises in the Wild Wa country; its eastern branch, the Nam Kha Lam, in the spurs of the Kōng Ming Shan (Loi Maw) hills. The western the Nam Kha Khao, in the Hsin Ming Shan, near the Nawn Hkeo lake. The three States of Kēngtūng, Möng Lem, and Māng Lün meet at the Nam Hka, and from the point of junction the river forms the boundary between Kēngtūng and Māng Lün-Maw Hpa. Its course is generally south-westerly. The principal tributaries from Kēngtūng territory are the Nam Mawng and the Nam Ping. The Nam Hka is a considerable river, but its course at least in Kēngtūng State lies through mountainous country, and it is not known whether it is navigable for any distance.

(2) The Hwe Lōng, which joins the Salween near Tāō Kaw.—This is a very rocky and turbulent stream, most of whose course is in a narrow gorge. One of its tributaries, the Nam Mawng, waters the Hsen Mawng valley. The Hwe Lōng abounds with fish, but is otherwise useless, either for boats or for floating timber.

(3) The Nam Pu, with its tributary the Nam Tam and other streams.—These rise in the hills to the south of Möng Pu, and drain the valley of that district. They are short, with a considerable fall, and are much broken by rocks.

(4) The Nam Hsim.—This is a large river, draining an extensive area. It rises in the hills bounding the Salween watershed. For two-thirds of its course it flows south. It then turns to the north-west and joins the Salween. In this last part of its course it marks the southern boundary of Kēngtūng State. It receives a large number of tributaries, of which may be mentioned the Nam Müng and Nam Püng in Möng Hsāt and the Nam Sa (Mè Sa) in Möng Pu as the principal streams where teak is worked. Throughout its whole course the Nam Hsim is a clear and rapid river, but its channel is so broken by rocks and rapids as to be useless for navigation. In its upper reaches there is a considerable area of level land in its narrow valley, but its lower course is for miles a mere gorge. Here the river is made use of for floating timber, but the labour of getting logs into it is great, and a large percentage are absolutely lost every year. The Nam Hsim is crossed by many roads, but, except high up near its source, it is barely fordable in the dry weather.

B.—*Tributaries of the Mèkhong.*

(1) The Nam Nga, in the extreme north-east corner of the State.—This river only touches Kēngtūng territory for the last dozen miles of its course, where it forms the boundary with the Hsip Sawng Panna. It is a fair-sized stream, but is unnavigable.

(2) The Nam Lwe, the most considerable affluent of the Mèkhong from Kēngtūng State.—It rises in Möng Lem territory and for the first third of its length flows southwards in a somewhat winding course. North of Kēngtūng valley it takes an easterly bend and finally, within ten miles of its mouth, joins the Mèkhong in a due south line. Its principal tributaries in Kēngtūng territory are:—The Nam Pa, flowing through the Möng Yāng district; the Nam Lwe Sai (with affluents) which waters the Möng Lwe district; the drainage of the Kēngtūng valley, of which the principal streams are the Nam Kön and the Nam Lāp; the Nam Lam, its most considerable affluent,

which joins it from the north, after receiving from Kēngtūng territory the waters of the Nam Mawng, Nam Lük, Nam La, and other streams; the Nam Hpōng from the Loi Pāng Nao hills, north of Möng Yawng; the Nam Hè from the Möng Hè valley. It also receives a multitude of other streams some of which are little inferior in volume to the above.

The Nam Lwe is a fine river of clear water, and has a most picturesque course. This unfortunately lies for much of its length in a narrow gorge bounded by densely wooded hills, where it is reached with difficulty. In its upper course, however, it has some stretches of level land on its banks, such as the districts of Möng Nung and Möng Hkāk. The lower river, after the Nam Lam has joined it, has a narrow gorge-like channel for some twelve miles, when the hills widen out to form the valley of Möng Wa, and a little lower down the small plain of Kēng Hkang, watered by the Nam Nāp stream. Again they contract to a deep gorge from which the river emerges to enter the plain land of the Möng Yu and Möng Lwe districts. There is here a considerable area of level land on the southern bank of the main river and in the valley of its tributary the Nam Hpōng. After passing Möng Lwe the channel resumes its former character and the river flows between steep and densely wooded hills for the rest of its course to the Mèkhong.

In the Upper Nam Lwe there are said to be rocks and rapids which prevent navigation. In considerable stretches, however, there is undoubtedly a good waterway, but it is made little or no use of. From the junction of the Nam Lam at Hsop Lam Hsop Lwe to the mouth of the Nam Hè near Hsop Nam the river has a fine open course, where boats can ply at all seasons. They can also be taken considerably above the former place with a little care and manœuvring at shallows and rapids. From Hsop Nam to the Mèkhong the channel is too broken by rocks to admit of navigation.

The soil of the valley of the Lower Nam Lwe (from the mouth of the Nam Lam downwards) is peculiarly suited to the growth of the areca palm. Groves of these are found at all the villages on its banks, and add greatly to their appearance.

(3) The Nam Yawng, with its tributaries.—This river rises in the Loi Pāng Nao range, whence many of its affluents also come. It waters the plain of Möng Yawng and joins the Mèkhong by a narrow gorge through the riverine range. Near its mouth the current is rapid, and it is with difficulty forded at the height of the dry season.

(4) The Nam Wān rises in the southern slopes of the high hills between Kēng Lāp and Möng Yawng, and flows due south to the Mèkong. Its course lies through jungle-country, where the only inhabitants are a few hill people.

(5) The Nam Sāng Wo rises in the same hills as the former and waters the Kēng Lāp plain.

(6) The Nam Lin and its affluents.—These rise in the southern slopes of the hills bounding the Kēngtūng valley (the drainage of which goes to the Nam Lwe), and in the spurs between these hills and the Salween-Mèkhong water-parting. Their course is generally south-east. Besides a large extent of hill country they drain the valleys of Möng Hpayak and Möng Lin. On reaching the Möng Lin plain the river bends northwards, and finally cuts through the riverine range of the Mèkhong by a channel running due east.

It is about 150 to 200 yards wide where the road from Hawng Lük crosses it (some two miles from Möng Lin town) and about four feet deep in the dry weather.

(7) The Nam Hôk (Mè Huok) rises in the hills east of the Salween-Mèkhong water-parting range, and takes a south-easterly course to the Mèkhong. The valley lands watered by this river and its affluents are the Möng Hai district and portion of Hawng Lük. Near the latter place it receives the waters of the Nam Hsai (Mè Sai), which rises in the range bounding Möng Hsāt on the east, and flows through the Möng Tum and Möng Hkwān districts. The Nam Hsai (Mè Sai) from Ta-hki-lek to its junction with the Nam Hôk (Mè Huok) and thence that river to the Mèkhong form the boundary here between Kēngtūng and Siam.

(8) The Nam Kôk (Mé Kôk).—This river rises in the range marking the eastern watershed of the Mèkhong. In its upper course the Nam Kôk and its tributaries water the valley lands of Möng To and Möng Kôk. The middle course of the river lies south through the plain of Möng Hsāt. At the southern frontier of this district it cuts through the hills forming the boundary with Siam, and its lower course is in Siamese territory.

The above are only the principal rivers of Kēngtūng. There are many others and some but little inferior in volume to the smaller of those mentioned. Minor streams are also very numerous, and as a whole the State is extremely well watered. It will be noticed that only one river (the Nam Lwe), and that for only some sixty miles of its course, is spoken of as navigable. By this is meant that boats actually ply on this section of the river. At many places the rivers are made use of to float down bamboos and timber, and small dug-outs go up and down for a few miles for fishing and other purposes. But so far as is known, none of the rivers can be said to be used for boat traffic for any distance. This does not necessarily mean that they are absolutely unnavigable, but simply that they are not used as waterways. In such circumstances Shans always describe the channels as being quite hopeless for boat traffic. The fact is there is, as a rule, nothing to be conveyed by them, and no real examination of the channels has ever been made. On the Nam Lwe, for example, boats could undoubtedly ply for several miles higher than they do now, and it is possible that the obstructions in the last eight miles of its course are less formidable than they are represented to be. If a practicable channel could be found (after perhaps some blasting of rocks), say, from opposite Möng Ngawm to the Mèkhong, a considerable stretch of country would be opened up. But it is very doubtful that traffic would follow. The Nam Hsim, which would, if navigable, afford a very useful waterway to the Salween, seems unfortunately quite hopeless.

The ruling family.

The ruling Chief of Kēngtūng is now (1898) the *Sawbwa* Sao Kawng Kiao Intaleng. He succeeded his brother Sao Hkam Hpu (who died 11th April 1896) and administered the State temporarily from the 7th May 1896 to the 9th February 1897. On the latter date be was permanently appointed as Chief. The *Sawbwa* is the second son of Sao Kawng Tai (Chief from 1881 to 1885) by Sao Nāng Hsu Wanna, daughter of the late *Hpaya* of Möng Lwe. He was born in 1874, and in 1894 married Sao Nāng Padumma, daughter of the Myoza of Möng Hsing, by whom he has issue, a daughter, born in 1895. He has several minor wives, but no other children have yet been born to him.

The following are the nearer relatives (surviving) of the *Sawbwa*:—

Mother.—Sao Nāng Hsu Wanna.

Step-mother.—Sao Nāng Wo.

Half-sisters.—(1) Sao Nāng Wen Tip, married the Hsen Wi Hpa of Kēng Hung, but has divorced her husband. No children. (2) Sao Tip Hti La, married (*a*) the Myoza of Kēng Hkam, from whom she was divorced in 1893. Issue a son, Sao Hāk, born 1892. Married (*b*) the *Hpaya* of Möng Pu (Kēngtūng State) in 1897. No issue. (3) Sao Hkān Hkam, unmarried.

Cousin.—Sao Yong Hkam, daughter of his father's elder brother, the "Möng Mit" *Sawbwa* of Kēngtūng.

Nephew.—Sao Hāk, son of sister, Sao Tip Hti La, by the Myoza of Keng Hkam.

Paradigm of Kēngtūng Chiefs from 1813 to 1897.

Sao Maha Hkanan (1813 to 1858).

- Sao Maha Pawn. (1858 to 1876).
- Sao Hseng. [Known as the Möng Mit *Sawbwa*.) (1876 to 1881).
- Sao Kawng Tai (1881 to 1886).
  - Sao Hkam Hpu (1886 to 1896).
  - Sao Kawng Kiao Intaleng (1897) and still reigns.

Geology. Kēngtūng State has never been visited by an officer of the Geological department. The chief features of the country have already been alluded to. It seems probable that the hills are in great part of volcanic origin. The narrow, flat-bottomed, valleys which occur with such curious regularity have the appearance of having been formed by the silt of rivers. That in which the capital town lies is the largest in the State, and was undoubtedly at one time a lake bed. The formation here is sandstone. Hot sulphur springs occur at two points in the valley, under the western hills, and about four miles south of the town, as well as in several other places throughout the State. Earthquake shocks are spoken of as having formerly occurred with some frequency, though it is now many years since one has been felt. One of exceptional violence, which destroyed the old city and many monasteries and pagodas, and caused considerable loss of life, is said by tradition to have taken place in the year 1022 B.E. (*Circa* 1660 A.D.). Perhaps the existing hot springs indicate a period following on one of volcanic activity.

Minerals. So far as is known no minerals are extracted in the State. The iron used is imported from China, from the Western Shan State of Lai Hka, and in small quantities from Chieng Mai. Gold is found in many of the rivers and streams, and is collected with some regularity. The gross yield, however, seems inconsiderable, for gold-leaf is yearly brought to the State by Chinese caravans. Silver and lead are also imported. At one time it was thought that rubies existed near Möng Nyen in the north

of the State, but the stones found appear to have been spinels, and did not repay the workers. Pebbles, of various kinds and more or less valued by the natives, are found in the Salween and other rivers. It is doubtful whether any of these would be prized as gems by Europeans. Francis Garnier was told in 1867 by the then Chief of Kēng Cheng of the existence of iron, gold, silver, and precious stones in the hills which enclose the Nam Lwe. A specimen of iron ore and some garnets were even shown to him. The Chief explained that the mineral wealth of the State was kept secret for fear of exciting the cupidity of the Burmese, who, it was thought, could compel the people to work the mines in order that a tax might be levied on the output. He volunteered to conduct the French explorers to the place, but they declined his offer, as they were only too anxious to get beyond Burmese territory. The Nam Lwe valley is now a portion of Kēngtūng State, and the Chief may have been stating a fact when he spoke of its mineral wealth. This can, however, only be determined by an expert. The people are, or profess to be, ignorant of the existence of gems or minerals.

Iron is certainly imported, and, if any ore is found in out-of-the-way places in the hills, it can only be extracted in small quantities. There is reason to think that gold might be collected in paying quantity if the search for it were conducted on scientific lines.

Teak forests:

Teak occurs both in the Salween and the Mèkhong watersheds. In the former only is it worked for export. The chief teak-producing area is the Möng Pu district. Trees are most numerous in the valleys of the Nam Hsim and its tributaries, and on various small streams which flow direct to the Salween. In Möng Hsāt also timber is worked, on the Nam Müng and Nam Püng tributaries of the Nam Hsim. On the Nam Ping (an affluent of the Nam Hka), in Hsen Yawt, and possibly in other districts lying towards the Salween patches of teak are found. The timber here is not, however, at present worked for export, and it is not known whether trees exist in sufficient quantity to render export profitable.

their administration.

When the district of Möng Pu was assigned to Kēngtūng in 1890, the rights of Government in the forests there were expressly reserved. The *Sawbwa* was permitted to work out timber in consideration of his paying a royalty fixed at Rs. 10,000. This was subsequently reduced to Rs. 4,000 for 1891 and Rs. 5,000 for the years 1892 to 1896. In the latter year, owing to the illegal girdling and felling of green and immature timber, which had been found to prevail, forest operations were stopped by order of the Local Government.

The teak forests of Kēngtūng State (Salween drainage) will in future be worked by the *Sawbwa* as Government contractor. This arrangement came into force on the 24th February 1898. All logs are marked with a Government hammer before they are floated. On arrival at Moulmein the timber is salved and sold by Government Agency. One-third of the price realized is retained as royalty and two-thirds are paid to the *Sawbwa*. The latter of course bears the expenses of extracting the timber.

To mark the logs before they are floated, and to see that the orders prohibiting the felling of green teak or wilful damaging of trees are observed, a forest establishment of a ranger and ten subordinates has been stationed at Möng Pu. At the present time (1898) it is only in this district, and in

two stream valleys in the adjoining district of Möng Hsät, that teak is worked for trading purposes In the season of 1896 certain logs were felled and stamped with a private property mark in the strip of forest in Möng Hsät. The owner of this timber has been allowed up to the 31st December 1898 to work it out; after this date all teak either standing or lying felled becomes the exclusive property of Government, and it will be worked by the *Sawbwa* as Government contractor under conditions similar to those in force in Möng Pu.

It is estimated that there is enough dead and girdled timber in the forests (Möng Pu-Möng Hsät) to employ a reasonable number of foresters and elephants for three years. At the expiry of this period, however, it is by no means certain that the state of the forests will admit of further girdling. Timber has been so wastefully felled in the past that but few full-sized trees now remain. Should further girdling not be possible, only the trees which die annually will be available for export when the present stock of dry timber has been extracted.

In the Mèkhong drainage teak is found chiefly in the districts lying towards the Siam border. There can be little doubt that at one time the forest of the Hawng Lük plain contained many trees. This has, however, been cleared for rice cultivation, and the quantity of teak has been much diminished. Up till the present there has been no market for teak on the Mèkhong and no attempt to preserve the timber. The forests have not yet been examined by a Forest Officer. At one place on the Nam Lwe (Möng Wak) there is said to be a little teak, but it cannot be extracted.

Other timbers.

The timbers mostly in use in Kēngtūng town and valley are (1) *Cedrela toona* known as *mai yawm* by the Shans. Two kinds are found, called respectively white and red *toona*. The red is preferred. It splits readily and planks made simply by axe and wedge are often seen. This cedar is used for all kinds of purposes for which planks are required. It also furnishes wood for *dah* sheathes. A third variety known as *mai yawm hin* is very plentiful in Kēngtūng valley, but its timber is little esteemed. Pine-wood, of which there is an abundance on the hills from 3,500 to 4,500 feet, is also much used for planks. For house-posts, chestnut (*mai kaw*) and *ingyin* (*mai pao*) are valued as the most lasting. To preserve these from the attacks of white-ants, the custom is to rest the posts on a stone or brick foundation, not to imbed it in the ground.

The plain of Kēngtūng has been denuded of trees, and would look very bare were it not for the number of bamboos planted round the villages. The hills to the south have also lost much of their large timber by the yearly clearings for cultivation. Except just in the vicinity of the capital, however, the slopes are well enough wooded, though in many places only by the scrub jungle that has grown up in abandoned *taungyas*. The southern portion of the valley seems to have been at one time mostly under oak. A good many large trees and much oak scrub is still found some seven miles or so from the town, on the undulating ground lying towards the Nam Lāp. The wood is used only for fuel, for which purpose large quantities are cut and carted during the dry weather. Where the forest has not been cleared for cultivation, there is much fine timber on the higher hills. Pine prevails over large areas, but it is rarely seen over about 4,500 feet. At higher elevations the most noticeable trees are chestnut.

Of minor forest products, little is known. The cutch used comes mostly from Siam. In some districts to the south (especially Möng Hpayak and Möng Lin) the paper mulberry flourishes. A tree (not identified), from the bark of which a green dye is obtained, comes from Möng Yāng.

Climate and health.

The valleys of Kēngtūng State are, for the most part, lowlying and shut in between high hill ranges. Their climate is consequently much hotter than the general elevation of the country above sea-level would lead one to expect. They have been denuded of trees, and the range of temperature is great—sometimes as much as 40° in the twenty-four hours. In the winter months a dense mist prevails, particularly along the Salween and Mèkhong rivers. The dew in the valley of the former is exceptionally heavy. Throughout the hot weather a strong wind blows and occasionally developes into a violent storm. About the beginning of February a haze sets in, and lasts until the monsoon breaks. It obscures all distant objects, and limits the view to a radius of perhaps two to three miles in any direction. The rainy season may be taken as lasting from May to the middle of November; sometimes it does not begin so early, and probably few years pass without some violent rain storms before the regular rains set in. Such particulars as to rainfall and temperature as are available are appended. Speaking generally, a thick haze and strong wind characterize the hot months. During the rains the climate is enervating and depressing. For about two months it is fairly cold and bracing, with a wet, penetrating, fog in the mornings.

The temperature of the higher hills is not only cooler, but is much more equable than that of the valleys. Here, too, the mist and fog of the latter are altogether absent. The nights are cool everywhere.

Thermometer Readings, Kēngtūng, 1897.

Month and date.	Maximum.	Minimum.	Month and date.	Maximum.	Minimum.
26th January ...	83	46	8th August ...	95	70
27th " ...	82	46	9th " ...	82	71
28th " ...	80	45	10th " ...	93	70
29th " ...	80	42	11th " ...	96	72
30th " ...	84	44	12th " ...	93	74
31st " ...	86	42	13th " ...	85	70
1st February ...	84	44	14th " ...	...	...
2nd " ...	85	44	15th " ...	...	...
3rd " ...	84	47	16th " ...	...	...
4th " ...	85	46	17th " ...	...	...
5th " ...	87	47	18th " ...	...	...
6th " ...	88	49	19th " ...	...	...
7th " ...	88	46	20th " ...	81	72
8th " ...	87	45	21st " ...	89	72
9th " ...	88	46	22nd " ...	80	72
10th " ...	88	46	23rd " ...	78	70
11th " ...	87	49	24th " ...	86	72
12th " ...	86	57	25th " ...	83	72
13th " ...	85	59	26th " ...	82	70
14th " ...	78	52	27th " ...	84	70
15th " ...	85	59	28th " ...	84	70
16th " ...	81	57	29th " ...	84	70
17th " ...	81	57	30th " ...	87	71

Month and date.	Maximum.	Minimum.	Month and date.	Maximum.	Minimum.
18th February ...	90	54	31st August ...	82	70
19th " ...	91	48	1st September ...	86	71
20th " ...	88	44	2nd " ...	...	...
21st " ...	86	42	3rd " ...	...	...
22nd " ...	85	41	4th " ...	...	...
23rd " ...	86	44	5th " ...	...	...
24th " ...	87	46	6th " ...	83	70
25th " ...	84	50	7th " ...	86	73
26th " ...	85	52	8th " ...	88	72
27th " ...	86	56	9th " ...	87	72
28th " ...	86	50	10th " ...	90	69
1st March ...	94	48	11th " ...	89	71
2nd " ...	96	50	12th " ...	86	70
3rd " ...	93	46	13th " ...	90	70
4th " ...	93	47	14th " ...	80	70
5th " ...	90	53	15th " ...	80	70
6th " ...	88	42	16th " ...	82	72
April ...	No record.		17th " ...	88	68
May ...	No record.		18th " ...	88	68
June ...	No record.		19th " ...	91	70
1st July ...	101	74	20th " ...	87	70
2nd " ...	97	70	21st " ...	91	69
3rd " ...	...	...	22nd " ...	88	68
4th " ...	...	...	23rd " ...	88	71
5th " ...	85	72	24th " ...	86	70
6th " ...	91	73	25th " ...	88	70
7th " ...	86	71	26th " ...	89	67
8th " ...	...	...	27th " ...	92	70
9th " ...	89	70	28th " ...	92	72
10th " ...	...	...	29th " ...	93	71
11th " ...	...	...	30th " ...	79	68
12th " ...	...	...	1st October ...	84	68
13th " ...	78	71	2nd " ...	88	79
14th " ...	78	70	3rd " ...	86	70
15th " ...	80	70	4th " ...	84	70
16th " ...	81	70	5th " ...	86	72
17th " ...	83	70	6th " ...	88	72
18th " ...	92	70	7th " ...	84	73
19th " ...	93	73	8th " ...	84	72
20th " ...	86	72	9th " ...	85	70
21st " ...	...	...	10th " ...	86	70
22nd " ...	...	...	11th " ...	86	72
23rd " ...	...	...	12th " ...	80	69
24th " ...	...	...	13th " ...	83	70
25th " ...	...	...	14th " ...	84	71
26th " ...	...	...	15th " ...	...	...
27th " ...	...	...	16th " ...	...	...
28th " ...	...	...	17th " ...	...	...
29th " ...	...	...	18th " ...	...	...
30th " ...	84	74	19th " ...	...	...
31st " ...	85	73	20th " ...	...	...
1st August ...	85	73	21st " ...	...	...
2nd " ...	92	74	22nd " ...	...	...
3rd " ...	83	70	23rd " ...	...	...
4th " ...	92	70	24th " ...	...	...
5th " ...	86	71	25th " ...	...	...
6th " ...	89	79	26th " ...	84	69
7th " ...	89	73			

Rainfall at Kĕngtūng, Southern Shan States, during the year 1897.

Date.	Inches.
26th March	·56
27th "	·19
18th April	·80
20th "	·02
21st "	·42
26th "	·37
29th "	·18
30th "	·75
5th May	·12
13th "	·30
14th "	·48
15th "	1·10
16th "	·29
17th "	·37
22nd "	·19
25th "	·42
26th "	·07
28th "	·37
29th "	·15
31st "	·75
11th June	1·00
12th "	1·15
18th "	·08
28th "	·79
29th "	·10
2nd July	·13
6th "	·93
8th "	·84
9th "	1·45
10th "	·06
12th "	1·33
13th to 16th July	·75
22nd July	·45
26th "	·62
4th and 5th August	1·10
8th August	·05
9th "	·93
15th "	1·11
17th "	1·34
18th "	1·64
19th "	·55
20th "	1·05
23rd "	·97
27th "	1·80
29th "	·97
31st "	·54
7th September	1·52
10th "	·50
13th "	4·44
14th "	1·47
15th "	·14
16th "	·20
19th "	·03
24th "	·52
29th "	·86
30th "	·03
7th October	·15
8th "	·03
10th "	·07
12th "	·75

Rainfall at Kēngtūng, Southern Shan States, during the year 1897—continued.

Date.	Inches.
17th October	1·05
18th "	·47
23rd "	·45
24th "	...
25th "	·29
26th "	...
27th "	...
28th "	1·23
29th "	·28
30th "	...
31st "	...
1st November	...
2nd "	·48
3rd "	...
4th "	...
5th "	...
6th "	...
7th "	...
8th "	...
9th "	...
10th "	...
11th "	...
12th "	...
13th "	...
14th "	...
15th "	·28
16th "	·71
17th "	·49
18th "	...
19th "	...
20th "	...
21st "	...
22nd "	...
23rd "	...
24th "	...
25th "	...
26th "	·17
27th "	...
28th "	...
29th "	...
30th "	·05
1st December	...
2nd "	...
3rd "	...
4th "	...
5th "	...
6th "	...
7th "	...
8th "	...
9th "	...
10th "	...
11th "	...
12th "	...
13th "	...
14th "	...
15th "	·05
16th "	·05
17th "	·15

Rainfall at Kēngtūng, Southern Shan States, during the year 1897—concluded.

Date.	Inches.
18th December	...
19th "	...
20th "	...
21st "	...
22nd "	...
23rd "	...
24th "	...
25th "	...
26th "	...
27th "	...
28th "	...
29th "	...
30th "	...
31st "	...
Total for year ...	46·65

[Rainfall recorded by Mr. H. A. C. Müller, Assistant Engineer, Public Works Department.]

The Shans of Kēngtūng State are robust and healthy. For several years past there have been no bad epidemics. Small-pox, when it appears, is severe, and numbers of people bear its marks. Blindness and various eye-complaints may often be traced to this disease. Cholera has not been known for a long time, and bowel-complaints do not seem to be very common. The chief cause of sickness is malarial fever. It prevails in all the valleys, and must be responsible for a large percentage of deaths. The hill tribes whose villages are at a height of about 5,000 feet say they do not suffer from fevers, so long as they confine themselves to their hills. They rarely descend to the valleys during the rains for fear of contracting disease.

Goitre is very common amongst these hill people. Otherwise they appear healthy, though sometimes under-sized and miserable-looking—perhaps owing to insufficient food.

The inhabitants of the valleys, however, whether Hkön, Lü or Western Shan, are generally well nourished and strong in spite of their malarious surroundings. Possibly the infant mortality is high, and only the fit survive. Of this there is, however, no means of judging. The unhealthy season is during the rains, and new-comers rarely escape fever at this time.

Prevalent diseases.

The following note on the more common forms of disease prevalent in the Kēngtūng valley is furnished by Surgeon-Lieutenant C. G. Webster, I.M.S., Medical Officer, 10th Burma Rifles. It may be considered to apply generally to all similar tracts in the Shan States :—

"Kēngtūng is a fairly healthy place for about four months in the year, namely, December, January, February and March, but during the remaining months it is quite the reverse, the chief cause of the unhealthiness being, undoubtedly, fever and its various attendant evils. The troops being new-comers have suffered very considerably, though fever

in undoubtedly prevalent to some extent among the inhabitants and older residents in the valley also. This is proved by the number of cases of enlarged spleen and anæmia among Shan patients who have come to hospital for something totally different. The reason why fever is so prevalent here is not difficult to find, as most of the conditions necessary for its prevalence are present in the valley. It is surrounded on all sides by high hills which pour all their drainage into it. It has a loose porous soil impregnated with a considerable amount of vegetable matter, and, finally, great heat. All these conditions combined are potent factors in the production of malarial fever. Another possible factor is the stagnation of air which takes place in the valley during the rains. On account of its formation the beneficent effects of the diffusion of the malarial miasma and its dilution with air are thus lost.

"The types of fever met with here are various, but they all have certain features in common, among the chief of them being (1) an almost uniformly low temperature in most cases never going above 102°, (2) the extreme irregularity of its course and non-conformance with the types usually described, *e.g.*, quotidian tertian, (3) the frequent blending of the intermittent and remittent types, the fever being intermittent at one time and remittent at another, (4) the rapid tendency towards exhaustion and malarial cachexia, this latter condition supervening in some who have had little or no fever, mere residence in a malarious district being sufficient to produce the condition.

"Certain well-known peculiarities of intermittent fever, such as its irregular onset either daily or at intervals of one or two days, are almost entirely absent in the type of fever met with here. In most cases I have observed there has been no semblance of regularity, a patient being attacked daily for two or three days and then at varying intervals of two to six days. It is only in extremely rare cases that there has been any semblance of a regular type.

"A malignant type of remittent fever is occasionally met with which has with few exceptions, proved fatal. The patient at the very outset of the disease is seized with a feeling of drowsiness which in about twenty-four to thirty-six hours passes into complete unconsciousness with great physical depression, and he remains in this state until death supervenes, in about four or five days from the onset of the attack, or if the fever leaves him he gradually recovers consciousness and goes through a period of slow convalescence. In several cases unconsciousness supervenes almost from the onset of the disease.

"Jaundice and bleeding from the nose are the complications met with in some cases; the latter is of frequent occurrence and is probably due to the anæmic condition of the patient. Continued attacks of fever have a very serious result. The patients get very bloodless and debilitated, and develope enormous spleens. They become unfit for any duty and if not removed from the locality ultimately die of some intermittent complaint.

"Over the more severe type, quinine in small doses has scarcely any effect, nothing short of 40 to 50 grains daily being necessary to combat the disease. These large doses are easily tolerated.

"When quinine has failed by administration by mouth I have used it with success in several cases hypodermically, five grains injected into the arm or leg twice daily being the minimum quantity required. Administered in this manner it acts with much greater rapidity and efficacy, though it is a painful method of treatment.

"As a preventive measure small doses of quinine, say five grains taken daily, will considerably lessen the risk of getting the disease. This has been tried with the troops throughout the wet weather with much benefit. Warm clothing should always be worn during the rains and exposure and wet be avoided.

"Another common complaint to be met with in Kēngtūng is goitre. It is epidemic and is almost exclusively confined to Shan women and the tribes inhabiting the hills, men and women, but more particularly the latter. I have never met with a case among the natives of India who have settled here.

"The cause of its prevalence is not quite clear. The soil of Kēngtūng is not impregnated with lime or magnesian limestone (these salts being the reputed cause of the disease). It is probable that it is in some way due to the miasmatic influence, probably malarial, in association with other causes the nature of which I have not been able to determine. The reason why the natives of India have not developed the disease is probably due to the fact that they have not been long enough in the country to contract it. I have not noticed the associated condition of cretinism in any cases which have come under my observation. In many cases the goitres attain a large size. I have not been able to observe the full effects of treatment on the few cases which have come up for treatment, as most of the patients are lost sight of and attend at very irregular intervals, but in one or two cases which I have attended regularly, I was able to notice a slight decrease in the size of the tumours under the treatment, red iodide of mercury ointment applied to the swelling at intervals of a week or 10 days. As regards other minor complaints nothing need be said.

"In conclusion I might say that with improved sanitation, the drainage of marshes and clearance of jungle, the valley will become much healthier and the chief complaint, namely, malarial fever, will be appreciably lessened. The improvement has already begun to be felt."

(*1*) *Legendary History.*

I.—Inundation of the country.

Long ago, when what is now known as Kēngtūng was under jungle, and had not yet become an established State, a certain man named Ko Pala, of the country of Paranasi, came to feed his master's cattle. He was poor, and only just earned his daily food. But whatever he had he always shared with the Hkas (the ordinary Hkön and Lü term for a hill man) of the district, who used to come to eat with him. The Hkas were grateful to Ko Pala for his kindness, and said among themselves that they would one day make him a ruler over some place or other. At this time the district of Kēngtūng was known as Santala Kwam (also as Tammila or as Aungpu), and the Chief (the word used is *Hpaya*) had just died without issue. No one had been appointed to succeed him, and the elders and people were still looking out for a suitable person. This became known to the Hkas, and they saw their

opportunity of benefitting Ko Pala. They therefore agreed together, and with Ko Pala, that they would secure his appointment as Chief, if he, on his part, would promise always to give them as much flesh as they could eat. Ko Pala accepted the condition. The Hkas then made a large basket, and placing Ko Pala inside carried him to the village. They arrived at night, when all the people had retired to their houses, overcome with weariness after the funeral ceremonies of the late Chief. The basket was set down at the palace, and Ko Pala got out. No one saw him, and he went inside and having dressed himself in the late Chief's clothes, seated himself on the throne. Here he was discovered by the elders and the people in the morning. He explained that they wanted a successor to the Chiefship, and that he had been elected by the Hkas. The Hkas declared that this was so. The elders then summoned all the people—both men and women—and they agreed to have Ko Pala as their Chief. The wise men were consulted, and said he might be accepted; that all would be well for a hundred years, but that then there would be rain for seven days and seven nights, and the whole State would be submerged.

Ko Pala accordingly became Chief, and for some time fulfilled his promise of feeding the Hkas. But after a time the supply of cattle began to fall short. The daily ration grew less and less, till at last he was only able to give them a full meal once in every two or three days. The Hkas began to grumble. Ko Pala, they said, was a promise-breaker and a fool, and they would get rid of him. Accordingly they came and said there was far superior country a little way off. They would take Ko Pala there and obtain his recognition as Chief, and he would thus rule over two kingdoms. Ko Pala was foolish enough to consent. The big basket was brought again, Ko Pala was placed inside and carried away by the Hkas. They took him to the edge of the great ocean and dropped him down on a small islet. Then, after reviling him for breaking faith, and abusing him for a fool, they went away and left him. For a short time Ko Pala sustained life on grass and roots, and then died. After sundry transmigrations his spirit returned to Santala Kwam, and found the whole country under water, and looked in vain for a living creature into which it could enter to be born again. At last the spirit found a crab and, entering it, was born as an immensely large crab. This crab lived in the lake of Santala Kwam and was recognized as the king of his tribe. Eventually, when the lake was drained, it entered a hole in a hill on the north side and died there. The hill is called Loi Pu Kao to this day ("the hill the crab entered") and may be seen in the north of the Kēngtūng plain.

To this legend Mr. Stirling appends the following note:—

"The only interest of this legend lies in the fact of its referring to the time when Kēngtūng valley was a lake. It may be—

(*a*) a fable of a deluge such as is found among so many tribes;

(*b*) a real tradition dating from the time when the valley was still partly submerged; if this be so, the disappearance of the lake must have been comparatively recent;

(*c*) a tale founded on observation of the natural features of the valley. The last explanation argues rather closer observation and greater power of deduction than one is inclined to credit the Shan with.

"A community is referred to, so far organized as to have had a Chief. Such persons as I have questioned regarding the supposed nationality of this community have been unable to give any information. The people were not, they think, Hkas of the stock called by that name in the legend. Neither could they have been Hkön, for the occupation by that race did not take place till many years after the draining of the valley. No explanation of the point is forthcoming."]

II.—The drainage of the lake.

At the time when Gaudama had accomplished twelve Lents, Kēngtūng was still flooded. It was simply a lake. There were just seven spots not covered with water, Lawn Long, Mawn Hpa Hsāt, Sawm Hsāk, Siri Müng, Mawn Tung, Keng Ka, and Yāng Hpa Hin. These are all low hills in, or near, the present town of Kēngtūng.

At this time forty-nine *rahans* came to Sawm Hsāk, and one of them stuck his staff into the hill. After they had eaten their food, one of the party named Maha Tin took the plates to the edge of the lake to wash them. When he returned, the others asked him what he had seen there. He replied that he had seen three flocks of birds—one white, one speckled, and one black. The holy men said this was an omen and portended that a hermit (*ya-the*) should come from the north, who would confine the water and make the place an inhabited State. The people, they said, would be of three races (or descriptions) as there had been three flocks of birds—one religious, one indifferently so, and one altogether uncivilized; that 629 years after Gaudama had attained *nirvana*, a ruler should arise who would introduce religion among the people. The *rahans* left a record of this prophecy on a rock on the Sawm Hsāk hill (now within the walled town).

Now 150 years after Gaudama had attained *nirvana* there was a ruler (*Hpa Wawng*) named Wong Ti Fang in the country to the north. His power and his fame were immense. He had 1,004 wives, all daughters of Chiefs, and 1,004 sons. These sons had been brought up to ride and to use the spear and cross-bow, and were expert in all manly pursuits. Four of them, however, refused to learn any warlike exercise, and said they wished to be hermits. This greatly annoyed their father, and he caused them to be confined, each in a separate house, and appointed servants to take them food each day. After seven days they did not take the food that was brought, or answer to their names. This was reported to the *Hpa Wawng*, and he ordered the servants to break into the houses and see what had happened to his sons. It was then found that the young men had escaped. On search being made, they were discovered with a certain holy man, who was greatly venerated in the State. They were brought before their father, and in answer to his questions repeated their determination to become hermits, and asked permission to go forth into the world. The *Hpa Wawng* consented to their doing this, on the condition that, when they found any place suitable for founding a State, they should return and report to him.

The brothers thereupon set out on their travels, and after a time came to a hill which had three peaks. Each determined to stop at a certain place on this hill, and they covenanted together that on every full moon and every new moon they would meet for worship at the dwelling place of the eldest. The guardian spirits of the hill met the brothers and, after giving them names, made for them the articles a hermit requires, from

various trees and stones on the hill. They remained here till the end of Lent, when they again started on their travels. After a time they came to the country of Alevi, which they called Kēng Hūng because the sun shone brightly when they first saw it. Here they stayed fifteen days, when they again continued their journey and eventually arrived at the Sawm Hsāk hill in Kēngtūng. On this hill they saw the mark of the staff which had been stuck into the ground and the writing left there by the forty-nine *rahans.*

The place was still a lake, and one of the brothers taking his staff scraped a small channel by which the water might flow out to the south. They then left, still travelling to the south After much journeying and many adventures, in the course of which they reached the great ocean, they returned to the Sawm Hsāk hill. Looking to see how the drainage of the lake was getting on, they found that very little water was escaping to the south. Two other of the brothers then tried what they could do, and made small channels to the north. Their efforts, however, did not result in much. The remaining brother now turned his attention to the matter. He took a grain of rice and planted it. It grew up through the water, and proved that the land was excellent and well able to support a large population. The brothers on this withdrew to hills in the neighbourhood, where they waited for seven years. They then descended to Sawm Hsāk, and found that the water had drained away to the north, and that the country was now dry land. They arranged for the small lake, or swamp, of Nawng Tung and a few others to remain within the site of the future city, but otherwise caused all the water to flow off northwards. At the Hpa Yang hill (this hill is in the south-east corner of the town; there is a monastery on it, but the Hkön have always avoided building houses there, because they think it unlucky; refugees from west of the Salween lived there once for a short time, but soon removed, and since then it has remained uninhabited) they met a female *naga*, who asked the meaning of all this change. They replied that the country was being prepared for inhabitants, who would found a city and establish religion, and directed the *naga* to stay on here and be the guardian spirit of the place. Having seen that the country was now fit for inhabitants, they returned to their father the *Hpa Wawng*, and reported that they had discovered a district where he could found a State.

III.—Attempted Chinese colonization of the country.

The *Hpa Wawng* hereupon despatched 500 families under the leadership of one Kwān Lu to found the new State. They settled at a place, since called Nawng Lu after the name of their leader. The rice they planted the first year grew to a prodigious size, but there was no grain in the ear. This happened again the second year, but still they persevered. But even after the third year they had not succeeded in getting any grain, and were threatened with starvation. The guardian spirit of the State (the *naga*) then came to them and said it was not intended that the State should be settled by Chinese, and they had better return to their houses. This they accordingly did.

IV.—Origin of the Wa race.

There was a gourd, and it ripened and fell to the ground. The seeds happened to fall into the tracks of the wild cattle, elephants, and rhinoceroses of the place. From these gourd seeds sprang the Wa race (called Lawa in Kēngtūng as in many other parts). Māng Yoi was the first Chief of the Wa, and

he founded a city called Vyeng Kiao (a possible allusion to Nawng Hkeo). There were other leaders of the race, who settled the following places :—Keng Tāng, Keng Lek, Pu Ya, Nawng Tung, Mang Lün, Hpa Hsaw, Pet Kāng, and Pet Mang.

All these tribes but one did homage to Wong Ti Fang, being moved to do so by the Sakya spirit. The spirit asked this one tribe why they did not pay homage to Wong Ti Fang like the rest. They replied that they had no leader, and no one to instruct the people what they ought to do. The spirit said: "Very well; when you find some one born without father or mother take him and let him be your Chief." Returning to the *nat* country the spirit sent two *nats*, a male and a female, to this tribe. They descended from the *nat* country and took up their abode in a tree, called the *mai htan*. There they were found by the people, who enquired who they were, and where they had come from. The *nats* replied that they had neither father nor mother, and had been born at this tree. By this the people knew that now had come to them the man who was to be their Chief. They accordingly returned to their town and, fitting up a carriage with four horses, came back to the tree, all the people following the carriage.

The horses stopped at the tree of their own accord, and the people invited the male *nat* to come and be their ruler. He consented, and, after going through the marriage ceremony with the female *nat*, they started for the town, where they were received with all honour. The man got the name of Hsai Kwai, and the woman was called Nāng Kwāk. Hsai Kwai set to work to organize a government for the country. He appointed officials and made all necessary arrangements for a suitable administration.

After a time it happened that one of Hsai Kwai's elephants was lost The people searching for it found that its tracks crossed and re-crossed each other and were mixed up in a most extraordinary way. They reported this to Hsai Kwai, who himself came to see the place. He was so struck with what he saw that he determined to found a town on the spot. Before he returned home one of his men found a tortoise and brought it to Hsai Kwai. The latter authorized the finder of the tortoise to establish a village at the place, and appointed him headman. In this way the places Kēng Hoi and Wān Tao came to be founded. [Kēng Hoi = "the town of the tracks or footprints," *i.e.*, of the elephant, and Wān Tao = "the village of the tortoise."]

V.—Birth of the Chief (Māng Rai) of heaven-sent parents.

Hsai Kwai's wife now bore a son—a very fine and stalwart boy. His strength equalled that of ten elephants, and his father had to have an iron cradle made for him. He was given the name of Māng Rai. As he grew up two men of great learning and attainments were appointed to be his instructors, and they remained with him constantly. When he had attained manhood, his father appointed him to the Governorship of the city of Kēng Hoi, the name of which was then changed to Kēng Rai (Chieng Rai). In the beginning Lapun had founded and colonized Chiengmai, and Māng Rai married a daughter of the Chief of Lapun. By this marriage he obtained dominion over all the country of Lanna (a name given to the old State of Chieng Hsen) and his descendents have since ruled there.

VI.—Founding of Chiengmai and introduction of the religion.

It now happened that two *rahans* came to the country of Chiengmai, and they saw it was very fair and fertile. But the people were ignorant, and they had no leader. So the *rahans* left and came to the country of Arawo. The Chief of this country had a daughter called Nāng Summa Tewi, who was married to the Sili Pomma *Raza* (or the Upa *Raza*). Directly the *rahans* saw her they said she was the woman to be Chief of Chiengmai. They invited her to accompany them there and, after getting them to promise that they would always adhere to, and support her, she consented. Nāng Summa Tewi was with child at the time, and shortly after reaching Chiengmai she brought forth twin sons. Some time after this event she was sitting warming herself in the sun when a *Hka* (a hill man) came and snatched at her blanket. Frightened at this, she returned to her residence, where she caused a small enclosure to be built, so that she could sun herself without being compelled to go abroad. Again the *Hka* came and snatched at her blanket. Now much alarmed, she sent for a wise man and questioned him as to the meaning of this. He said it was nothing, and she was not to mind it. The same thing, however, happened a third time. All the wise men were now consulted, and they agreed that a holy relic must be concealed somewhere in the palace. Nothing else could account for the *Hka's* conduct. The lady Summa Tewi invited search to be made, saying that so far as she knew there was nothing of value in the place. The wise men replied that the relics were buried in the ground and were protected by a *yawn*, which is a kind of gateway over which a knife is suspended in such a manner as to fall and behead anyone entering. Some difficulty was experienced in getting anyone brave enough to dig for the relics. After a time, however, a man was found who knew all about *yawns* and how to circumvent them. He gave the people a jar of ointment with which they were to stick on his head should it be cut off by the suspended knife. He then began to dig, and shortly arrived at the first gate of the *yawn*. Here he was duly guillotined, but the people quickly put him to rights with the ointment. The same thing happened a second time, and again he was restored to life. At the third gate, however, when his head had been chopped off, no ointment remained in the jar, and the man died. An entrance to the holy relics had, however, been effected, and the people going in found them, with all manner of gold and precious stones. A pagoda was raised on the spot, religion was firmly established, and the State increased exceedingly in population and prosperity.

About this time a Wa (Lawa) lived at the hill called U Hsapa Papata, who fell in love with the lady Summa Tewi, and wished to make her his wife. He was a man of enormous strength, and, having written a letter proposing marriage, he put it on the point of his spear and hurled it from the top of his hill right into the city of Chiengmai. The lady got the letter and replied saying she could not marry him as she had got her two sons, still young, to look after. At the same time, not to hurt his feelings, she made and sent to him a cap. The Wa thought she was only coquetting, and wrote her a second love letter. This he also placed on the point of his spear and hurled towards Chiengmai. But the spear reached no further than the foot of the hill. By this he realized that his strength was beginning to fail, and he gave up hope of getting the lady to marry him. The two sons of Summa Tewi, however, did not forget him, and when they

grew up they attacked and utterly destroyed the Wa of the district, Hence the hill was called Lawāt (ဝတ် *wat*=to disappear) until this day. The city to which the letter was sent on the spear point was called Lapung [La=Wa; pūng, (ပုင်) to hurl] a name subsequently changed to Lapun. The lady Summa Tewi ruled at Chiengmai for fifty-three years, and died at the age of ninety-two. Her son Mahanta *Raza* succeeded as ruler of Chiengmai, and his twin brother Nanta *Raza* obtained the government of Kela Nakawn. Their descendants held the whole country of Chiengmai for forty-nine generations.

VI.—Conquest of Kēngtūng by Māng Rai, and introduction of religion.

Religion having been now established at Chiengmai, the spirit had a mind that it should also be brought to the neighbouring countries. He accordingly made a golden stag which he sent to Māng Rai's garden, and then prompted that Chief to organize a hunting expedition. The people of the city were assembled, and they started out to the jungle to hunt. Māng Rai pushed on alone, and soon caught sight of the golden stag. He pursued it at the top of his speed, but the stag kept ahead of him. For seven days (being given strength by the spirit) he toiled after it, always keeping northwards. At last he caught up the stag and bending forward tried to seize it. The animal escaped from his clutches, but the place was henceforth called Möng gawm (*ngawm*, ငုံ=to bend forward; Möng Ngawm is a district to the east of Kēngtūng town; Möng Lai, near it, also gets its name from this chase, Lai လၢႆ meaning in vain) and is so to this day. Continuing the pursuit the Chief reached a place where he thought he could strike the stag with his spear. This was near a great stone. He smote with all his force, but missed the stag by two finger-breadths. The mark of the spear and the tracks of the stag remain on the rock to this day, and the hill is still called Loi Lai Kāp.

From here the stag turned to the east, and Māng Rai followed. He arrived at a place called Loi Hpa Lai, which he saw was an excellent place to found a State and to build towns and villages. On a rock here he left drawings of a man, a dog, a basket (*sawng*, such as hillmen carry on their backs), and a reed pipe (*hken*). Still following the stag, he reached the headwaters of a stream. Here he was lucky enough to kill a sambhur, and he stopped to eat and refresh himself. From this circumstance the stream was called Nam Lāp. Some onions which dropped from his bag took root here, and to this day the people of Möng Lāp (seven miles south of Kēngtūng town) have plenty of onions. Again he started in pursuit of the golden stag, but he lost the tracks and had to give up the chase.

Returning to his town, he told the elders and people of the fine country he had seen while out hunting. He explained that the only inhabitants were Wa, a savage people without religion. His two sons, Hkun Kawng and Hkun Lang, were told to prepare to start on an expedition to conquer the country. Men were collected, and a force of 5,000 was put under the command of each of the brothers. They set out, and after a while the elder brother attacked the Wa at Loi Sāng. He was, however, worsted and retired to Möng Pāk (twenty miles south of Kēngtūng town), where he stayed for a month. The younger brother, Hkun Lang, then attacked the

Wa, but also suffered defeat. The brothers would not support each other. When one attacked, the other stood by idly looking on. Hence the expedition came to nothing, and the young men returned to their father. Māng Rai was highly displeased at their conduct, and dismissed them from all office or authority.

He was, however, fixed in his determination to conquer the country. In pursuance of this design he called two Wa from the hills near Chiengmai to the north, by name Mang Kum and Māng Kyin. As they were of the same race and spoke the same language as the people he wished to subdue, he believed their services would be valuable. It was agreed that they should go and spy out the land. When they saw a favourable opportunity for an attack, they were to report to Māng Rai, who would then despatch a force.

The two Wa started off, and came to the country of the Chief Māng Yoi. He asked what they wanted, and they replied that, having offended Māng Rai, they had fled north to save their lives. Māng Yoi gave them leave to settle, and they lived for three years at the town of Pu Ya. They then sent word to Māng Rai that the time had come for him to send his men. He at once collected a force and marched north, when the two spies said to Māng Yoi that resistance was hopeless and they would fly. Mang Yoi was induced to retreat too, but he went unwillingly and slowly, and was overtaken and captured by Māng Rai. He was put in chains and forced to accept terms from his conqueror. An agreement was made that Māng Rai should have the country to found a State, and that Māng Yoi and the Wa should withdraw to the uninhabited hills. Māng Yoi and his tribe then removed to the hills, where amongst other villages he founded Wan Hkam.

By a similar stratagem Māng Rai immediately after this obtained possession of Chiengmai, and became lord over all the country of Lanna (Chieng Hsen). He then sent men to found the State of Kēngtūng in the territory he had taken from the Wa, Māng Yoi. Arriving there, they sought a site for their city. Keng Lek and Keng Tāng were suggested, but the wise men did not approve of either. A position was at length fixed upon, which was accepted, the Brahmins saying it would be a good city for fifty years. They directed the people to make offerings to the guardian spirit of the place, and to then set about building. A city was accordingly founded. It did not, however, prosper, and none of the headmen lived long. A report of this was sent to Māng Rai, who, on learning the state of affairs, despatched his son, with a *pôngyi,* to the new city. They took with them four images of Gaudama. One was thrown into the water, and three were put up within the city. Māng Rai's son then handed over the whole city and State to the priest who had accompanied him. A residence was built for him at Keng Kiao, the site of Mang Yoi's old village, and the entire direction of affairs placed in his hands. Jurisdiction in criminal matters, and the punishment of offences only, were reserved. In this manner it was hoped that the misfortunes which had so far attended the new city would be overcome and a period of prosperity set in.

As soon as the priest was established in his residence he sent to the villages of Wān Kāng and Wān Hkam, and invited a Wa from each to come to eat with him in his new house. The Wa came accordingly and sat down to food. But no sooner had they eaten two mouthfuls than they were

surrounded by armed men and driven out of the place. After this the State increased and prospered, and the priest said it should be called Möng Nām San. Something was, however, still required before it could become really firmly established. The *pôngyi* was a Yun from Northern Siam, and it was not intended that this race should settle in Kēngtūng State, or should rule in it. The priest and the elders accordingly consulted together as to what should be done. They determined to send for settlers to Möng Hköng, which is a country to the south. A deputation was despatched there, and it returned with sixty-nine families of Hkön. These were men who wore jackets and trousers of black or of white cloth, and they were of the race destined to people Kēngtūng State. The priest ruler introduced many improvements—amongst them a currency. Seeds of a certain grass were used as money, and sixty-eight seeds at this time sufficed for all requirements.

VII.—The Chinese claim the State.

By this time the Chief Wong Ti Fāng heard of the founding of the new State. He sent messengers to say that the land, having been drained of water and made habitable by his son, belonged to him. He demanded a tribute of 1,000 elephant tusks and 1,000 loads of paddy, or in lieu thereof ten elephants and Rs. 10,000. *Hpaya* Nam Tawn, as the *pôngyi* came to be called, replied that he knew nothing of the *Hpa Wawng's* son draining the country. He refused the demand for tribute and the messengers returned empty-handed. The *Hpa Wawng* was much enraged at the refusal of his demand, and by the doubt expressed as to his son's having drained the lake. He collected a force and sent it to attack the new State. His orders to the leader were that the city should be taken by assault if possible. If, however, this could not be done, a retreat was to be made to the place where the hermit had caused the waters to flow out of the valley. The army should there thoroughly block up the channel, and guard the embankment made until the whole valley was again submerged. The Chinese force attacked the city, but was worsted. The leader then built a stockade and began tunnelling beneath the defences. The work progressed, and *Hpaya* Nam Tawn had to exert himself to save the city. A sortie was made, in which the Chinese leader was killed with many of his men. On this the force retreated to the north of the valley to carry out the *Hpa Wawng's* instructions as to blocking the outlet. After a time the water began to flow back and threatened to submerge the city. With the aid of the guardian spirit of the State, *Hpaya* Nam Tawn sent rafts down the river to the Chinese camp. Sickness spread amongst them and they were forced to retire.

[The Chinese call Kēngtūng Mêng Kên or Mêng Kêng. Chinese annals do not claim that they ever had any real authority over the State. Mr. G. H. Parker says that the Yung-ch'ang annals claim that Kēngtūng "came in in 1406, but joined Burma in 1522 and remained" independent of China. The Chinese annalist says: "Its Chief is called P'a-chao and lives in a "tiered building. He has several hundred wives, who in the late afternoon go "out on elephant-back to bathe in the river. When this is over they form in "a circle to do obeisance to the Chief, who removes the gold bracelet from "his arm, and the one who gets it does night duty. There are many tigers in "the country and the husbandmen build straw huts up in the trees to watch "their crops. Their clothes are all pulled over their head and they make

"mattresses of goose feathers. Chao Hun, the Prefect of Yünnan, on one "occasion went into their country on a barbarian-conciliating errand, but the "Chief was so discourteous that no one has ever been since."]

VIII.—Final extinction of Chinese claims and formation of a close alliance between Kēngtūng, Kēng Hung and Möng Lem.

One night Māng Rai dreamed that the moon fell into his hands, and that he handed it to his wife to keep. On consulting the wise men as to the meaning of this dream, they told him not to be alarmed. Far from portending evil, it signified that he should have a son who would be a very renowned man. In due course this son was born, and Māng Rai called him *Hpaya* Hsing. When *Hpaya* Hsing had grown to be a young man, he went one day to the forest with four other youths. They saw a hornets' nest, and determined to take it. It was agreed that each should try in turn, and that, if any of them failed in his attempt, he should be killed by the others. Two of the youths tried in turn, but they were driven back by the stings of the hornets and fell to the ground. A third succeeded in reaching the nest, and took from it a jewel, known as the *Hseng Taw*. He then killed the two who had failed. The parents of these complained to *Hpaya* Hsing, but he replied that there had been an oath, and that the man who had killed them was a very fine fellow who would do good service to the State. From the fact of his having got the jewel from the hornets' nest, the man was afterwards known as Hseng Taw.

Sometime after this it happened that Wong Ti Fang again sent a force from China against Kēngtūng. Māng Rai despatched his son *Hpaya* Hsing to organize the defence, and he was accompanied by the man Hseng Taw. The Chinese attacked and were repulsed. On this Hseng Taw asked leave to pursue and to carry the war into China, saying that until Wong Ti Fāng was thoroughly defeated he would never cease from harrying Kēngtūng State. *Hpaya* Hsing agreed, and collecting a force the two together pursued the retreating Chinese to Wong Ti Fāng's country. The latter assembled his men, and was just on the point of issuing from his town to attack the invaders when the whole place was filled with hornets, sent out by Hseng Taw through the virtue of the jewel he had obtained from the hornets' nest. Wong Ti Fāng was compelled to make peace, and he gave his daughter in marriage to *Hpaya* Hsing. They became friends and *Hpaya* Hsing continued to live there. Three sons were born of this marriage. They remained with their parents until they were grown up, when *Hpaya* Hsing, taking thought of their future, consulted travellers and wise men as to the existence of other States, which might be conquered to provide for them. A country called Men Ta Tawk was mentioned, and *Hpaya* Hsing at once made arrangements to invade it. Before leaving he gave orders that on his death the eldest son should have Alewi (Kēng Hūng); the second son Möng Lem (with Möng Baw); and the third son Kēngtūng. He strictly ordered them to mutually assist and defend each other, and to keep the peace both among themselves and towards their neighbours. He then started on his expedition. This was entirely successful. He overcame all opposition and took the city of Men Ta Tawk. Before they retreated, however, the people of the city had broken down the bridge by which entrance would be made, and had concealed the breach so that to all appearance the bridge was strong and safe. *Hpaya* Hsing rode on an elephant at the head of his men to occupy the city. The animal fell through

the bridge, and *Hpaya* Hsing was killed on the spot. On news of his death being brought to his wife, she despatched the three sons to the States which had been assigned to them, and charged them to act according to their father's orders.

The young men set out accordingly, and reached their respective Governments. Their first care was to define the boundaries of their States. The Kēng Hūng-Kēngtūng frontier was fixed at the Loi La Tip. A pagoda called the temple of Yāng Pan was raised on the spot. Under it two men were buried—the one facing towards Kēng Hung and the other towards Kēngtūng. A range of hills was taken as the boundary between Kēngtūng, and Möng Lem, which got the name of the Loi Kwai Nang from the fact of the brothers sacrificing a buffalo there. An alliance, offensive and defensive, was made between the three States. Free intercourse was to be permitted between the peoples and, in order to prevent friction in the future, it was agreed that persons who committed dacoity or who were guilty of offences against the Chief of any of the three States should be extradited if they took refuge in the territory of either of the others. It was further agreed that on the death of the Chief of any one of the States, the Chiefs of the other two should send officials to take part in the funeral ceremonies and should give a present of money.

On this portion Mr. Stirling writes the following note:—

Criticism of the legends.

"(1) The Chief Māng Rai is looked upon as the founder of the present State of Kēngtūng. He is fabled to have been born of parents sent from the spirit world, while the Wa aborigines of the country are, as usual, supposed to have sprung from the soil. The legend of the iron cradle is known to the Lao of Chieng Hai (Chieng Rai) who told Francis Garnier that the cradle itself still lay amid the ruins of the town—destroyed by the Siamese. In the Kēngtūng variant, this town was founded by Māng Rai's father and called Chieng Hoi, the name being changed to Chieng Rai when Māng Rai assumed the Governorship. The Lao tradition is also to the effect that the name was changed by this Chief, though according to Garnier the old name was Tsen Katsa Lakon. The fact of Māng Rai's extending his dominion over Kēngtūng and Chieng Mai is likewise related by the Lao.

"The locality of the 'Mong Hkōn' from whence came the present Hkön population, is vaguely laid in the *south*. But the race that settled this country is supposed by the Kēngtūng people to have come from the *east*. The suggestion is that the Hkön formed part of the *eastern* wave of the southward migration of the Shans. Chieng Rai was probably colonized by this branch of the race, and people from Chieng Rai are supposed to have settled the old Siamese capital of Kamphēng Phet on the eastern branch of the Menam, and possibly to have formed the bulk of the population of the Kingdom of Siam at the time of the founding of Ayuthia. There was thus a large extent of country, to the *south* as regards Kēngtūng, but settled by people who had come there by an *eastern* route, from which the Hkön colonists of Kēngtūng may have come. That they did not come from the west seems clear from the fact that the written character is quite distinct from that of the Western Shans, which is modelled on the Burmese. Mr. Archer of the Siamese Consular Service has made some interesting remarks in the above sense, with reference to the Eastern and the Western Lao.

He has also called attention to the existence of certain words (Chao Mom, Sau Mawm, the usual title of the Kēngtūng *Sawbwa*, and also in general use amongst the Lü, is a notable example) in Siamese Hkön and Lü, which are not found in Western Lao, nor, I may add, in Western Shan. In the present state of our knowledge, it seems a legitimate inference that the Hkön belonged to the eastern, as distinct from the western, branch of the Shan immigrants. Before colonizing Kēngtūng, tradition represents them to have been settled to the south of the State, and there is no evidence tending to disprove this belief. I can give no information as to the etymology of the word Hkön.

"(2) The difficulties against which the early settlers had to contend were great, and, according to the legend, led to special measures being taken. These were—

- (*a*) The association in the Goverment of the State of a Buddhist priest.
- (*b*) The invitation of two of the aboriginal inhabitants to a certain function.

Both these customs still obtain. They appear to be of considerable antiquity, and it is natural that their origin should be referred to the early settlement of the State. The present practice is to hand over the State to a *pôngyi*, on the death of the Chief. The *pôngyi*, after an interval of longer or shorter length, re-transfers it to the new ruler. No doubt this custom originated in a desire to get the fullest measure of church support, and is conceivably referable to a period when the Shan colonists were in danger from the surrounding non-Buddhist and hostile hillmen.

"The Wa ceremonial is more curious. Two men of this tribe are invited to the palace, brought in, and given food. As soon as they have eaten they are driven out by Shan officials. It is needless to observe that the Wa have no voice whatever in the choice of a Chief. Their presence at an investiture is, however, held to be essential, though the only explanation given of the necessity for it is the eternal one of old custom. The two Wa come from the villages of Wān Hkam and Wān Kāng, which are supposed to have been founded by the leaders of the race after Māng Rai had dispossessed them of the valley lands of Kēngtūng. I think there can be little doubt that we have here an instance of the "mythic influence of a conquered race." The Wa are, in the eyes of the present inhabitants at least, the aborigines of the country. They hand over the State to the new ruler as the old lords of the soil. It can only be a deep-rooted superstition which would lead the dominant Shans to thus seek from a despised race the confirmation of their Chief in the possession of the country. Instances of such superstitions derived from ancient hostility between races are known to be extremely numerous and widespread. The custom of the primitive people of a country taking a leading part in certain ceremonies of their conquerors is found in many countries. In this connection it may be noted that the chief figure in a procession of the new year at Kēngtūng (a procession accompanied by unusual indecency and obscure allusion) is a hillman. The function concludes with offerings to the spirits.

"(3) The reference to an attempted Chinese colonization of the country is curious. It should be pointed out that the terms "China" and "Chinese" as used by the Shans are very vague. In the former, besides provinces of

China proper, Chinese Shan States are often included. The ruler referred to in the tale may therefore have been either a Chinese official, or a tributary Chief. In another tradition the remembrance of a Chinese invasion of Möng Yawng is preserved. This petty State was then independent. It is only 77 miles from Kēngtūng, in which State it is now included. On the banks of Nam Yawng they founded a town, or citadel, which was called Vyeng Kēnghaw (or Ho). Francis Garnier is inclined to assign this conquest to the 13th century, during the reign of Kublai Khan. Their (the Chinese) dominion, "however, did not last long, and it was the Princes "of Chieng Mai who, up to the sixteenth century, succeeded them in the "Government of the country." [In 1558 Chieng Mai fell before the arms of the King of Burma.] If the reference in the legend to a Chinese colonization has any foundation in fact, it may perhaps be assigned to the same period as the conquest of Möng Yawng. As the whole peninsula of Indo-China was claimed as Chinese territory it is not surprising to find a record of a demand for tribute from Kēngtūng. Putting aside the so-called feudatory relations of the larger Kingdoms, petty States both north and south have sent homage presents to Chinese Viceroys up till comparatively recent years. The Chiefs of Kēng Hūng and Möng Lem not only paid a tribute, but received confirmation in their appointments from the Viceroy of Yünnan. Luang Prabang is said to have sent a present of elephants every eight years, though there was here no investiture of the Chief. The difficulty is rather to account for the relations between Kēngtūng and China not having been more direct and formal. The explanation probably lies in the insignificance of the State for several years after its foundation, and to the Burmese hold over it subsequently having been fairly strong. The statement that before the Hkön occupation the hill tribes paid a tribute to a Chinese ruler or official seems probable enough, if indeed they paid tribute to anyone. Möng Yawng certainly paid such a tribute for several years before its incorporation with Kēngtūng. A palm leaf record still preserved in Möng Yawng says the Chinese conquered the country on their way to Chieng Mai. They were expelled from Chieng Mai by the trickery of the mat pagoda, built in a night, and a son of the Chief of Chieng Mai pursued and drove them from Möng Yawng. The tradition of the siege of Cheing Mai, and apparently also an actual pagoda called by a Chinese name, existed when McLeod was at Chieng Mai in 1837. The Möng Yawng record refers to a *hku haw* (*hku* being an earthen rampart). Traces of an embankment are more likely to have survived than a building."

[It may be added to Mr Stirling's note that it was Kublai Khan who broke up the Shan Kingdom of Nan Chao and that it was probably fugitive Shans who disturbed Kēngtūng, Möng Yawng, and Chieng Mai. The Möng Yawng people declare that the Chinese held their town for no more than three years and after their repulse at Chieng Mai went straight back to China. Möng Yawng is almost certainly the Pah-peh-ta-tien, or Pa-peh-si-fu, "the eight hundred wives" country constantly referred to by the Chinese annalists of ancient times and alluded to by Marco Polo. It is sometimes identified as Chieng Hsen, but the better opinion seems to be that Möng Yawng was at any rate the *greater* eight hundred wives country, for there was a lesser State whose King also had that number of spouses. The Yung Ch'ang annals state that the country was a level plain of several thousand *li* and that its Government extended for a great distance. Its products were

elephants, gum-benzoin, and white sandalwood. Further "the people are all Shans and tattoo patterns on their foreheads. Seeing guests they take their hands as a greeting. They are great Buddhists and dislike taking life. Every village has a monastery and every monastery a pagoda, of which there may be counted ten thousand or more. If an enemy attacks them, they are fain to levy troops, but they stop when the quarrel is over, and hence their country is called the commiserative country." The country became Burmese from 1589. The Chinese Emperor refused to send troops to turn the Burmans out.]

Mr. Stirling continues:—

"(4) The more or less intimate relations which appear to have subsisted between the States of Kēngtūng, Kēng Hung, and Möng Lem are ascribed in the legend to a compact between three brothers who became rulers of of these States. As a fact an intimacy seems to have existed between the ruling families for many years, though from time to time the States have been at war with each other. On the death of one of the three, the other two Chiefs sent officials with presents to attend the funeral ceremonies. Instances of this having been done are given in the Kēngtūng records, and the practice has been kept up to the present day. When the late Chief of Kēngtūng died in 1896 (though Chinese influence was established in both the Northern States and a British garrison was in Kēngtūng) the customary deputations were sent to attend the funeral."

With this ends the more purely legendary portion. Mr. Stirling gives the following translation of the Kēngtūng State annals:—

The Kēngtūng State annals.

"These are the annals of Kēngtūng from the time when the State was peopled by the Was who issued from the gourd. The Was possessed the country till the year 591 B.E. (1229 A.D.). Māng Rai first came to it in 592 B.E., and he finally conquered the Wa in 605 B.E. (1243 A.D). He sent Nāng Kun to the State in 605, and Māng Kun held it till his death in 609. Māng Kyin succeeded and ruled till 615 B.E. (1253 A.D.) It was in this year that Māng Rai sent his son and the *pôngyi*. They together held the State till the year 626 B.E. (1264 A.D.) Sao Nam Nām succeeded and ruled for 53 years—to 679. Then came Sao Hsām Mun Hwe for seven years—to 686 (1324 A.D.) Then Sao Lāk, who got the State when he was eighteen years old and ruled till his death in 704 (1342 A.D.). Then Sao Hsai Nān, who ruled for eighteen years—to 722 B.E. (1360 A.D.).

"Then came a ruler known as *Sawbwa* Yu. He consulted Brahmins as to to what should be done to make the State prosperous. They replied that the State was Möng Nām San. It would be best for it to have a woman as ruler, but, if this was not possible, the following was recommended:—

"A *sao hsen* (a place for feeding the *nats*) should be built. A *mwedan*, of which one of the posts should be copper, and four pagodas should be erected. Residences should be assigned to monks, hermits, and holy men. A palace (*haw*) for the Chief, and all proper regalia were required. Men skilled in everything relating to elephants, ponies, cattle, swine, fowls, &c., should be chosen by the Chief and kept as his retainers. Offerings should always be made both to religion and to the guardian spirits of the State. All this was done and *Sawbwa* Yu ruled the State for ten years

(722 to 732, 1370 A.D.). At his death one Sao Sit Pan Tu succeeded. He was a native of Chieng Mai, and was brought to Kēngtūng by *Sawbwa* Yu, because it had been prophesied that he would die at the age of fifteen if he remained at Chieng Mai. Sao Sit Pan Tu founded the monasteries of Hpa Kiao, Ho Kông, Hpa Kāng, and Sawm Tawng in Kēngtūng town. In each was placed an image of Gaudama and a copy of the scriptures. After having ruled for seventeen years, Sao Sit Pan Tu was murdered in the town bazaar by one of his followers called Lao Yom in (749 B.E. 1387 A.D.)

His son, Sao Ai Awn, succeeded. He extended the city from Nawng Ta Sāng to the Yang Hpa Hin hill. He was warned that it was unlucky to build on this hill, but he disregarded advice. Finally, he was murdered by one Pôk Nawng Lai.

Ai Wun Hsu, younger brother of the former, then (752—1390 A.D.) got the State. He held it till 765 (1403 A.D.)

Then came Yi Hkam Hka, another son of Sao Sit Pan Tu (765 to 778—1416 A.D.). This Chief was known as *Hpaya* Matu. During his reign Hwe Pun, near the city, was burnt by a jungle fire, and there was a great drought. The wise men directed that a figure of a *nat* (Lahu) should be made and taken to the Nam Hkön river. [At the New Year a procession is regularly made to this river and offerings are made to the spirits. The *nat* called Lahu is the frog who is supposed to swallow the moon when an eclipse occurs]. A great sacrifice was then made to the spirits. This was successful, and the rain came in torrents. A bridge had indeed to be made near the city, in a place where there had formerly been no stream, which was called the Hko Hpa Ho. During the time of this Chief, the Chinese again came and demanded tribute. *Hpaya* Matu paid it. This was the only occasion on which Kēngtūng has ever paid tribute to the Chinese.

On the death in 778 (1416 A.D.) of the ruler, his younger brother Saw Hsam succeeded. The country was at this time much troubled by evil spirits. A monk of Kēng Lom partially exercised them. The monasteries of Kēng Pao, Yāng Hkam, and Kēng Lè were founded and a pagoda built at Yāng Hpa Hin.

Sao Hsām died at the age of 59 in the year 803 (1441 A.D.).

He was succeeded by his son Sao Hsām Sili. The spirits still continued troublesome, but were kept in a measure under control by the monks. The monasteries of Wāt Hsing and Ha La Taram (at Kēng Mun) were founded.

In 818 (1456 A.D.) *Hpaya* Ai Laō Hkam succeeded to the State. The Chiefs of Chieng Mai and Lan Sang [this is the Lengzeng of McLeod, the Linzin of the Burmese; probably Wieng Chan, which was founded in the thirteenth century, is meant; the State of Luang Prabang, which arose out of Wieng Chan, does not appear to have had a separate existence till about 1712 A.D.] sent a present of two elephants, and the Kēngtūng Chief gave a present of four in return. The lake of Ahen in Möng Hkawn dried up in the time of this ruler. He died in 836, leaving five sons.

One of these, named Ai Lao, succeeded. He got the title of *Hpaya* Atita *Raza*. He was noted for his wealth and resources. In the year 853

(1491 A.D.) the pagoda of Sawm Tawng fell to pieces, and the city was three times destroyed by fire. The chie then removed to Kēng Pao (west of the town). Afterwards he restored the pagoda of Sawm Tawng, burying under it a great quantity of gold and jewels. He died at the age of 49.

Sao Naw Kiao, his younger brother, then became ruler (863—1501 A.D.) but his nephew threatened to kill him and, removing to a monastery, he became a monk. The nephew then attacked the city with men collected in Möng Lem, Möng Lwe, and Möng Yāng. At first he was successful and he burnt the city. Eventually, however, he was driven off. Sao Naw Kiao died after a short reign.

He was succeeded by Hsai Kaw, a licentious and unpopular man, who was murdered in the town bazaar.

Hsai Pawm was next appointed. During his time the Chieng Mai people attacked the State with a great army. They took the city and stayed in it for five days. Hsai Pawm had fled to Möng Lwe and Möng Yāng with many of the inhabitants, but returning from here he attacked the invaders successfully at Kēng Lek. Having lost many men and being reduced to considerable straits the Chieng Mai people retreated.

Sao Hsam succeeded Hsāi Pawm. He was disliked by the people and fled to Chieng Mai. With assistance from here he obtained the Governorship of Möng Hpayak (formerly part of the old State of Chieng Hsen, now a district of Kēngtūng.

Sao Hkam Mu next succeeded, but he was also unpopular, and was forced to fly. [All these were brothers, sons of Ai Hkam Lao. No precise dates are assigned to them.]

In the year 885 (A.D. 1523) a monk of the Hpa Hin monastery was called to be ruler. He was the son of *Hpaya* Atita, and he received the title of *Hpaya* Kiao Yot Fa Narenta. He was a pious, good man. To promote peace and friendship with Chieng Mai, he sent a present of two ponies to the ruler there. Return presents were received from that Chief. In the year 920 (A.D. 1558) the Burmans obtained possession of Möng Mai and of Chieng Mai. At the latter place they lost many men and, after appointing one *Hpaya* Mye Ku to administer the State, they retired. This date agrees with that given in the Burmese history. The Chief of Chieng Mai, after swearing allegiance and agreeing to pay tribute, was reinstated. A force was left in his capital, and the King of Burma returned to Ava. Shortly after this, *Hpaya* Kiao, the Kēngtūng Chief, with the monks of the State, went down to Ava, taking gifts. They were kindly received by the Burmese King, who gave them presents in return and a copy of the scriptures. *Hpaya* Kiao died in the year 922 (A.D. 1560). Before his death he gave all his property to the monasteries of the State, and he directed that the State itself should be handed over to the monks, who would decide which of his four sons should be ruler.

This was duly done, and the choice fell on Sao Möng Hka. He became Chief, with the title of *Hpaya* Ratana Pumminta Narinta. A Burman official was now established at Chieng Sen, and Burmese authority had been forced on Chieng Mai after a good deal of fighting, in which Kēngtūng levies assisted. The Chief was summoned to Chieng Sen, and on going there, was well received by the Burmese official and loaded with

presents. This was in the year 926 (A.D. 1564). The Burmese invasion of Siam, ending in the fall of the capital Ayuthia, took place in 1564. In that and the following year the operations conducted against the Eastern Laos States probably resulted in the establishment of Burmese authority at Chieng Sen. In the following year the northern districts were troubled by attacks from Möng Lem, but no great harm was done. In 929 (A.D. 1567) the Chief of Lān Sāng invaded Kēngtūng. The *Sawbwa* fled to Möng Hka. The Lao took away his daughter Nāng Kiao Kup Tip, but did not do much damage to the State. When they had retired, the officials of Kēngtūng called back their Chiefs to the city. Three years later (in 932—A.D. 1570) the people of Möng Nyen, with the assistance of Lems from Möng Lem, attacked Möng Yāng and killed the *Hpaya*. This official was a near relative of the Kēngtūng Chief's wife, and to avenge his death a force was sent against Möng Nyen. The town was taken, all the males were killed, and the women were sold as slaves. In the same year Kēngtūng levies aided the Burmans in their operations against Chieng Mai and other places in Northern Siam. This refers to the operations against Wieng Chan, which succeeded the occupation by the Burmese for the second time of the Siamese capital in 1569. The season of 936 (A.D. 1574) was very hot and dry, and the appearance of a strange star was noticed. Later in this year the Kēngtūng Chief was summoned to Chieng Sen by the Burmese official there. He spent a month at Chieng Sen and, on leaving, was given a present of ten elephants. In 944 (A.D. 1582) the Burmese called for contingents from Kēngtūng, Möng Lem, and Kēng Hūng to aid in an attack on Chieng Mai. [In 1578 the succession to Chieng Mai was disputed by the three sons of the late Burmese Prince and Governor of that State, Tharawadi Min (*see* Phayre's History.) Assistance from Kēngtūng may possibly have been obtained by the successful claimants.] The operations were successful and the Kēngtūng Chief received valuable presents for his services. In 948 (A.D. 1585) Möng Lem and Möng Yāng made an incursion into Kēng Hūng, but they were unable to do much and in a short time retired. In 950 (A.D. 1588) the Kēngtūng Chief sent his daughter to the Burman official at Chieng Sen, from whom he received a return present of ten elephants. Ten years later *Hpaya* Möng Hka died at the age of 62.

He was succeeded as Chief of Kēngtūng by his son, Sao Hkam Tao, who received the name of Sutana *Raza* (960—A.D. 1598). An attempt to murder this ruler was made by one Pomma *Raza* Kēng Hkawng. Some men in the palace were killed, but the people rallied round Sao Hkam Tao and drove out the would-be assassin. He was killed while flying towards Chieng Mai. In 962 (A.D. 1600) the Siamese made an inroad into the southern part of the State. Möng Lin, Kēng Lao, and other towns were destroyed, but an epidemic broke out among the elephants of the invaders. They therefore made peace and sent presents. Presents were also given to and received from the Burmese, and the State was peaceful for the next twenty years.

Sao Hkam Tao then died, and was succeeded by his younger brother, Sao Möng Hkāk, sometimes called *Hpayo* Kiao Pāp Narinta (982—A.D. 1620). In the following year (983—A.D. 1621) Möng Nai and Māng Lön attacked Kēngtūng. The Chief obtained assistance from Möng Lem, but was not successful, in his resistance to the invaders. He then applied to

the Burmese, who, coming on the scene, took all the Chiefs down to Ava. Later (in 987—A.D. 1625) a Burmese force, with a contingent of Kēngtūng men, defeated the Lü at Möng Sē, and all the Hsip Hsawng Panna submitted to the King of Burma. (A Burmese expedition against Keng Hūng is mentioned by Sir A. Phayre as having been made about this date). Sao Möng Hkāk died in 999 (A.D. 1637).

A.D. 1639—1730.

Little is recorded as having happened in the next hundred years (A.D. 1639 to A.D. 1730). Sao Möng Hkāk was succeeded by his son Sao Un, who took the title of Atita *Raza*. He ruled thirteen years. Next came Sao In Hkam, of whom nothing is related further than that he went down to Ava. Then Sao Awk, known as Hsurinta *Raza*. An earthquake shock occurred in the time of this Chief, which did much damage. Pagodas were overthrown, monasteries wrecked, and many people killed and injured. Otherwise the State prospered. Hsurinta was succeeded by Sao Möng Lek, a son of the Sao Möng Hkāk, who died in 999. He ruled the State for several years and died at the age of 84. Then came one Sao Hsam Hpi, who is said to have got into trouble with the Burmese and to have defeated them. After his wars he became pious and founded several monasteries.

In 1092 (A.D. 1730) a son of the *Sawbwa* of Yawng Hwe was appointed Chief. He had been born and educated in Burma, where he was known by the name of Maung Nyo. In the Shan States he was called Sao Möng Hkawn. He was a licentious man and proved a bad ruler. Removing to Möng Kyem (near Kēngtūng) he built himself a residence there. The people, however, rose and drove him from the State. He fled first to Chieng Mai, where he obtained assistance. His attempt to reinstate himself was resisted and failed. Further attacks made with help from Kēng Hūng and Möng Lem were likewise repulsed. He then went down to Ava. The Burmese kept him there for some time, but eventually sent him back to Kēngtūng with a force under a Burmese official. The people were, however, still hostile, and Maung Nyo retired to Chieng Mai, where he died.

Sao Möng Hsām *Sawbwa*. The Chinese invasion.

Sao Möng Hsām was then ordered by the Burmese to restore the State. He recalled the people who had fled during the disturbances in the time of his predecessor, and spent a year in re-organizing the administration. He then went down to Burma, where he obtained his recognition as Chief. Returning to Kēngtūng (1104—A.D. 1742), he ruled the State wisely, and for some years no events of importance are recorded. A Burmese official was then sent up to arrange for an attack on the Chinese. Sao Möng Hsām was ordered to join the expedition. The forces were divided into two parties, which marched northwards into the Hsip Hsawng Panna. The party commanded by the Burmese officer and the Kēngtūng Chief was victorious and got much plunder. The other force was, however, defeated at Kēng Hūng, and the conquering Chinese hotly pursued the fugitives the whole way to Kēngtūng. That town was captured and numbers of people taken prisoners. Continuing south, the Chinese attempted an attack on Chieng Mai, but were repulsed. On hearing of these events the *Sawbwa* Möng Hsām and the Burman officer at once marched for Kēngtūng, but they found the enemy too strong for them and retired to the hills. Collecting a new force, after three months, they attacked the Chinese, drove them

out of the State, and recovered the captives. Some time later, Kēng Hūng, with assistance from Möng Lem and Möng Yāng, attacked Kēngtūng. The Chief was compelled to retreat, and fled first to Möng Hsāt, afterwards to Chieng Mai. Returning with help from here, he expelled the invaders and took the towns of Möng Nung and Möng Hkāk. North of these districts, at a place called Kyu Saw Kāt Wông, the contending forces fought for twenty days without any decisive result, and both parties returned home. The land was not cultivated this year. The people suffered much from scarcity, and many died of famine. Sao Möng Hsām then went down to Ava.* One Sao Möng Kāng was appointed to administer the State. He held it for three years, but did not succeed in governing it, and was killed. Sao Möng Hsām was now sent up again from Ava and appointed *Sawbwa* with the title of Pommin Ta Narin Ta. At the same time his son Kawng Tai was summoned to the Burmese Court. In 1142 (A.D. 1780) the Burmese attacked Kēng Hūng, and the *Sawbwa* Möng Hsām was called upon to assist. He led a force against Kēng Hūng, but, falling ill, transferred the command to some of his officials, and returned to Kēngtūng. He died here in the year 1148 (A.D. 1786). At his funeral, which was conducted with great pomp and ceremony, several Burmese officials attended. They brought valuable presents and, after being entertained by the State during their stay in Kēngtūng, were despatched with suitable gifts and money for their expenses on the journey.

1804 A.D. the Siamese invasion.

In 1149 (A.D. 1787) Sao Kawng Tai was sent up from Ava to be Chief. Nothing of importance is recorded as having taken place for the next fifteen years. Then came the great Siamese invasion of 1164† (1802 A.D.). Kēngtūng State was terribly ravaged, and the people carried off into slavery. Only one scion of the ruling house escaped, Maha Hkanān. He fled with his family to the hills north of Möng Yāng, where after a time he collected a following and established himself in the Möng Yāng and Möng Lwe districts. Here he was again attacked by the Siamese, aided by the Kēngtūng princes, who had fled to Chieng Sen. The Kēngtūng Chief was defeated and forced to fly, and the victorious Siamese continued their ravages into the territories of Māng Lön, Maw Hpa, Möng Lem, and Kēng Hūng. Sao Kawng Tai returned to Möng Yāng, but not long after was again attacked by the Möng Nai *Bo-gyôk*, and several of the Western Shan Chiefs. He then determined to fly to Chieng Sen. Arriving there, he was promptly ordered by the Siamese to come to Chieng Mai. Two of his followers, however, had been left behind in Möng Yāng. They were named Hsen Lam Pan Yāng and Tao Hkam Wāng. These men went to the Burmese Commander and made their submission. They found that he was not unwilling to grant terms to Sao Maha Hkanān, and they at once wrote a letter to the Chief, advising him to return. Their letter reached Chieng Sen just after Maha Hkanān had been summoned to Chieng Mai. He kept its contents secret and, returning no answer to the order of the Siamese, he gathered together his followers and left Chieng Sen before anything could be done to stop him. Returning to Möng Yāng, he collected presents, including twelve elephants, and proceeded to Ava. There he made his submission to the Burmese King, and was formally appointed as *Sawbwa*

* *See* note A *infra*.

† *See* note B *infra*.

of Kēngtūng. A royal order of appointment was granted, and patents given to him for the regalia he was authorized to possess. On his return to the State (1176-77—A.D. 1814) he lived at Möng Yāng for one year, and then came to Kēngtūng in 1179 (A.D. 1817).

Maha Hkanan's reforms.

To this ruler is attributed the organization of the administration of Kēngtūng upon its present basis. He decreed that the heir-apparent, *Kyemmöng*, or *Sao Hsen Möng*, should rank next to the ruling Chief. Next to him came the Chief Minister, the *Sao Möng Hkāk*, and the members of the State Council. The order of precedence and the duties of all these officials were fixed. Rules were made as to their symbols of office, number of retainers, clothing of themselves and their wives, &c. They were directed to transact all State business in the first instance, and only to come to the Chief for instructions. Gambling and carrying arms by night in the city were prohibited. No one was to ride past the Chief's residence, nor were dead bodies, either of men or of animals, to be carried past it. Numerous other regulations (some useful, some childish) were made.

The following are the principal events recorded in the chronicle of Maha Hkanān's time :—

1181 (A.D. 1819).—Founded the present town of Kēngtūng. The work was finished three years later, and its completion was celebrated by a great festival, at which offerings were made to the monasteries and sacrifices offered to the guardian spirits. The walls are said to have been completed in 1195.

1197 (A.D. 1835).—Maha Hkanān's wife died, and in the following year he married a ladyof Kēng Cheng.

1203 (A.D. 1841).—Sent his daughter, Hsu Wanna, to the King of Burma.

1204 (A.D. 1842).—A disturbance at Möng Yawng and Möng Kai, which resulted in the Burmese officials being driven out.

1209 (A.D. 1847).—Maha Hkanān's daughter, Hsu Nanta, married to the Hsen Wi Hpa of Kēng Hūng.

1211 (A.D. 1849).—Inroad by Siamese. They first ravaged Möng Hsāt and thence came to Kēngtūng town, near which they intrenched themselves on the Sawm Sili hill. They retreated, however, without taking the town. In this year the Burmese summoned the *Hsen Möng* (*Kyemmöng*) to Möng Nai.

1214 (A.D. 1852).—Second Siamese invasion, said in the annals to have been under the personal command of the *Kroma Luang* (Commander-in-Chief or War Minister of Siam). The attacking force was divided into two parties. One, consisting of the men of Lapun Lakon, Muang Pre, and Muang Nan, raided the eastern part of the State as far north as Möng Yawng. The second army came up through Möng Hpayak, whence they made a forced march to Kēngtūng. Here they constructed a fort near the Nam Hkön stream, but they failed in their attacks on the city. The invaders seem to have reached Kēngtūng about May, and to have retreated after twelve days. They were pursued by the Kēngtūng people, who killed many men and got great booty.*

* *See* note C *infra*.

1216 (A.D. 1854).—Third, and greatest, Siamese invasion. The *Kroma Luang* collected a vast army. All the Lao provinces furnished contingents. They came by way of Kēng Cheng to Möng Yawng, devastating both these provinces. From Möng Yawng they advanced by way of Möng Lai and Möng Ngawm to Kēngtūng. The city was reached on the 6th waning of the 6th month (about May). Here there was a Burmese force and a strong contingent of Western Shans, as well as the Kēngtūng men. The Möng Nai *Sitkè*, Maha Nawrahta, was in command. The invaders absolutely failed to effect anything and retreated. They were pursued and suffered enormous losses, the Kēngtūng people killing many men and taking much booty.*

1217 (A.D. 1855).—Ho Kōng monastery (one of the principal in Kēngtūng town) founded.

1219 (A.D. 1857).—The pagoda, or monument, of Sawm Sili near Kēngtūng town restored by Sao Möng Lek, son of the Chief.

1219 (A.D. 1857).—Maha Hkanan died at the age of 76, having ruled the State for forty-two years. The funeral obsequies were conducted with much pomp. A high Burman official from Möng Nai attended on behalf of the Burmese Government. Kēng Hūng, Möng Lem, and Kēng Cheng sent officials with presents. These were all entertained at the expense of the State, and finally despatched with gifts and money for the expenses of their return journey. Maha Hkanan left five sons and two daughters: Maha Pawm, who succeeded his father in the chiefship, and ruled eighteen years; Sao Hseng, who also became *Sawbwa;* Sao Hkam Hsen, known as Sao Möng Lek, who died at the age of 52, without having been called to rule; of the two daughters, one married the Hsen Wi Hpa of Kēng Hūng, and one was sent to the king at Ava. These were all children by Maha Hkanan's first wife. By his second wife, the Kēng Cheng lady, he had two sons—Sao Tipi Mani Hkam, who was appointed Chief of Kēng Cheng, but died before reaching that State, and Sao Kawng Tai, who became *Sawbwa* of Kēngtūng in 1881.

Maha Pawm *Sawbwa.*

1220 (A.D. 1858).—Maha Pawm succeeded to the State. In the same year his half-brother, Sao Tipa Mani Hkam, was chosen by the people of Kēng Chēng to be their ruler. He went down to Ava and there received an order of appointment from the Burmese King. On his return journey, however, Sao Tipa Mani Hkam died at Möng Nai. Sao Kawng Tai was then appointed to Kēng Cheng.

1234 (A.D. 1872).—To revenge the murder of a Kēngtūng trader and the seizure of his property, a force, under Sao Möng Lek, attacked Möng Se in the Hsip Hsawng Panna. Satisfaction having been obtained the expedition returned to Kēngtūng early in the following year.

1237 (A.D. 1875).—Sao Möng Lek died. He had previously been appointed *Kyemmöng* or heir apparent.

1238 (A.D. 1876).—The *Sawbwa* Maha Pawm died.

* *See* note D *infra.*

1239 (A.D. 1877)—Sao Hseng succeeded to the State. He is usually known as "the Möng Mit *Sawbwa*." In 1202 (A.D. 1840) he went, or was summoned, to the Burmese Court, and he lived at Mandalay for thirty-six years. While there he was granted the title of *Sawbwa* of Möng Mit, though he never really ruled that State. On the death of his elder brother, Maha Pawm, Sao Hseng was appointed *Sawbwa* of Kēngtūng by the King of Burma. Nothing of importance is recorded as having happened during the five years he ruled the State. He died in 1243 (1881. A.D.)

Sao Hseng.

1243 (A.D. 1881).—Sao Kawng Tai appointed *Sawbwa*. As noted above, he previously held the State of Kēng Chēng. His mother was a Kēng Chēng lady, and Sao Kawng Tai received an order of appointment to that State, on the death of his elder brother, Sao Tipa Mani Hkam. Sao Kawng Tai is known to the Kēngtūng people as the "Kēng Chēng *Sawbwa*."

Sao Kawng Tai.

Shortly after his accession, Sao Kawng Tai sent a force to attack the Hsip Hsawng Panna, and a little later another to attack Möng Lem. Peace seems to have been made before any great damage was done.

1243-44 (A.D. 1881-82).—The *Sawbwa* Sao Weng of Lawk Sawk came to Kēngtūng. He was followed by the Chiefs of Möng Nai and of Möng Nawng. These Chiefs had rebelled against the Burmese and sought safety by flight to Kēngtūng. The people of this State joined them in their resistence to the Burmese forces. Desultory fighting was kept up until the year 1245 (A.D. 1883), when the Kēngtūng men returned to their homes. In 1882 Burmese authority over Kēngtūng ceased.

1247 (A.D. 1885).—Sao Kawng Tai died.

1247 (A.D. 1881).—The Limbin *Mintha* came to Kēngtūng and the Limbin Confederacy was formed. The *Sawbwas* of Möng Nai and Lawk Sawk, and the Myoza of Möng Nawng raised forces in Kēngtūng and crossing the Salween recovered their States. The Limbin prince also left for the Western States.

Sao Hkam Hpu.

1248 (A.D. 1886).—Sao Hkam Hpu, eldest son of Sao Kawng Tai, succeeded to the *Sawbwa*ship.

Sao Weng, Chief of Lawksawk, returned to Kēngtūng. He subsequently retired to Möng Sè in the Hsip Hsawng Panna.

A.D. 1890—The British Government took over Kēngtūng.

1257 (A.D. 1895)—Sao Hkam Hpo died.

1890 British administration.

1258 (A.D. 1896).—Sao Kawng Kiao Intaleng, brother of Sao Hkam Hpu, was appointed *Sawbwa* by the British Government.

The Chinese invasion.

NOTE A.—The invasion by the Chinese referred to in the Kēngtūng annals as having taken place in the time of the *Sawbwa* Möng Hsam between the years 1742 and 1777 is no doubt that of 1765-66. It originated in an affray at Kēngtūng, in which a Chinaman lost his life. The circumstances are thus stated in Sir Arthur Phayre's History: "At that time the *Sawbwa* of "Kēngtūng was in Ava. The *Sitkè* who was next in authority received

"the complaint of the merchant, who demanded that either the manslayer, "or a substitute to be made responsible for the crime, should be delivered "up to him. The *Sitkè* replied that he would give the amount of fine "payable according to Burmese law in such cases. The Chinese mer-"chant refused this offer and left for his own country. He proceeded to the "city of Yünnan and complained to the Governor. Some Shan nobles and a "nephew of the *Sawbwa* of Kēngtūng who had offended the Burmese "Government were at this time refugees in that city. They incited the "Chinese officials to demand satisfaction, with a threat of making war "should it not be given. The general of the frontier petitioned the emperor, "who ordered that Kēngtūng was to be attacked and justice enforced. A "document was posted at a ford on the Ta Law river (*i.e.*, at Tā Law or Kēng "Law, on the Nam Lam, the frontier between Kēngtūng and Hsip Hsawng "Panna), making a formal demand that the homicide, or a substitute, should "be surrendered. No reply having been sent to this summons, a Chinese "army advanced and surrounded the town of Kēngtūng. The *Sawbwa* "of Kēngtūng had joined the invaders. An army had marched from Ava "in December 1765 to support the *Sitkè* of Kēngtūng. It was under the "command of the *Letwè Win Hmo*. He approached the town and forced "the Chinese investing army to retreat. It retired towards the Mèkhong "river, and in a combat there the Chinese General was killed. The Chief "of Kēngtūng now made his submission, saying that he had been coerced "by the Chinese. A garrison was placed in Kēngtūng, and the bulk of "the Burmese Army returned to Ava."

McLeod mentions the origin of the quarrel (Journal, page 60) and adds: "The peace was brought about by the intrigues of the commanders "on both sides, by which the King of each nation considered either that he "had conquered the other, or that the other acknowledged his superiority "and in submission sent tributary offerings."

In the meagre account of this invasion given in the Kēngtūng annals it is stated that the Shan and Burmese Army was victorious and expelled the Chinese. The *Sawbwa* is represented as having loyally fought by the side of the Burmese Commander. He, however, went down to Ava when the war was over and was detained there three years. On his re-appointment as Chief of Kēngtūng, his son was summoned to the Burmese Court—doubtless as a hostage for his father's conduct. But this was a usual custom, and does not necessarily imply that the father had been guilty of treachery.

The first Siamese invasion.

NOTE B.—The Kēngtūng annals, it will be seen, give a different version from that commonly accepted of the circumstances which led to the *Sawbwa* of Kēngtūng, with his brothers and the Chief of Möng Yawng, coming under the Siamese in 1804 (or 1803). It is here ascribed to invasion and forcible capture. The Kēngtūng people of the present day maintain that this was so, and absolutely reject the suggestion that the Chiefs went to Siam of their own accord, in consequence of oppression by the Burmese. It is, however, admitted the *Kyemmöng* (heir-apparent) was on bad terms with his elder brother the *Sawbwa*, and consequently possible that he may have entered into intrigues, which resulted in the Siamese attack. That an attack was made and the brothers carried off is confidently asserted.

McLeod gives the following account of the affair. He was told it at Chieng Mai, no doubt by the brother of the Kēngtūng *Sawbwa* and the Chief of Mōng Yawng:—

"It may not be out of place to mention that the greater part of the "inhabitants of this place (Chiengmai) are people from Kēngtūng, Mōng "Yaung, Chieng Sen, and many other places to the northward. They "were originally subjects of Ava, but about thirty-four years ago (*i.e.* 1803), "in consequence of the rapacious and oppressive acts of the Burmese com-"manders and troops stationed in the different provinces, over which they "appear to have exercised the rights of conquerors, the Chiefs entered into "a secret negociation with those of this place and of the other States in "this direction, subject to Siam, to throw off the yoke of Ava, and in a "body to come and place themselves under their protection. To enable "them to do so, they (the Siamese) were to make a diversion in their favour by "advancing towards and attacking the different towns, when the inhabitants "would at once join them. They were promised liberty to settle where "they pleased in the Siamese territories under their own Chiefs, and also "important advantages, none of which, however, have been fulfilled: so far "from it, they are distributed amongst the five towns of Chiengmai, Lapun, "Lakon, Muang Phrè, and Muang Ñan. Some of those here were after-"wards taken and brought away against their will: all are, however, now "treated with mistrust and, they wish to make it out, with severity.

"The revolted Kēngtūng *Sawbwa* (who is absent at Bangkok), with four "brothers and all their followers, voluntarily placed themselves under the "Siamese. They had fixed on Chieng Sen on the Mèkhong as the place "for their abode, but on reaching it the bad faith of the Siamese became "so apparent that the present *Sawbwa* of Kēngtūng, the youngest but one "of the brothers, after vainly endeavouring to persuade the others to return, "fought his way back to his old town with a few followers. These terri-"tories therefore may be said to have risen to their present strength entirely "through the mismanagement, avarice, and cruelty of the Burmans; they "were insignificant before in point of numbers, and never could have coped "with their more numerous neighbours" (*Journal*, page 33. The spelling of some of the names has been altered). Garnier repeats McLeod's account of the affair.

NOTE C.—In Maha Hkānān's time (1813—57) there was war between Kēngtūng and Maha Sai of Mōng Hpōng, a Panna of Kēngtūng, east of the Mèkhong. The latter was a rebel against the Burmese Government. According to one account, he called in the Siamese to his assistance, and was the direct, or a contributing, cause to the three invasions of Kēngtūng. This is not mentioned in the annals, but the incident may well have been lost sight of in the more serious business of the Siamese attacks. The Siamese Commander is said to have got provisions and porters from the people of Kēngtūng, when his army was reduced to great straits for food at Mông Yawng and Mōng Yu.

NOTE D.—Some of the incidents here ascribed to the *second* Siamese invasion are in other accounts referred to the *third* invasion in 1854. For example, the annals say that on the former occasion the Siamese army was divided into two forces, of which one marched up through Mōng Yawng, and, having ravaged that district, and all the eastern part of the State,

joined the second body which had marched direct to the capital *viâ* Möng Hpayak.

Siamese history seems to indicate that this was the plan of operations of the third invasion. Further that it was only this third and last attack that the *Kroma Lung* (Commander-in-Chief) led in person. The Kēngtūng annals describe both invasions as having been carried out under his direct command. Their account of the former agrees with the Siamese account of the latter. The third attack—that of 1854— was, according to the annals, made by way of Möng Yawng and Kēng Chēng.

It is of course possible that a none-too-careful Shan writer may have confused the events of the two years. Elderly men, however, whom I have questioned, are positive that the routes followed on the two invasions were as set forth in the annals.

Agriculture.

In Kēngtūng, as in most of the other Shan States, rice is the crop *par excellence*. The rice lands of the valleys are, as a rule, extremely fertile, and the yearly yield is large. Except near the capital, where the requirements of the garrison and a fairly large trading community are considerable, there is not, however, any great sale of the surplus grain. It has been suggested, indeed, that the absence of a market for rice and paddy has led the people to so far transgress the Buddhist law as to breed pigs for food. The truth of this excuse is at least doubtful, for the Hkön and Lü (who are the delinquents) are in other respects far from being orthodox followers of the teachings of Gaudama. Pork is the favourite food of the people, and the number of swine kept is large. A certain quantity of grain is thus used up. More is sold to the hill tribes, some of whom rarely, if ever, cultivate sufficient rice for their requirements. Otherwise in normal years but little finds its way out of the valley where it has been grown. Next to rice, sugarcane is the most important production. It is grown as a field crop (both upland and irrigated) in several districts, and is also frequently found in the village gardens throughout the State. Earthnuts and, occasionally, tobacco are the only other field crops of the valleys.

Garden cultivation.

The amount of garden stuff raised is considerable in some districts. Tobacco, turmeric, onions, garlic, several kinds of peas and beans, mustard, radishes, maize, pumpkins, gourds, melons (sweet and water), cucumbers, chillies, tomatoes, brinjals, yams, &c., are grown. Near the capital towns and in many of the larger villages a fair supply of vegetables can be counted on. In some parts of the State, however, they are very scarce. The usual cultivated fruits are found. Plantains, generally of very inferior kinds, mangoes, and pineapples are abundant near the capital: oranges, from the upper Nam Hsim, and the deep valleys of the Salween-Mèkhong water-parting range, from Hsenyawt, Möng Ngawm and other places: cocoanuts, most plentiful in the Möng Lin and Mekhong districts: limes and citrons, abundant in Möng Hpayak and other southern districts: betelnuts in Möng Yawng, along the lower Nam Lwe, and in most of the districts adjoining the Mèkhong. The guava, papaya, pomegranate, a few custard-apples, small peaches and plums, marians, and melons are also found.

Cotton.

In the hills cotton is the chief production. It is grown on the lower slopes, for the most part by the Kaw and Kwi tribes.

Opium.

On the higher parts of the ranges, besides the usual *taungya* rice, opium and sessamum are cultivated. The tribes called by the Shans Muhsö, Palawng and Li Hsaw grow most of the opium. The fields are rarely under 5,000 feet, from which it has been inferred that the poppy does not flourish at a lower elevation. There seems no reason, so far as climate goes, why opium should not be raised in the valleys. Perhaps the rich *humus* of the hill fields, rather than the cooler climate, is the cause of their being preferred. The work of collecting the opium, moreover, is very laborious, and would not be at all to the taste of the lazy Shan of the valleys. The production of the drug in Kēngtūng has always been considerable; and in former years large quantities were exported yearly to Northern Siam and the Upper Lao country. Since the latter territories became a French possession the opium trade has been made a Government monopoly. Prices have fallen greatly, and since 1896 the import from Kēngtūng has been much reduced. In the nearer Siamese towns there has been a corresponding decline in value. It is too soon to speculate as to whether the reduced prices will be permanent, or whether—should such be the case—the opium industry of Kēngtūng will decline. Experiments in poppy cultivation are to be made by the French authorities in the Upper Lao country, and should these result in the opium industry being successfully established a profitable market will be closed to the Kēngtūng growers. It must, however, be noted that no inconsiderable quantity of the opium taken to these provinces by Kēngtūng traders is produced in Mang Lün and Maw Hpa.

Maize, millets, and small potatoes are also raised by the hill tribes.

Tea.

In several parts of the State tea is grown. The shrub, or rather small tree, is believed to be the Chinese variety. The plantations receive but little care, and still less is given to the preparation of the leaves. A strong earthy flavour does not commend the infusion to the European palate, but the price is low, and it is extensively drunk by the natives.

Domestic animals.

Cattle, buffaloes, and oxen, are kept, both by the Shans of the valleys and by many of the hill people. As elsewhere in the Shan country, the buffalo only is used for ploughing. He is also employed as a draught animal where carts have been introduced. Bullocks are used only for pack-work. The State is fairly rich in cattle and exports them to the country west of the Salween. There are, however, few bullock traders and the number of trained pack-animals is comparatively small. Many are used only to bring in paddy from the fields, to carry firewood, or to take produce to the bazaar. Ponies are not numerous. No pains are taken in their breeding, and they are small and coarse. Goats are kept by many of the hill tribes, but they do not thrive in the valleys. Ducks are common in the eastern part of the State—from the capital to the Mèkhong. Geese are seen occasionally. Pigs and fowls are found in nearly every village.

Prices of some of the more common productions.

Article.		From	To	Quantity.
		Rs. A. P.	Rs. A. P.	
Paddy	...	1 0 0	...	100 to 130 lbs.
Rice	...	1 0 0	...	50 to 65 lbs.
Dry chillies ...	...	0 8 0	...	Per viss.
Turmeric (powder)	...	0 8 0	...	do.
Tamarind ...	...	0 4 0	...	do.
Sessamun oil	...	1 0 0	1 8 0	do.
Sessamun (black)	...	0 12 0	1 0 0	do.
Onions	...	0 8 0	...	do.
Garlic ...	...	0 6 0	0 8 0	do.
Ground-nuts	...	1 0 0	1 8 0	Per basket of 30 pans, 81 lbs.
Peas (*pè-bôk*)	...	0 4 0	0 6 0	Per viss.
Ginger ...	...	0 6 0	0 8 0	do.
Sweet patatoes	...	0 4 0	0 6 0	do.
Small potatoes	...	0 6 0	0 8 0	do.
Oranges ...	...	0 2 0	...	Per ten.
Jack-fruits ...	...	0 2 0	0 4 0	Each to size.
Pineapple ...	...	0 0 6	0 2 0	Each according to season.
Guavas ...	...	0 0 6	...	Per ten.
Custard-apple	...	0 0 9	0 1 0	Each to size.
Water-melon	...	0 2 0	0 4 0	do.
Cucumber ...	...	0 0 3	0 1 0	do.
Maize ...	...	0 1 0	...	For 8 to 16 cobs.
Mangoes ...	...	0 0 3	0 0 6	Each to size.
Lime ...	...	0 2 0	...	Per 20.
Brinjal ...	...	0 1 0	...	For 8 to 16.
Tomatoes ...	...	0 4 0	0 8 0	Per viss.
Lady's fingers	...	0 1 0	...	For 16 to 32.
Plantains ...	...	0 0 6	0 2 0	Per bunch.
Sugarcane ...	...	0 0 3	...	A stick.
Cocoanut ...	...	0 3 0	0 5 0	Each.
Goor ...	...	0 2 0	0 3 0	Per bundle of 2·737 lbs.
Betel leaves ...	...	0 8 0	1 0 0	Per viss.
Beef ...	...	0 8 0	...	do.
Pork ...	...	0 8 0	...	do.
Hen eggs ...	...	0 2 0	...	For 5.
Duck eggs ...	...	0 2 0	..	For 4.
Fowl ...	...	0 3 0	0 6 0	Each.
Duck ...	...	0 6 0	0 10 0	do.
Fresh fish ...	...	0 6 0	0 10 0	Per viss according to season.
Tea (dried) ...	...	0 8 0	0 10 0	Per viss.
Tea (green)	...	0 4 0	0 8 0	do.
Cotton (cleaned)	...	0 8 0	0 12 0	do.
Cotton (uncleaned)	...	0 3 0	0 6 0	do.
Opium ...	...	13 0 0	16 0 0	do.

Population.

No formal census of the Kĕngtūng population has never been taken. There has not even been a rough enumeration of the houses for taxation purposes for many years. The State records on which the yearly demands for revenue are based were compiled over ten years ago. Some districts were never included and in others the enumeration was admittedly incomplete. Even in those for which the statistics profess to be full, much was no doubt taken on the word of the

circle and village headmen, and can only be accepted as an approximation to the truth. Such attempts as have been made in later years to bring the record up to date have had for their object the adjustment of the revenue demand, and were only indirectly a census. Taking as basis, however, such records as are available, correcting them in the light of personal inspection of certain districts, and allowing for omissions, the writer of this note would estimate the Shan population of the State at about 100,000. It may quite possibly largely exceed this figure, but it seems improbable that it can fall far short of it. Estimates framed on such insufficient *data* are, in fact, little better than an expression of personal opinion, and a large margin must be allowed for possible error. Of the various tribes constituting the hill population it is still more difficult to speak. They are regarded by the Shan officials as little better than cattle, of no account whatever in the State except so far as they can pay taxes or grow produce which the Shan is too lazy to grow for himself. It would be sheer waste of energy in the eyes of an official to attempt to number the houses, or even the villages of these people. The Shans of the nearest valley can give enough information as to the numbers and resources of the hill people in their neighbourhood to enable the headman to fix his revenue demand at a figure they are likely to pay, and no more is required. When the contribution of a group of villages has once been fixed, it is hard to enhance it, even after the population has considerably increased. Payment is only enforced with difficulty in the face of passive resistance, and there is always the risk of the people leaving *en masse* if they consider faith has been broken with them, or the demands made excessive. On the other hand, no reduction will be made by a Shan official until it is forced from him by circumstances, and a village will often go on paying a demand, simply because they paid it in previous years, though their strength has been sensibly reduced since the sum fixed was agreed to. In the end of course one of two things happens —either the contribution payable is revised, or the people leave the district. This does not, however, sometimes happen for several years. Again, the taxation of the various hill tribes is extremely unequal. Some villages pay as much as, or more than, the Shans of the valleys. Others contribute very little indeed. For these reasons the revenue demand of the Chief is almost useless as a basis for an estimate of the population. The villages themselves are usually carefully placed at a distance from roads, and often quite concealed till they are almost reached. Comparatively few are seen in the course of journeys in the State, and from these few it would be most unsafe to draw an inference as to the number and size of all. It is the opinion of the State officials that the total hill population falls far short of the total Shan. An estimate of 50,000 souls is perhaps an approximation to the truth.

The Shans: Western.

It will be seen that the population of Kĕngtūng is sharply divided into two classes—the Shans, inhabitants of the valleys, and the various hill tribes which occupy the mountainous parts of the State. Of the former there are three distinct varieties—

(1) The Tai, or Western Shan, near the Salween or, as a settler, in other parts.

(2) The Hkön, the inhabitant of Kĕngtūng valley.

(3) The Lü of the valleys east of Kēngtūng lying towards the Mèkhong.

These three races of Shans of course intermingle and overlap. The local areas indicated represent where each forms the majority of the people. In several districts the population is of mixed origin, or, if any one of the three sections at first predominated, their successors seem to have lost sight of the fact. In such cases it is not uncommon for a man to deny being a Tai, a Hkön, or a Lü, and to describe himself by the name of his district as a *Yawng*, native of Möng Yawng; ***Tai Hwe***, Shan of the narrow gorges of the western Salween-Mèkhong watershed, &c. All are of one stock, but each has in a degree developed on his own lines or been influenced by his special environment, and the differences of character, customs, and language are greater than is usually represented.

In the north of the State Lems and in the south Lao are found. The Shan-Chinese form an important community near the capital town and have settlements in the Möng Yāng district and elsewhere in the north of the State. A few villages of Yāng Sek (refugees from Möng Nai and Möng Sit) are also still to be found in the neighbourhood of the chief town.

Hkön and Lü.

In the historical notes an account is given of the supposed seat of the Hkön before they colonized Kēngtūng, and some facts referred to in support of the traditional belief on the subject.

The theory held by the Lü themselves as to their origin is not known. Their written character is the same as the Hkön, or, having regard to the larger territory and greater number of the former race, it would be more correct to say that the Hkön character is the same as the Lü. It seems most probable that both belonged to the eastern branch of the Shan immigrants. The dialectic differences between the two peoples are now considerable, but they have little difficulty in understanding each other. The Hkön population is settled in a comparatively small and compact area in the centre of the State, while the Lü occupy all the eastern valleys towards the Mèkhong, and the Tai the western portion of the State. It seems probable that the total Shan population is made up of about equal numbers of the three races.

Races in Kēngtūng town

In the capital town the population is, as might be expected, very mixed. Hkön preponderate, but there are considerable numbers of Lü and Western Shans, as well as some Lao. The races intermarry freely, and it is probable the mixed offspring goes to recruit the dominant people of the town and valley. There is also a fairly large community of Burmans, or persons of Burmese descent, sometimes pure, but more often of mixed parentage. The Shan-Chinese do not live within the city, but their largest village adjoins the eastern wall, and they have several others in the valley.

and along the Siamese border.

An exception to this general rule of distribution of races must be made in the case of the districts lying along the Siamese border, namely, Eastern, Möng Hsāt, Möng Hkwān, Hawng Lük, Ho Pōng, Möng Hko, Möng Pong and Möng Lin. Of these, Möng Hsat was originally colonized by Western Shans, and people of this race still predominate. The other districts mentioned were settled by Western Shans from the neighbourhood of the Salween and, though the present population is very mixed, Western Shans are still in the majority.

The following estimate of the population of Kĕngtŭng State is based on a rough enumeration of households made by the native officials in 1897-98:—

Census estimate.

A.—*The inhabitants of the valleys.*

Shan	111,000
Shan-Chinese	5,000
Total ...	116,000

The Shans include Hkön, Lü, Western Shan, Lem, and Lao. Mr. G. C. B. Stirling is of opinion that the Hkön and Lü are about equal in numbers, and that each race contributes some 36,000 to the population. The Western Shans come next with 32,000, and the remaining 7,000 is made up of Lem and Lao.

B.—*The inhabitants of the hills.*

Kaw	22,000
Tai Loi (Wa Küt)	10,000
Mu Hsö (La Hu)	8,400
Wa	4,300
Hka La, Hka Lam	3,500
Akö	1,900
Li Hsaw	1,400
En	1,150
Hsen Hsum (1)	1,000
Pyen	860
Palaung	620
Kwi (La Hu-chi)	600
Kāng	250
Sŏn	170
Mang Tam...	140
Yao	130
Hsem	100
Miao	40
Total ...	56,560

These are no doubt somewhat gratuitously classified as distinct tribes, but they are so regarded by themselves and by the Shans, and our knowledge of them is as yet insuffieient to admit of a scientific classification being made. The Kwi (La Hu-chi), for example, are a clan of Muhsö (Lahu). The people calling themselves Wa, and known to the Shans as Wa and Lawa, are undoubtedly a numerous race. The Tai Loi (Wa Küt), the Hka La and Hka Lam, En, Sŏn, Palaung, and other clans, who have adopted Buddhism and claim to be distinct tribes, may probably be referred to this Wa stock. Mang Tam is merely a local name used to denote the offspring of a Chinese father and a Mu Hsö or La Hu mother.

Total population of valleys	116,000
Total hill tribes	56,560
Total population of State ...	172,560

(1) This is an estimate. The people called *Hsen Hsum* are exempted from taxation as "Shrine service men," and were not included in the enumeration made by the State officials.

Religion.

The Shans, of all branches of the race, and the Shan-Chinese are Buddhists. The following hill tribes also profess this religion :—

The Tai Loi,	Palaung,
Hka La, Hka (Lam),	Sŏn,
Hsen Hsum,	Hsem, and
Pyen,	En.

Of these, all but the last named are outwardly true believers in the teachings of Gaudama. The conversion of the En seems to be still in an early stage.

The Kaw,	Kwi,
Mu Hsö,	Kang,
Wa,	Mang Tam,
Akö,	Yao, and
Li Hsaw.	Miao

are spirit worshippers.

Buddhists.

Shan	111,000
Shan, Chinese	5,000
Tai Loi (Wa Küt)	10,000
Hka La, Hka Lam	3,500
En	1,150
Hsen Hsum	1,000
Pyen	860
Palawng	620
Sŏn	170
Hsem	100
Total, Buddhists ...	133,400

Spirit-worshippers.

Kaw	22,000
Mu Hsö	8,400
Wa	4,300
Akö	1,900
Li Hsaw	1,400
Kwi	600
Kăng	250
Mang Tam	140
Yao	130
Miao	40
Total, spirit-worshippers ...	39,160

Distribution of the hill tribes.

As well as being numerically the largest of the Kēngtūng hill tribes, the *Kaw* are also the most widely distributed. Their villages are found in all parts of the State, with the exception of the districts bordering on the Salween and the Nam Hka.

Tai-Loi, Loi, or *Doi,* is the general name given by the Shans to a *Wa* people (Wa Küt) who have adopted Buddhism, and with it, to a certain extent, Shan dress and manners. They inhabit the higher hills from, and including the range bounding, the Kēngtūng central valley to the borders of the Hsip Hsawng Panna on the north.

The *Hka La* and *Hka Lam* are found chiefly in the districts of Möng Yawng, Kēng Hkang, Möng Wa, and Möng Kai. They differ in some respects from the *Tai Loi* (*Wa Küt*), notably in the fact of each family having a separate house, but are the same in general character and in religion.

The *Mu Hsö* are scattered all over the country, from the extreme north to the south, where they overflow into Siam.

The people calling themselves *Wa*, and so styled by the Shans, inhabit the hills of the north and north-west.

The *Akö* are found chiefly in the east and north of the State.

The *Li Hsaw* live in the north and north-west, and in the hills to the south of Möng Hsat.

The *En* are most numerous in the north-west of the State, particularly in the district known as the Hok Hkun, but a few villages are found in the Mŏng Pāk district and elsewhere.

The *Hsen Hsum* are settled in the north (Mēng Yāng, Möng Twe, and other districts) and in the hills bounding the central valley of the State.

There is a *Pyen* village in the Möng Yang district, but with this exception the tribe is only met with in the southern districts of Möng Hpayak, Möng Hai, and Möng Lin.

The *Palaung* are settled in the west.

The people called *Kwi* by the Shans, and who are really a clan of *Mu Hsö* (La Hu), are most numerous in the southern districts.

The tribe known as *Kang* are found in the Möng Hkak district in the north of the State, and in Möng Hkawn, near the capital town.

The *Sön* in the west, in the hills and narrow river valleys of the Nam Ping are found the *Möng Tam* in the north in Mŏng Yang district: the *Hsem* in the district called Mawn Hsem (Mawn-hill), in the north-west: the *Yao* and *Miao* in the extreme east, in the hills bordering the Mèkhong.

The written character.

The Hkön character is the Lü, and both are practically identical with the Western Lao (of Chieng Mai, &c.). Such differences as exist consist chiefly in the omission by the Hkön and Lü of letters and marks used by the Lao. Similarly, in the spoken language, syllables are aften clipped by the Hkön and Lü which are sounded by the Lao. An educated Hkön or Lü reads Lao writings with ease. The character in use among the eastern Lao differs more considerably, and a Kēngtūng man can (it is said) only just make out the meaning of a document in this character.

Of the hill tribes of Kēngtūng a systematic study on scientific lines has yet to be made. The subject demands special qualifications in the investigator, and would be best dealt with by a Chinese scholar who is also acquainted with Shan and Burmese. It will be a work of time and patience, but, until it has been performed, the origin and affinities of the various tribes will remain to a great extent matters of speculation. One assertion may, however, be made with safety. There are far too many so-called races and tribes. A systematic study will undoubtedly show that differences which have heretofore been accepted as indicating distinct tribes are of little real value. Every range of hills contains a community isolated to a great extent from its neighbours, and that differences of dialect and

modifications of habits should have resulted is only to be expected. There was no great pride of race to start with, and when a clan began to notice that it differed in some respects from its brethren, it was but a short step to claim recognition as an independent tribe.

In the following enumeration of the principal hill tribes of Kēngtūng the names by which they are known to the Shans are used. Certain tribes o clans are referred to as Wa or of Wa origin. This is on the authority both of the Shans, and of the people themselves. In no other case has any attempt been made to group cognate tribes together.

Tai Loi.—Of all the Kēngtūng hill peoples, this tribe is the most advanced. Of Wa origin, they are now Buddhist, and have fine *wats* (monasteries) in their villages and many pagodas. The villages are fixed, and the houses comfortable, several families as a rule living in one house. Like most Wa tribes, water is where possible led into their villages, often from a considerable distance. Rice, sugarcane, sessamum, maize, &c., are the usual crops. Tea is also grown in certain places, and some of the lower villages get good crops of cotton, but this does not grow on the higher hills. Opium is not cultivated. The Tai Loi are remarkable for the skill with which they lay out roads between their villages and the care with which they keep them up. In this respect all the hill tribes are much in advance of the Shans.

The Tai Loi are found in the district between the Nam Lam and the Nam Lwi in the northern part of the State, in the hills east of the Kēngtūng valley, and in some other districts. South of the Nam Lwi in the Möng Yawng district, and on both sides of the river in Möng Wa and Kēng Hkang, are people known to the Shans as Hka Lam and Hka La. These are, in religion, habits and mode of life, practically the same as the Tai Loi, and it seems reasonable to believe them to be of the same stock. Possibly, however, they represent civilized Hkamu or Lameit, as the Tai Loi represent civilized Wa. It is not yet known whether the former tribes are themselves of the same race as the Wa, though it seems probable that this is the case.

Hsen Hsum.—Most numerous in the hills bounding the central valley of Kēngtūng and in the Möng Hkāk and Möng Lwe districts. They are practically the same as the Tai Loi.

En, Sawn, Pyin, Hsem.—Wa tribes in the north and north-west of the State. These have adopted Shan dress, with such modifications as regards the costume of the women as appear essential to emphasize the tribal distinction claimed. Many, but not all, are nominal Buddhists. They are, in fact, in a transition stage—a good deal removed from their Wa brethren, but not so far advanced as the Tai Loi or the Hsen Hsum. The Pyin are also found in the south of the State, in Möng Pāk, Möng Hpayak, and Möng Lin districts.

Wa.—These people call themselves Wa, and are so-called by the Shans. They are found in the hills in the north and north-west of the State. Their dress is home-made, scanty, and distinctive, but even here the young men may sometimes be seen in Shan dress. They have fixed villages, and cultivate irrigated fields in the narrow valleys of their hills. Most of the men speak Shan fairly well.

Kaw.—The most widely dispersed of all the Kēngtūng hill peoples. They are found throughout the State from north to south, and from the Salween to the Mèkhong. They are contented with a moderate elevation for their villages, and usually work the lower slopes of the hills. Most of the cotton produced in the State is grown by these people. They are divided into a number of clans.

Kwi.—Also a widely distributed tribe, most numerous perhaps in the south of the State. They cultivate rice, cotton, &c., and sometimes a little opium.

Mu Hsö.—Live usually in the highest hill ranges, and as a rule cultivate opium as their main crop. They are found in many parts of the State, but are most numerous in the hills between the Salween and Kēngtūng valley, and in the southern districts lying towards the Siam border. Of recent years the operations of the Chinese north of Möng Lem have led to a considerable migration of Muhsö to Kēngtūng territory.

Palaung.—Sometimes styled Kun Loi. There are but few villages of these people in the State. They are opium cultivators and live in the highest hills. Their houses are large and well built and accommodate several families.

Li Hsaw.—In the hills north of the Nam Lwe, south of the Kēngtūng valley, in Möng Tum, and other southern districts. They are not very numerous, and invariably grow opium as their main crop.

Yau (*Yao*), *Yao Yin.*—Very few villages of this tribe. They are only found in the hills near the Mèkhong. Opium cultivation is their chief industry.

The traditional Shan belief is that the Wa were the inhabitants of the country before the Shan occupation. Further investigation will probably show that the peoples known as Palaung, Yāng Sek, Yāng Lam, and perhaps many others are of this Wa stock. The Kaw, Kwi, and Mu Hsö are more recent settlers. No instance is known of these people having adopted Buddhism. Their beliefs and civilization (such as it is) seem to be altogether Chinese. The immigration of the Yao tribe is of quite recent date. Very few villages haveyet been founded in Kēngtūng territory, and a man with a fair knowledge of Shan is rarely met amongst them.

The Does of Francis Garnier.

Readers of Francis Garnier's narrative of the French Exploration Mission of 1867-68 will recollect his description of a hill people which he calls Does. No tribe of this name seems to be known to the Shans of Kēngtūng. It seems clear that the people referred to are the race called Tai Loi by the Shans, and described above as of Wa origin. The reasons for this conclusion are—

The localities referred to as the dwelling places for the Does areTai Loi districts. Many of the present villages are of considerable age. This is proved both by the statements of the inhabitants and by the apparent age of *ficus* trees planted near pagodas, tea-gardens, and villages. It seems impossible that a different tribe should have lived in these hills so recently as thirty years ago, and have now completely disappeared.

The Does are said to (*a*) have been dressed almost the same as the Shans; (*b*) to have lived in large villages of well-built houses; (*c*) to have

had tea-gardens outside the villages; (*d*) to have used bamboo pipes for bringing water into their villages. All these are characteristics of the people called Tai Loi, and of no other hill tribes.

The agricultural skill and the industry of the Does, and the care with which they maintain the roads near their villages, noted by Garnier, are equally characteristic of the Tai Loi. The latter, like the Does, do not deserve the name of *Hka* or *savage* given to them by the dominant Shans.

The gun-makers of the Hsam Tao district, called Does by the French explorer, are Tai Loi.

Some of the villages seen by Garnier and his companions were probably those of the people called Hka La and Hka Lam by the Shans. As has been observed above these people are to all appearance the same as the Tai Loi.

The Does are said to have called themselves Hoi Mang, and to have represented that a tribe of the same origin and speaking a kindred dialect lived near the Salween. This agrees with the theory that the Tai Loi are civilized Wa. The mountainous country towards the Salween and Nam Hka is the seat in Kēngtūng territory of the tribe now known as Wa, and of many other clans of the same race, but further advanced. Garnier considers the Does to be allied to the Lameit. He saw both tribes and notes the similarities of dress and of language. It seems very probable that the Wa and the Lameit are of the same origin, or at least closely allied. The opinion of Colonel Yule—accepted by Garnier—that these people are a primitive type of the Shan race, which missed coming under the civilizing influence of Buddhism, is at least open to doubt.

The explanation of the name *Doe* used by Garnier seems obvious, and imputes little inaccuracy to that careful observer. The people referred to are called (and call themselves) *Loi*, meaning *hillmen*, as often as *Tai Loi*. It can hardly be doubted that the prefix *Tai* is honorific—given simply because the people have adopted Buddhism. It was never intended to convey any idea of *racial* affinity. The racial difference between Shans of all branches of the Tai stock and the hill tribes is on the contrary always strongly insisted on.

Now *Loi* is *Doi* in Siamese and Lao. It is always so written, and as often as not so pronounced by the Hkön and Lü. The Lü in particular use the *D* sound where the Hkön incline to *L* and the western Shans use *L* invariably. Garnier's interpreter was a Lū, and the villages seen by him or described to him by Doudart de Lagrée were surrounded by Lü districts. It seems clear that for *Doe* one ought to read *Doi* or *Loi*.

The following are the principal exports from Kēngtūng State :—

Trade exports.

Cotton.—A large quantity of this is bought every year by Chinese caravans. These usually visit the State expressly for the trade and go round the hill villages collecting the cotton. A portion is also taken by parties who have spent the season trading between the Shan States and Burma and who load up their beasts with cotton for the homeward journey.

Opium.—This is taken by Kēngtūng traders (usually on foot) to Northern Siam and the French province of the Upper Lao. Some is also bought by the Chinese caravans,

Shoes and sandals.—Are taken to Chieng Mai and Northern Siam.

Tea and silk.—Go to the Western Shan States and Burma. Of the former, much is grown in the Hsip Sawng Panna. The silk is from the Lao country and the Kĕngtŭng people are only carriers.

Cane and cane mats.—Are taken to the Western Shan States and Burma.

Cattle and a few ponies are also sent to the Western Shan States and (perhaps) to Burma. Hardly anything else is exported besides the above.

Imports.

From Burma.—All kinds of cheap Manchester and Indian cotton and silk stuffs, handkerchiefs, shirtings, long-cloths, &c., muslin, flowered rugs, velvet, velveteen, satin, aniline dyes, small mirrors, matches, knives, umbrellas, needles, thread, *ngapi*, kerosene-oil, petroleum, condensed milk, sugar, candles, paper fans, combs, soap, coloured papers, lead pencils, enamelled iron-ware, &c.

From the Western Shan States.—All kinds of manufactured iron implements (from Lai Hka), axes, spades, mattocks, choppers, scissors, tongs, tripods, plough-shares, and bar iron, *dahs* of all kinds (chiefly from Kehsi Mansam), lacquer boxes, bowls and cups, *ngapi* (Inlè lake), and leaves for cheroot wrappers.

From China and the Chinese Shan States.—Salt, straw-hats, copper and iron pots and pans, bar iron, gold leaf, fur-lined coats, silk, satin, opium-smokers' requisites, sulphur, camphor, various drugs and pigments, percussion caps, tea (XII Panna), lead.

From Siam and the Upper Lao country.—Cutch, raw silk, iron nails, and betelnuts.

Cotton weaving and dyeing.

A great quantity of home-spun cotton cloth is made in the State. All but the poorest houses have a loom, and the every-day clothes of the people are to a great extent of home manufacture. The ordinary cotton cloth is woven in pieces about a yard wide, and cut up for coats, trousers, and other articles. The women's petticoats are woven separately and to the main body of the garment other cloth is added, usually at both top and bottom. These petticoats are made of plain cotton, of cotton and silk mixed, and of pure silk. Gold or silver thread is sometimes added, and in the highest priced garments the cloth is quite stiff and glistening with the amount used. Besides wearing apparel, blankets of various textures and descriptions, bags, small towels, and other articles are woven. The home-made cotton clothing of Kĕngtŭng has a good reputation for durability and is still ordinarily worn. The people, however, when they can afford it, often prefer the more gaudy imported velveteens, satins, and silks for wear on festival days.

The hill tribes still weave their clothing, and use imported cloth only for trimmings. Cheap aniline dyes have to a great extent superseded the old and prettier native colours. Still, however, dark blue (dyed with indigo) and white are the colours chiefly seen. Other indigenous dyes are green from the bark of a tree (not identified), yellow from the turmeric root, red from sapan wood, lac, the shrub called *thidinthi* by the Burmese, besides others.

Sericulture.

Silkworm culture is a petty industry in several villages, but by far the larger quantity of that used in the State comes from the Upper Lao country and from China.

Shoemaking.

A large number of shoes and sandals are made in the State, particularly in and near the capital. The leather used is prepared from both buffalo and bullock hides. The upper part of the shoe is generally of deer skin. Iron hobnails are commonly driven into the soles, and the shoes wear well. Among the Shan-Chinese, shoes made altogether of cotton (sometimes with the stocking attached) after the Chinese fashion are often seen.

Pottery.

The production of pottery is considerable, ranging from the common earthen chatty cups and the like to neatly made pots, bowls, jars, water-bottles, teapots, and pagoda ornaments. These are glazed a greenish shade, a red ochre colour, or a dull black. The red ochre is found in the State. The black colour is obtained by mixing burnt paddy husk with the clay.

Working in metal.

A certain quantity of ironwork is turned out, but as the metal is not found in the State a great deal is imported. The most notable manufacture is that of guns, carried on at the villages of Wān Pyu and Păng Yung in the Hsam Tao district. Details of the process as recorded by Captain H. B. Walker, D. C. L. I, are given under these villages.

Other industries.

Gold and silversmiths are found in the capital and some of the larger villages, and the more useful industries generally have their followers. Saltpetre making is a petty industry in many parts of the State. Sulphur is collected at Möng Wak, near the Namlwe, and elsewhere, but much is also imported. Gunpowder is made in many villages. Mats and all sorts of baskets, of cane, reeds, and split bamboo, are turned out. Some of the cane mats are very neatly woven and command a good price. Tiles are made at most of the larger villages and are used for roofing the better class of houses and the monasteries. The Shan-Chinese are esteemed the best brick-layers and carpenters.

Revenue administration: *thathameda*.

Revenue is levied as a *thathameda* tax, that is, the assessment is made on the district, the incidence on each village, and eventually on each individual taxpayer, being left to the official immediately concerned. For the last few years officers have been sent from the Town Court to receive the revenue of the more distant districts, but it is intended to revert as soon as possible to the older arrangement under which the heads of districts brought in their assessments personally. There is but one collection annually, in the 10th and 11th months (*circa* September, October). On the full moon of the latter month, the local officials attend at the capital to pay homage to the Chief, and a large proportion of the demand is then paid in. Any arrears are subsequently remitted to the Court as they are collected.

For revenue purposes the State may be taken as divided into three sections:—

(1) The capital town (including a few small villages close to, and reckoned as belonging to, the capital.)

(2) The districts of the *Pet Ho Hoi* (the *eight heads of hundreds*). The jurisdiction of these officials includes the whole valley of Kēngtūng.

(3) The ordinary districts and circles (Möng and Ŭng). These lie without the valley of the chief town.

The people of all three divisions, if not specially exempted, pay taxes. The citizens of the capital are, however, more lightly assessed than the people of the *Pet Ho Hoi*, and the latter again pay less than the inhabitants of the ordinary district or circle. In all cases the usual exemptions are granted to officials, to service men or retainers, and to the very poor. The local officials are theoretically supposed to levy ten *per cent.* over and above the *Sawbwa's* demand by way of salary. In reality their demands are determined and limited by custom and the willingness of the people to pay. The revenue when collected is paid over to the *Sawbwa*, at whose pleasure disbursements from it were formerly made. The practice was to divide a sum of uncertain amount amongst the members of the State Council, Court clerks, subordinate officials, and all retainers, at the festival at the end of Lent. Beyond grants of land, presents or bribes, an allowance of grain, odd sums received as fees, and similar items, these officials had no other legitimate source of income.

Reorganized in 1897.

It is now (1897) proposed, however, to revise the revenue system generally, both as regards receipts and disbursements. For the former purpose a fresh enumeration of the householders in the State will be made, the number of exemptions determined, and an average rate for each district fixed for the taxpayers. This reform is badly wanted, and will, it is believed, lead to a greatly improved revenue. As regards the budgets of expenditure, the Chief proposes to assign certain fixed proportions of the net sum received to payment of officials, public works, and general expenses of administration. The following is an abstract of the sanctioned budget of receipts and expenditure for the year 1897.

Estimated Receipts.

	Rs.
(1) Capital town, with the Shan-Chinese village adjoining it, and certain small villages close by	547
(2) Jurisdictions of the *Pet Ho Hoi* (the whole of the Kēngtūng valley outside the capital town)	4,643
(3) The ordinary districts and circles	23,165
Total ...	28,355

It must not be concluded that the above assessment represents the fair taxable capacity of the State. In addition to the fact that this is the first budget estimate ever prepared, and that trustworthy statistics for its compilation were non-existent, other circumstances tended to induce the Chief to demand a very moderate revenue for 1897. The assessment of the *captial* town was merely nominal, as was that of the district of Cis-Mèkhong Kēng Cheng, annexed to Kēngtūng in May 1896. In many other districts large reductions on the demands of former years were also made. Had revenue been levied at the usual rates, the Chief believed he would have

received about Rs. 40,000. Taxation in the State (at least as regards the amount paid to the *Sawbwa*) has always been light, and there can be no doubt that a more careful supervision of its distribution and collection will lead to enhanced receipts without increasing the burden of the individual taxpayer.

The estimate of expenditure proposes the allotment of certain fixed proportions of the net receipts to—

(i) general expenses of administration;

(ii) payment of the State Council;

(iii) works of public utility;

(iv) *Sawbwa's* privy purse;

It will probably be some years before the old haphazard system expires and a regular distribution of the revenue on some such lines as the above comes into practical force.

Other channels of revenue.

Other sources of revenue than the yearly *thathameda* collection exist, but they yield only small sums. Bazaar dues are to a great extent paid in kind. They go to the support of certain officials, feeding prisoners, entertaining State guests, and such like purposes. The bazaar tax levied on imported goods varies in amount, but is supposed to be generally about 10 per cent. on the declared value. In former years the Chief got a fee (usually Rs. 250) in respect of each elephant employed in timber working. Out of this he had to pay a royalty to Government as owner of the forests.

The town lottery and gambling licenses were also at one time a source of considerable profit. Public gaming (except on the occasions of festivals) is now prohibited, to the great benefit of the population, but to the loss of several hundreds of rupees a month to the *Sawbwa*. This loss can well be made good by bringing up the revenue assessment of the capital to the level of the adjoining districts, and steps in this direction will probably be taken.

It may be thought that for a chief of such an extensive State, the *Sawbwa* of Kēngtūng enjoys a very moderate income. This is so, as regarde actual money receipts from taxes. But it is to be noted that, on the ons hand, he has considerable, though not easily estimated, profits from State lands, and, on the other, that his ordinary expenses are very small. All that he really wants is supplied free of charge by the State, and the total cash revenue is available for such extraordinary expenditure as he may see fit to indulge in.

For the five years 1897—1901 the State has been specially exempted from payment of tribute.

Revenue in Burmese times.

The revenue system under the Burmese Government was much the same as it is at present. Burmese officials did not control or in any way interfere with the collection. A money tribute was never demanded from Kēngtūng. The annual tributary offerings were the so-called gold and silver flowers, stars for pony trappings, and other articles, of most flimsy manufacture and little intrinsic value. It is probable that the return presents given by the Burmese King were worth more than those he received in token of homage.

Transit dues.

Tolls and transit dues on the trade routes were, however, levied by the Burmese officials posted to Kēngtūng State, and were their chief source of remuneration. At Möng Yang, Möng Yawng, Möng Yu, Möng Lin, Möng Ping, the ferries of Ta Lu and Ta Peng on the Namlwe, and Ta Kaw, the principal ferry on the Salween, officers were posted. Möng Yu, being then the capital of Keng Cheng State, had an official appointed direct from Ava. The officers at the other places mentioned, except Ta Kaw, which was not in Kēngtūng State, were nominated by the Kēngtūng *Bogyŏk*. The practice appears to have been to demand from them a lump-sum down on their appointment. They were then left to engage their establishments and make their own arrangements for the collection of the transit dues. Occasional presents were made to the *Bo-gyŏk*—no doubt in proportion to the value of the office held under his patronage. But no account of the amount realized at the various collecting centres seems to have been rendered. The office of Customs Collector was in fact farmed out, and the chief representative of the Burmese Government had no interest in troubling himself about the details of the collection. Statements as to the rates paid by traders are somewhat vague. Four annas on a pack mule or bullock (two out of every ten animals being sometimes exempted); forty rupees weight of salt on each load; eight annas and a *byi* of rice on each man's load of opium; two annas on a man's load of other produce are spoken of as customary charges. The duty was levied at the first customs station passed and a certificate given which protected the trader from further demands. At the capital town bazaar dues were collected by an officer of the *Bo-gyŏk*, who went round and took a measure of rice, a handful of chillies, onions, or other vegetables out of each basket of produce brought for sale. Imported articles had already paid the Government duty at the customs stations on the main trade routes.

An indication of the amount realized from these transit dues is afforded by the sums paid by collecting officers on their appointment. Two hundred rupees each is said to have been paid to the *Bo-gyŏk* by the Myoôk and the *Bo-da-ye* of Möng Yang; one hundred and fifty rupees each by the two officers at Möng Yawng; and smaller sums by those stationed at other centres. It is, however, doubtful whether these statements are quite to be trusted. Moreover, it sometimes happened that one official only was appointed to a customs station. Whether in such case he paid a double fee is not a known. There is no information forthcoming as to the value of the "presents" made to the *Bo-gyŏk*, or whether they were yearly or only occasional. Sometimes at least the local Burmese officer sat with the local Shan officials to try cases, and, when he did so, he received half the fees paid.

Revenue for 1897-98.

The Kēngtūng revenue improved considerably under Mr. Stirling's care. The following details were supplied by him in September 1898:—

The revenue collection of Kēngtūng State for the year 1897 amounted to Rs. 44,896. The assessment was at the general rate of Rs. 3 per taxable household, but certain districts were entirely exempted, and in others large remissions were made. A total exemption was granted in the capital town and in the district of Möng Pu. The assessment of the home districts

(the jurisdictions of the *Pet Ho Hoi*) was at the rate of Rs. 2 per ordinary taxable house, while certain classes paid only half that sum. In a few districts where a three-rupee rate was, in the first instance, demanded, it was reduced to Rs. 2 in the case of widowers and Rs. 1-8-0 to Re. 1 in the case of widows. Other remissions were on account of poverty, or for special services rendered to the State, or to the Chief personally.

The intention is to work up gradually to a uniform rate per assessed household, and to increase the number of taxpayers by a more vigilant supervision of the grant of exemptions. It is probable that the demand for the next few years will be about Rs. 50,000. The commission of the revenue collectors (12½ per cent.) and all payments, in money or in kind, to the local district and village officials are over and above this. The latter are governed by custom and are of uncertain amount.

Administration: designation of officials and modes of appointment.

Theoretically full power is vested in the *Sawbwa*. He is, however, far from being an absolute ruler. Neglect of advice from his ministers and from the Buddhist priests, or gross violations of old established custom, have always been held to justify the deposition and even murder of a Chief. His real personal power depends, to a great extent, on his force of character and energy. The administration is in the hands of the Chief, assisted by a Council of Ministers. Above these ministers is the *Kyemmöng*, or Heir Apparent, but he is supposed to act with the Council, though taking precedence of all its members, and enjoying a rank second only to that of the ruling Chief. Next to the *Kyemmöng* (there is now, in 1898, no *Kyemmöng* in Kēngtūng) comes the Prime Minister, whose powers are very considerable, and then the ordinary members of the Council.

The Heir Apparent and Council of Ministers.

As originally constituted (by Sao Maha Hkanān, *Sawbwa*) the Council consisted of twelve ministers. The number, however, appears to have always varied, sometimes exceeding and sometimes falling short of the standard of twelve, if indeed it was ever intended that this number should be taken as a standard. There is a tradition that at one time it numbered thirty-two, that is, a representative of each of the "thirty-two cities of the Hkön came to it." This seems hardly probable. The primary idea of the Council appears to have been a body of advisers to the Chief who should rank above, and be quite independent of, the local officials of the districts. Certain of the Council have territorial titles, and very probably were originally subordinate rulers of the districts from which these are derived. But at no time was the term "thirty-two cities of the Hkön," more than an expression. At the present day several of the "*möng*" are uninhabited districts, and from their limited extent it seems improbable that they could in many cases have ever supported any but the most insignificant villages.

The chief minister is called Sao Möng Hkāk. In his case only is the office hereditary, and the title, as well as the post, is transmitted from father to son. This official has full powers in the absence of the Chief, and at other times is his principal adviser and executive officer. The other members of the Council are nominated by the Chief at his pleasure. In their case hereditary claims count for little or nothing. It is usual for a newly-appointed man to take one of the old recognized titles of members of the Council. Sometimes this is a territorial title and sometimes not. In the

former case it is ordinarily merely honorary, and implies no necessary connection with the district from which it is derived. All members of the Council are styled *Tao Hpaya.*

The local officials.

In the case of the local officials—heads of districts and heads of villages—a hereditary claim is given much weight. It is in fact the rule, rather than the exception, for son to succeed father, or rather for the appointment to remain in the family, for the Shan notion of hereditary right resembles that of the early English. Primogeniture is lightly regarded, and a brother of full age, and otherwise eligible, would always be preferred to a son who was a stripling. A candidate rejected under these circumstances would still, however, consider he had a lien on the appointment, and would ordinarily put in a claim at the next vacancy. Even in cases where an entirely new man had been appointed, a scion of the old house would regard his rights as temporarily in abeyance rather than as finally extinguished. He would prefer his claim when opportunity offered, and, if his family were still influential in the district, it would receive consideration. Many of the disturbances which formerly distracted the Shan States were due either to a new man being appointed to a district instead of the hereditary claimant, or to rivalries between members of the old ruling family on a vacancy arising.

The heads of all the more important districts outside the valley of the capital town are called *Hpaya.* In the large districts of Möng Yawng, Möng Pu, Möng Hsat (at one time independent States), and Möng Ping, the *Hpaya* claims the Burmese title of Myoza. This designation does not, however, seem to have taken root in Kēng Tūng any more than it has done in the case of the officially recognized Myozas west of the Salween, who all receive the title of *Sawbwa* from their Shan subjects. The head of the Möng Yawng district is called Sao Möng Yawng—a title equivalent rather to *Sawbwa* (Sao Hpa) than to *Myoza*,—and other officials sometimes arrogate to themselves the same title. They get it from the people of their districts, but never from the Chief or ministers. Except in the case of Möng Yawng the term *Hpaya* is always used, though the heads of the other important districts mentioned are not looked upon as claiming more than their due when they style themselves Myozas. Next to *Hpaya* come officials styled *Hsen.* These may either be heads of districts of less extent and resources than those administered by *Hpayas*, or heads of villages, or groups of villages, subordinate to a *Hpaya.* The ordinary village headman comes next in rank, and is called *Kyè* or *Tao Kyè.* In appointments to these lower grades of officials hereditary claims are considered, as in the case of *Hpayas.* Below *Kyè* is the lowest grade of official, known as *Lam.*

Officials in the capital and the valley.

In the valley of the capital town the official of rank and functions corresponding to *Hpaya* is styled *Ho Hoi.* This signifies literally the "head of the hundred." The origin of the term is supposed to be that at one time the average number of armed men furnished by each of these districts was one hundred, and the "head," or leader, of the troop followed the Chief in personal command of his men. The number of *Ho Hoi* was fixed at eight—hence the expression "*Pet* (=eight) *Ho Hoi.*" Their jurisdictions comprise the whole of the central valley outside the capital. In recent years

the district of Möng Hkawn (the valley of the Upper Nam Hkön) was added, so there are now nine *Ho Hoi*. The expression *Pet Ho Hoi* is, however, retained when referring to these officials as a body. In their jurisdictions the titles and functions of subordinate officials are the same as in the ordinary districts and townships. Within the city the headmen of wards and groups of houses are styled *Tao Kyè* and *Lam*. In two cases, the *Sawbwa*, Kawng Hkam Hpu (died 1896), gave the rank of *Hpaya* to persons in this position, but his action was apparently an innovation and the example has not been followed. The Shan Chinese community near the capital town have two *Hpayas* of their own race, and subordinate officials bearing the titles *Hsen* and *Tao-Kyè*.

Functions.

The court-house of the capital is known as the *senam*, and the State Council as the *Tao Hpaya nö senam* (the word *sena* in Pali signifies a counsellor), when spoken of as a body assembled in council. All State business is transacted in this Court. Unless in urgent cases, or specially summoned, the Council only go to the *Sawbwa* once in five days (the day after the big town bazaar) as an official body. Reports are then made and the *Sawbwa's* orders taken, if he has any to give. All matters affecting the appointment of officials or their conduct while in office, serious criminal cases, appeals in civil cases from the decisions of local officials, assessment of revenue, and in fact the whole general administration, is managed by this Council under the direction of the Chief. In serious criminal cases the local officials are supposed to forward the accused for trial here. Less important criminal matters, and civil matters generally, are in the hands of the local head of the district where they occur. To these officials is also left the allotment of the taxation on the several villages in their charges, the actual burden on the individual tax-payer being in turn fixed by the headman of the village where he resides. Only the demand from the district or revenue unit, as a whole, is prepared by the Central State Council.

In addition to their ordinary duties, individual members of the Council often perform special services for certain districts. An official doing this is styled the *Paw Lām* of that district (or districts). The functions of a *Paw Lām* are partly those of a patron, partly those of an agent. He receives deputations, or letters on business, and passes them on to the Council. He is supposed to look after the interests of the district generally at headquarters. In return for these services he gets trifling presents when the local officials assemble to pay homage to the Chief. Should any important case arise and a greater call be made on his time and influence, he would expect some more substantial remuneration, and would receive it.

The relations of Kēngtūng with Burma.

Up to the time of King Thibaw, Burmese suzerainty over Kēngtūng was unquestioned. The Burman policy was, however, to deal lightly with States at a distance from the capital, and to actively interfere only in case of defiance of authority, gross and continued neglect of orders, or for the protection of the State itself. The trans-Salween States were thus never subject to the same oppression, or their Chiefs shorn of power to the degree that was common in States west of the river and more easily coerced by the Central Government. For a hundred years at least the Chiefs of Kēngtūng

received regular appointment orders from the Burmese King, and were in general loyal vassals. The demands made upon them, however, do not seem to have ever been oppressive. A money tribute was never exacted, and in exchange for the yearly homage offerings, return presents of probably greater value were regularly sent by the King of Burma. The State was bound to furnish 5,000 armed men to the royal army, but the obligation does not seem to have ever been enforced. A contingent was not supplied for the war of 1825, when the States west of the Salween were all called upon to furnish men. The Kēngtūng Chief was then excused on the ground that all his troops were required to watch the Siamese frontier. There is no record of Kēngtūng men having ever been called away for service beyond their own State or borders. It will thus be seen that Burmese rule was far from being oppressive. So long as the homage presents were regularly despatched, the authority of the King duly acknowledged and order preserved in the State, the Supreme Government was satisfied. The Burmese officers posted to the State had never the power to humiliate the Chief and ill-treat the people, as they only too frequently did at Möng Nai and elsewhere west of the Salween. Relations between the Chief and the Court of Ava were usually cordial. Presents, other than the customary tribute, seem to have been several times sent down, and members of the ruling family who were summoned, or went, to the Court were well treated.

The *Bo-gyôk* and his subordinates.

The chief Burmese official lived in Kēngtūng town, in a house not far from the *Sawbwa's* palace. He was styled the *bo-gyôk* and, though receiving his appointment direct from Ava, was subordinate to the *Sitkè-daw-gyi* (or other principal officer) of Möng Nai. Reports of affairs in Kēngtūng were sent to the latter officer, and by him submitted to the Burmese Government. Under the *bo-gyôk* were usually two *Nahkans*, two *bodayès*, and a few clerks, appointed by himself. Sometimes there was also an official styled *sitkè*, or perhaps two. The *bo-gyôk's* following rarely exceeded fifty men, and was frequently not more than half that number. He attended the meetings of the *Sawbwa's* Council, but was not supposed to interfere in the internal affairs of the State. At Möng Yang, Möng Yawng, Möng Lin and Möng Ping, there were Myoôks under the Kēngtūng *Bo-gyôk.* Officers of inferior rank were stationed at Tā Lü and Tā Peng, the ferries on the Nam Lwe. Möng Yu, being then the capital of the Kēng Cheng State, had a *sitkè* appointed direct from Ava, but who sent his reports through the Kēngtūng *Bo-gyôk* for transmission to Möng Nai. The officer posted at the Kaw ferry on the Salween was directly under the Möng Nai Court. The duty of these various officials was to keep themselves informed of all matters, either within the State or on its frontiers, affecting the interests of the Burmese Government, and to submit reports to their superior officer. The collection of transit and market dues was in their hands, and the proceeds of these imposts furnished them means of support. The Myoôks at the outposts appointed their own establishments, and placed men at such places on the trade routes as were suitable for toll stations. Occasionally, at least, they seem to have sat with the local Shan officials for the trial of cases, and when they did so they received a share of the fees. Otherwise they were simply farmers of the revenue reserved by the Burmese Government, appointed by the *bo-gyôk* to whom

they were accountable, and who in turn was responsible that they did not grossly abuse the power confided to them. They had but few followers, and could keep up no state.

The *bo-gyôk* and his establishment at the capital, were allotted fields near the town, which were worked by their followers or rented out. They also received bazaar dues. A further and much more considerable source of income to the chief officer was a share in the proceeds of the gambling licenses. He likewise received fees in civil and criminal cases when he assisted at trials. This appears to have been invariably the custom when Burmans were concerned in the dispute, but in other cases only when he was invited to do so, or when consulted on appeal. A theory held by some of the Burmese of Kēngtūng is that the *bo-gyôk* received salary from Ava at the rate of Rs. 3,600 a year. It is, however, admitted that this was frequently not paid, and the Shans deny that it was even theoretically due. The *bo-gyôk* was furnished with a house by the State. The holder of the office was frequently changed, and his residence was never of better material than bamboo and thatch. When a new officer came to the State he was met by the Chief and officials, with elephants, gongs, and all the usual paraphernalia, at Loi Lông, some three miles west of the capital, and escorted in in State. For ten days he lived in a temporary *zayat*, and was for this time subordinate to the official he relieved. The latter then left, and the new *bo-gyôk*, having presumably learnt his duties from his predecessor, assumed office.

All orders from the Burmese Government were addressed to the *bo-gyôk*, and were by him communicated to the *Sawbwa*. When the yearly homage presents were due they were sent down by the *Sawbwa's* officials, the *bo-gyôk* deputing one of his men to accompany the party. The *Sawbwa* addressed the *bo-gyôk* as *tudaw* (nephew) and was addressed by him as *badwedaw* or *uyidaw* (uncle). When either went to the residence of the other he took off his shoes before entering. They sat on the same level, or if the interview took place at the *Sawbwa's Haw*, the *bo-gyôk's* seat was slightly raised. The mats and carpet for his use were spread by the wives of the Chief. The *bo-gyôk* had two golden umbrellas, which were carried when he went to the residence of the *Sawbwa*. When the latter visited the *bo-gyôk* he was supposed not to bring his umbrellas up to the entrance of the house.

Collapse of Burmese suzerainty.

In 1882 the *Sawbwa* of Möng Nai revolted against the misrule and oppression of Thibaw's Government, and with his brother-in-law, the Chief of Möng Nawng, fled to Kēngtūng. They were well received by the *Sawbwa* and from the date of his espousing their cause, Burmese rule ceased in Kēngtūng. The *bo-gyôk* and his men were not, however, molested. Their authority was of course gone, and the fields allotted for their support were taken possession of by the *Sawbwa*. The *bo-gyôk* at that time was one U Shan. He continued to live at Kēngtūng until the Limbin Prince arrived there, and the Chiefs of Möng Nai and Möng Nawng started, with Kēngtūng aid, to recover their States (1886). U Shan accompanied the Limbin Prince, and died at Wan Yin, in the Western Shan States. On the collapse of Burmese authority in Kēngtūng, the *Sitkè* of Möng Yu withdrew from there, with the intention of going back to Mandalay. He died of fever, however, at Kēngtūng town.

Shrines.

Of sacred edifices held in more than local veneration, the following are the principal :—

Tāt (Tāt is the Hkön and Lü word for *pagoda*) Hsawm Siri, about half a mile west of the western face of the town. A largely attended festival is held here on the full moon of the 5th month (*circa* April), and again at the end of lent (October).

Tāt Möng Yawng. The festival is held on the full moon of the 1st month (December).

Tāt Nawng Ma. This is a short distance to the north of Kēngtūng town. The festival is held on the full moon of the 5th month (April).

Tāt Hsawm Mawk, on the summit of a hill north of the Kēngtūng valley. The festival is held on the full moon of the 6th month (May).

Tāt Hsawm Sa-wan, on a hill to the east of the valley. The festival is held on the full moon of the 7th month (June).

Tāt Lān Tawng, near Mong Lin, in the south of the State. The festival is held on the full moon of the 1st month (December).

Festivals.

The principal religious festivals of Kēngtūng town are held at the beginning of the Buddhist New Year and at the end of the Buddhist Lent. At these times all the monasteries have offerings made to them by their respective supporters. The Lent festival is the larger of the two, and in addition to the more strictly religious observances, a *Winkaba pwè* is held near the *Sawbwa's* palace. Usually the maze is first entered by the female members of the Chief's family, who, taking candles and other small offerings, worship at the image of Gaudama in the centre. Such of the townspeople as care to do so then enter the maze. The proceedings terminate with an exhibition of fireworks and a procession of grotesque figures, and the usual Burmese *pwès*. All the local officials attend this festival either in person or in case of sickness by deputy. The *Sawbwa* receives their homage in the large hall of the palace. At the New Year festival offerings are made to the monasteries, and the usual water throwing takes place. The local officials also attend to do homage.

The Möng Yawng pagoda.

The Möng Yawng pagoda was visited by Francis Garnier in 1867, and he gives such a detailed account of it, that one cannot do better than quote his description at length.

" The Tāt of Chom Yong (Sawm or Chom signifies the summit of a hill). The full name of the monument is Ma-hi Yang-ka Sawm Yawng), which Mm. de Lagrèe and Delaporte had visited, and which is visible from nearly every part of the plain, appears to be more ancient than the ruins of Möng Yawng. By its isolated position and the respect which it inspires, it has escaped the destruction which almost always attends the religious monuments in towns, when these are taken by assault. (The reason of this is that the religious buildings, *wats* or monasteries as well as *tats* or pagodas, are usually surrounded by walls and are used as defensive positions). The Tāt of Chom Yawng is to the present day a much frequented place of pilgrimage. At the foot of the hill on which it stands runs the Nam Yawng, here 20 to 25 *mètres* broad. A village on its left bank serves as a resting place for pilgrims. Crossing the river the ascent of the steep incline of the hill is made by a fairly good road. Formerly part of the ascent was by a staircase, now in ruins. After half an

hour's march one reaches a *Pou Chrey* (a kind of banyan tree) of vast size, which according to Buddhist custom was probably planted at the time of the construction of the monument. It is five or six *mètres* in diameter. Close by are the ruins of an altar and of a moderate-sized enclosure. A little before reaching the platform which supports the *tāt* is a sacred well, which is highly venerated. (This well is called Nam Maw Tip.) The monument itself consists of a square of large galleries, in the centre of which is a gilt pyramid surmounted by an iron crown. The foot of the pyramid is surrounded by small columns with an oval hollow in which offerings are placed. These columns are called *doc bo* (*tawk-bo*), which signifies *lotus* leaf. Some small monuments called *ho* (*hu* or *hu-pawng*) are intended for the same purpose. At the centre of the eastern gallery is a little sanctuary. The columns of the galleries are square and ornamented with sculpture. They bear traces of several restorations, but these have not destroyed their original forms, and the inhabitants of the country say they are contemporary with the first construction of the *tāt*. All these ornaments (or mouldings) are in cement.

"As in the ruined monuments of Möng Yawng, one can trace analogies between the general lines, the forms of the columns, and other decorations of the *tāt* of Chom Yong and the architecture of Angcor. In the interior of the eastern sanctuary are several rather curious bronze statues. They are distinguished by the exaggerated projection of the eyes and of the chin, the latter having the appearance of having been superadded. One of them bears in very readable characters the date 100 (clearly 1100). There are also marble statuettes, amongst them a representation of Buddha reposing, or as the Lao say of *Prea Nippan*.

"To the west a little below the monument on a less elevated platform is a pyramid, prettier than the former, and, like it, gilt. From this point the view is very fine. One can see the valley of the Nam Yong and Nam Ouang (Nam Yawng, Nam Wāng), and the prospect is only limited by the line of mountains which enclose the horizon to the west.

"The most precise historical recollections obtainable in the country are those which refer to the construction of the *tāt*. By freeing them of their legendary form one can make interesting deductions as to the kings and governments which have succeeded each other in the country. Here is what the *Samaing* (*Hsameng* in Lü) or chronicle of the *tāt* of Chom Yong says on the subject—"

"When the Pha Kasapa, the Buddha preceding to Sammonocodom, came to the country of Möng Yawng, there were no inhabitants and the plain was a great lake. He planted a *pou chrey*, a tree he had brought with him from Lanka (Ceylon), on the side of the mountain, and he ate his food at the place where the *tāt* now stands. At this time savages from the east formed seven kingdoms round the lake. Phya Ngam was their principal Chief, and the number of his subjects was abont 400,000 to 500,000 men. There were Thai (not Siamese but Shans) at Kēngtūng, Möng Lem, Chieng Sen, and Kēng Hūng and to the east of the Mèkhong, but they were subject to the savages, who far outnumbered them.

"The prince of Alèvy (Kēng Hūng) had four sons. He called them and said: 'The *Khas* are our masters, and it is disgraceful to submit to their

yoke. What can be done to achieve our independence?' Sonanta Satrou Kouman, his second son, replied: 'Give me 500 men and I promise to deliver you.' The 500 men were given and, coming to Phya Ngam, Sonanta offered his services. He was well received by the *Kha* prince and given leave to settle in the country. Having hired some of the savages he built a fort which got the name of Xieng [Keng] Chang. Phya Ngam formed a friendship with and sometimes came to visit Sonanta.

"One day the Thai prince invited Phya Ngam and all his followers to a great banquet. Three kinds of wine were served--one of good quality, one extremely intoxicating, and one poisoned. The gates of the town were closed, and at the end of the banquet Phya Ngam with the *Khas* who had accompanied him were massacred. The whole country was then brought under subjection.

"The King of Alèvy sent his three other sons to govern Möng Khiè (Möng Sē), Möng Sing, and Möng Ham. The country called Yong was henceforth known as Na Yong because of the great quantity of rice produced there (*na* means rice-field in Lao).

"Long afterwards Sammonocodon was born, and sixty years had passed since his attainment of *Nirvana*, when an *olohanta* (saint) (*Arahanta* or *Rahanta*) named Kiri Malenta brought four sacred hairs. The name of four other *olohantas* who also came are given,—Anonta, Oupaha, Soopitha Tauna. They brought a bone of the head, a bone of the leg, and other relics.

"Sourang Cavati was King of the country and he presented a vase of gold and a vase of precious stones, in which the relics were placed and deposited in a hole twenty fathoms deep. The King then came and celebrated a great festival. He had with him his wife Sida and his four sons, Kèomarou, Chomsivirat, Onghat, and Somsnouc.

"Some years later the great *olohanta* died and was buried 120 fathoms west (of the *tāt*) at a place where a small pyramid now stands The King of Alèvy decreed the inhabitants consecrated to the Chaydey (Chaitya) and he came there three times yearly to celebrate a *fête*.

"Five hundred years after the *Nirvana*, the King of Patalibot (Patali Poutra, or Patna), Asoka Thamarat, came to attack the kingdom of Vitheara (Witiara or Wideharit, a name applied by the Shans to China generally). He was victorious and resolved to carry his arms against the kingdom of Kèo (*i.e.*, Möng Kiao, the Shan name for Annam). The King of this country cast himself into the river, and the nobles submitted without a struggle. Asoka called for the body of the king and restored him to life. He then handed over to him the kingdom, which he called Chulani. Having returned to the Patalibot after his victories, he sent out mandarins in all directions to cause 84,000 religious monuments to be erected throughout the countries subject to his dominion. The Chaydey of Möng Yawng he caused to be made, and he came there himself to celebrate a *fête*.

"Here, as usual, we find the *tāt* of Möng Yawng connected with events the most ancient and most renowned in the foundation of Buddhism. The local chronology is a little at fault in that it places the reign of the pious Asoka about the beginning of our era, whereas he lived in the middle of the third century before Christ. One must not, however, be too critical. It is only to the succession of events recorded in these pious legends that any weight can be attached."

The above description is typical of the accurate observation of its learned author, and, though written thirty years ago, it applies in all essentials to the monument at the present day. A palm-leaf record is preserved in one of the monasteries of Möng Yawng town, and it was no doubt from this *Hsa Meng* or chronicle, that Mons. Garnier compiled his narrative of the construction of the *tāt*. The well referred to (the Nammaw Tip) is said to have taken its origin from the Buddha Kasapa's having scraped the ground with his staff to get water after eating his food. It is supposed to possess curative properties, and coins are often thrown in by pilgrims after drinking. There is a curious nullah, or trench ascending the hill in a spiral course. This is said to be the track left by the *naga*, or spirit, of the Nam Yawng river who went up to see the monument shortly after its construction had been begun.

The *tāt* of Hsawm Yawng is by far the most venerated shrine in Kēngtūng State, and the people of the district are fond of saying that not a single day of the year passes without worshippers visiting it to pray.

The Lan Tawng pagoda.

The *tāt* of Lān Tawng is near the town of Möng Lin, in the south of the State. It is built on a knoll just above the rice-fields. There is the usual platform, surrounded by a low wall. The shrine consists of a single gilt pagoda and a brick *wāt*, with a tiled roof. There are no resident monks, nor accommodation for any. The *wāt* is used simply as a place of worship, and is kept up by the district. It is said by tradition to occupy the site of a magnificent pagoda built in the palmy days of the old State of Chieng Sen, and the name Lān Tawng is ascribed to the enormous quantity of the copper used for the construction of the dome (Lān=a million, Tawng=copper.)

The H sawm Sili pagoda.

The *tāt* of Hsawm Sili is situated about half a mile from the wall of the western face of Kēngtūng town, on the top of a grassy hill. Around the platform there are some fine *ficus* trees, evidently of considerable age, and a little lower down, on the northern slope, some *gangaw* trees. Otherwise the hill is quite bare, like the other foot-hills in the neighbourhood. The direct approach to the monument, from the town, is by the gate about midway on the western face. From this gate the road descends to a narrow belt of flat ground at the foot of the Hsawm Sili hill. An embankment thrown across the swamp here makes a small tank, which, with a well at its edge, furnishes the water-supply of the monastery at the top of the hill The embankment serves as a footpath, and from its western extremity, where the ascent of the hill begins, a covered way leads straight up to the shrine. The top of the hill has been levelled and the usual platform made. It is surrounded by a low brick wall. About the middle of the platform is the *wāt*, a small brick building with a tiled roof, in shape nearly square. The walls and roof of the interior are richly gilt. At the end opposite the entrance are three large gilt images of Gaudama and several smaller ones. At each side of the *wāt* are clusters of pagodas, small and in the usual style. The site of more ancient pagodas is marked by heaps of earth and bricks. A little to the west of the *wāt* is a smaller shrine containing a single large Gaudama. The monastery is immediately behind it and just outside the platform. This building more closely

resembles the Western Shan or Burmese *kyaung* than the *wāt* of the Hkön and Lü. It is a rather dilapidated structure and not to be compared to the *wāts* of Kēngtūng town. From the northern face of the platform a path descends to the village of Bawkawk, lying in a grove of bamboos at the foot of the hill. There is a fine view of the whole valley from the platform.

The history of the Tāt of Hsawm Sili is given as follows :—

Its history.

In the days of Gaudama a certain *rahan* named Maha Tin Hema Rangsi came here from Siam. He put up at a hill a little to the south of Hsawm Sili, where the monastery known as the *Wāt* Hsen Möng now stands. At this time one Hkam Hsoi was Chief of Khemarata [Kēngtūng]. On his father's side he was of the Kēngtūng ruling house. His mother was a lady of Hansawadi. He was a good man and a just ruler. When he heard of the arrival of the *rahan*, Hkam Hsoi directed all the people to attend with offerings and sent to invite the holy man to come to visit him. Maha Tin Hema Rangsi came accordingly, and when he had eaten food and accepted the offerings, Hkam Hsoi asked if he was not in truth the learned priest known as Maha Nak. The *rahan* replied that he was. Hkam Hsoi thereupon pressed him to remain at Kēngtūng. To this Maha Nāk agreed and took up his residence at the hill of *Wāt* Hsen Möng. After eight Lents had passed, he called upon the people to make an image of Gaudama. The Chief Hkam Hsoi and all the people contributed gold, and an image was made eight cubits in height. The ornament on the top of the head alone weighed 3,200 ticals of pure gold. The image having been completed, it was necessary to make a suitable shrine for its reception. This was constructed on the Hsawm Sili hill, and the work occupied the people for six months. By the *rahan's* order five large lamps were placed before the image and lighted. He directed that one of these lamps should be extinguished at the end of every 1,000 years till all had been extinguished. He also ordered the spirits of the hill to guard the image day and night.

After some time news of the great work which had been done in the country of Khemarata reached the *Hpa Wong* of China. He at once sent messengers to demand tribute—three "bundles" of elephants' tusks and three *mun* of silver; the *mun* weight is about 27 pounds. The word also means 10,000. His terms were, "either pay this tribute, or let your country henceforth be a district of China." Hkam Hsoi and the people were greatly troubled, and they consulted the *rahan* as to what was to be done. Maha Nāk directed them to get two cocoanuts, two toddy fruit, a *mun* of betel nuts, a *mun* of *byè* seeds, and some of every kind of food the State yielded. When these had been collected, the *rahan*, accompanied by the Chief and people, went to the shrine at Hsawm Sili. They made their offering, and publicly declared that they trusted to the protection of Gaudama to save them from the Chinese. This so alarmed the *Hpa Wong's* messengers that they at once left for their own country. The *rahan* told the Chief and people to act in the above manner whenever the State was invaded. As regards the Chinese, however, they have never ventured to claim tribute from Kēngtūng since. What the *rahan* said was therefore wise, and the protection obtained by following his counsel has been effective to this day. After this event, Hkam Hsoi appointed his son Bo Hkam to live at Hsawm Sili and guard the shrine. Bo Hkam remained here till the death

of his father, when he was called to rule the State. The *rahan* Maha Nāk resided at the hill of *Wāt* Hsen Möng for the rest of his life.

Spirit worship.

Spirit-worship enters largely into the religious observances of the people of Kēngtūng. It is curiously mixed up with Buddhism, the monks usually assisting at the various rites, when, however, their function is to read the scriptures.

The female *nat* supposed to live at the Yang Hpa Hin hill within the city is propitiated by offerings in case of unusual sickness or other calamity. This spirit seems to be known simply as *Nāng Naga.* She is one of the chief guardian spirits of the State, but it does not appear that any special ceremonial is observed by her devotees, nor do any fixed times appear to be assigned for her worship.

The spirit known as Sao Kang of the Nawng Tung lake (also within the city) is regarded as specially powerful, and is propitiated by offerings in the eighth month (about July) of each year. A remarkable feature of the cult of this spirit is the dedication to him in marriage of four virgins. Custom lays down that this should be done once in every three years. It was last actually done by the late *Sawbwa* in 1893, but the rite has not yet been performed by the present Chief. The following is a description of the chief features of the ceremony. The virgins to be presented must be of pure Hkön race. Orders are sent out for all the Hkön of the valley to attend. From the unmarried women of suitable age, ten are selected. These are as beautiful as may be, and must be without scar or disfigurement. From the ten, four maidens are chosen by lot. They are carefully dressed in entirely new garments. A festival is held, usually at the house of the Chief Minister, where the girls sit on a raised platform. Four old women, who are supposed to be possessed by spirits, are brought in and remain as long as the feast lasts. During this time anything they may want, such as food, betel, cheroots, is handed to them by the four girls. Apparently the old women are looked upon as representing the spirit, and hence their wants are attended to by the maidens destined to be his wives. Dotage, blindness, or any great infirmity of old age seems to be regarded as possession by a spirit for the purposes of this function. When the feast is over, the maidens are formally presented to the spirit, along with the various sacrifices and offerings. They are next taken to the *Sawbwa's* residence, where strings are bound round their wrists by the ministers and elders to guard them against ill-luck. Usually they sleep a night or two at the palace, after which they are allowed to return to their homes. There does not seem to be any objection to the maidens subsequently marrying. If nothing happens to any of the four, it is believed that the spirit regards them with but little affection; should, however, one die within a reasonable time of the ceremony, it indicates her acceptance by the *nat.* For the propitiation of this spirit, animals (pigs, fowls, and sometimes a buffalo) are sacrificed

After Sao Kang has been duly honoured, the spirit of the Lawng Nawng Hoi receives offerings. Then the spirits of the Loi Hpyit. The abode of the former is in the overhanging trees of the *jhil* called Nawng Hoi, within the city. Loi Hpyit, "the hill of ghosts," is some distance to the north of the town. At both places animals are sacrificed. This should be done once in three years and ought to follow the presentation of wives to Sao Kang.

The *nat* known as Pok Nawng Loi receives offerings at the town gates once a year, as does the *nat* of Kat Tung, the big bazaar. Only cereal or vegetable offerings are made to these spirits.

Besides these native divinities, the Burmese are supposed to have brought with them the Min Kyi Naung *nat* from Mandalay. His worshippers seem to be confined to persons of Burmese descent, or at least to dwellers in the Burmese quarter of the town.

Phallic vitual.

Once a year, at the New year and in the middle of the usual water feast, a procession takes place from the city to the Nam Hkön river. An indecent figure is paraded and obscene antics indulged in all along the route. On arrival at the river a small image of the Lahu *nat* is thrown in. This is in the shape of a frog—the spirit which the Shans say swallows the moon when an eclipse occurs. After leaving offerings at the river, the people return to the town. It is considered essential to the public welfare that this ceremony should be performed every year.

At Möng Hpong, some four miles south of the city, the hot sulphur spring has a guardian spirit. Offerings are made to it during the rains. According to one story, this *nat* is the spirit of a former Chief of Kēngtūng, who was cured of leprosy (or itch) by bathing in the spring. It has long been customary for the ruling *Sawbwa* to go three times during the third month (about February) to bathe at this spring.

The cult of the genius Loci and of the Lemures.

The above are only some of the local divinities. Every river, stream hill, and lake has its guardian spirit, which is more or less honoured by the people in the vicinity. The local spirits do not seem to be regarded as invariably malevolent. They are indeed supposed to watch over the fortunes of the country. It appears that the cult receives particular attention in times of sickness or disaster, but this may be explained by their goodwill being then more than usually needed, or on the principle of "when the devil was sick, the devil was sad," as applied to their worshippers. In times of epidemics, or exceptional sickness, the aid of the Buddhist priests is called in to drive out spirits and ghosts (*hpi* and *hpyit*). These are, however, not the permanent residents—not minor divinities of the spirit world. They are the uneasy shades of dead men, who, unable to rest, prowl about and bring calamity on the living. According to the Hkön idea, thieves, murderers, and evil livers may, after death, spend a hundred years as ghosts. If during this period they behave themselves well, they will be born again as men. But in spite of this inducement to amendment, some will continue in their wickedness and do all the harm they can. When it has been determined to drive out these disturbers, the Buddhist priests take a leading part in the ceremony. They attend in a body at the Town Court and read the scriptures. Guns are fired off, and processions made to the city gates by which the spirits are supposed to depart. Small trays of food are left for them here. The usual place for the larger offerings at such times is Ho Kōng, in the middle of the town. Clay figures of men and all kinds of animals are made and exposed here. This is plainly symbolic, and points to both human and animal sacrifices having formerly been offered up with the object of getting rid of sickness. It would be interesting to fully investigate these superstitions, with a view to discriminating between such

as are common to the whole Shan race and such as have been acquired by the Kkön of Kēngtūng from their less civilized neighbours.

Witchcraft.

Like all Shans, the Kēngtūng people believe in witchcraft. When the practice of the black art is brought home to any one, the house of the culprit is destroyed, guns are fired to drive away the familiar spirits, and the whole family is expelled from the town or village. Personal violence is not, as a rule, offered, but any property there may be is seized.

In a case which occurred on the 31st October 1897 at the Shan-Chinese village of Baw Hü, adjoining Kēngtūng town, the following procedure was adopted:—There had been a good deal of sickness in the village and it was agreed that this sickness was caused by witchcraft. Certain *sayas*, or wisemen, were summoned to discover the witch. They directed each householder to bring four annas weight of bees-wax. The wax was made into candles—one for each household. These were then lighted. All but one burnt brightly. This one could not be lighted, and the wise men declared the owner was hereby clearly proved to be the witch. The unfortunate woman was a widow, aged 53, who lived with her daughter and son-in-law. The family were in easy circumstances, and owned a good tiled house. They were expelled from the village, and their house burnt that evening. The woman declared the reason of her candle not burning was that no oil had been mixed with the wax, as had been done with all the other candles.

Soothsaying.

Soothsayers and wisemen are regularly consulted. One of their functions is to determine lucky days for important events. A couple about to marry will exhibit their horoscopes, and from these the wise men will declare whether the union is a proper one and likely to turn out happily.

If his decision be favourable, he will fix a day for the marriage ceremony. A merchant about to start on a long journey, and generally any one about to engage in an important undertaking, will get a soothsayer to fix a lucky day for it. More trifling matters (such as the direction a new house should face, the side at which its entrance should be, and the like) are also often determined by these wise men. Besides declaring lucky days, they are sometimes consulted as to the eligibility of a site for a new village, or a new bazaar. For the former the following is one of the tests employed. Ten baskets of paddy having been brought, a grain from each is placed on the ground in the middle of the proposed site, and covered with a mat or basket. Next morning the grains are inspected and, if they have not been attacked by ants, grubs, or other animals, the omen is favourable.

The horoscopes of infants are sometimes drawn up by the Buddhist priests, and sometimes by these soothsayers. Among the Hkön, as among the Western Shans, the day and hour of a child's birth determines its name. Certain names are held to be appropriate to each day of the week, and from them the selection is made. The "boy's name" is frequently dropped and another adopted in later life.

The Kēngtūng valley.

KĒNGTŪNG.—The chief town of the Southern Shan State of Kēngtūng. The capital town is situated towards the southern extremity of the central valley of Kēngtūng State.

This valley is about twelve miles long, with an average breadth of perhaps seven miles. The northern portion is perfectly flat. To the south there is a considerable extent of undulating country, for the most part denuded of trees. Between the undulations are narrow stretches of swamp land, which are laid out in rice-fields. Here too fairly broad belts of level land run from the main valley to the foot of the boundary hills. They form, as it were, arms of the main valley, separated from each other by low ridges, and add much to the area of arable land. The valley is watered by the Nam Lāp and Nam Hkôn, with their tributary streams. Both rivers rise in the southern boundary hills and, flowing northwards through the plain, unite near the head of the valley, and carry their waters through a narrow gorge to the Nam Lwe. Tributary streams join these rivers both from the eastern and western hills. The land is thus well watered and, as the streams have high sources, they lend themselves admirably to irrigation. All level ground is under rice cultivation.

The walled town.

The town is built on low undulating ground immediately above the rice-fields. A dry ditch (averaging perhaps twenty-five feet in depth) and a brick wall surround it. The older part of the wall is rather ruinous, but the more recently built portion enclosing the southern half of the town is in better preservation. The walls measure about five miles round. As they follow the line of rolling ground the area enclosed is rather irregular. Its greatest length is from north to south. Only the central and northern portions of the enclosure are at all thickly inhabited. Clusters of houses are indeed found elsewhere, but they form independent villages rather than connected streets. There are nine *nawngs*, or swamps, within the walls, and several immediately outside. Wells sunk at the edges of these swamps furnish the water-supply, and around them the population has most densely gathered. The higher ground to the south is to a great extent uninhabited and, where not altogether waste, is laid out in pineapple and other gardens. The whole town is much overgrown with jungle. Bamboos abound, and here and there in the gardens some palms and fruit-trees may be seen. Many of the roads are deep lanes and, where overhung with bamboos, as is frequently the case, are almost impassable during the rains. Where the roads are high-lying the houses, on one side at least, are on low ground, and, if not raised on posts, would often be flooded during the rains.

There are now (1897), according to the official figures, about 1,400 houses in the town. A great number of these are large and substantially built. Some are of brick, others of timber often on a brick foundation, the roofs in each case being of small tiles which are manufactured in the State. The poorer houses are of the usual bamboo and thatch.

The palace.

Near the centre of the enclosure is the Chief's *haw*, or palace. It is a comparatively new building (having been completed about 1892) of good timber walling, the roof of tiles, supported by fine chesnut and *in-gyin* posts. There is a central audience hall with a throne at its upper end, reached by doors from behind. The living rooms of the Chief's wives occupy more or less detached portions of the building. A brick wall encloses the compound, to which there are two entrance gates. The State court-house adjoins the residence of the Chief.

The monasteries of Kēngtūng are particularly well-built and substantial. Of the twenty-two within the walls, only one or two are of bamboo. The rest are fine brick buildings, often elaborately ornamented inside. They differ from the ordinary Burmese and Western Shan *kyaung*, in that a separate building is assigned to the priests and acolytes as a dwelling-house. The *wat* itself is a place of worship only, and, with its rows of pillars, thick masonry walls, and general air of cool quiet, is suggestive of a Christian church. In their general architecture there is an undefinable suggestion of Tartar influence. This is particularly noticeable in the massive gateways, which immediately suggest the *paifang* of China. The resemblance is no doubt due to the fact that the brick-work was run up by the Chinese or Shan-Chinese handicraftsmen. There is no similarity whatever to the steep-roofed particoloured tiled gables of the Bangkok *wāts*. One monastery (*wat mingala*) is supported by Burmese, or people of Burmese descent. Others are kept up by Burmans and Western Shans jointly, or by householders of these races together with Kēngtūng Shans. Naturally, however, the majority of the monasteries belong to the Hkön section of the population. In these instruction is given in the Hkön character, though many of the priests are also acquainted with Western Shan, and some have a colloquial knowledge of Burmese. The principal pagoda of the town is known as the *mwe-daw* of Hsawm Tawng. A smaller pagoda, to the north of Hsawm Tawng, known as *Tat* Kyi Min is remarkable from the fact of a tree growing from its summit, which makes it a conspicuous landmark from a distance.

Monasteries and pagodas.

Adjoining the town wall on the eastern face is the village of the Shan-Chinese community. Practically it is one large village, though sections of it are called by different names. These people are the butchers, poultry sellers, and liquor makers of the town. They keep a lot of live-stock (cattle, pigs, fowls, ducks) and the surroundings of their village are exceedingly dirty. Many of the houses are, however, large and comfortable. Vegetable gardens have been made wherever possible. The village has two handsome monasteries and a gilt pagoda. There are several other settlements of Shan-Chinese in the valley, and from this community the carpenters, sawyers, and bricklayers of the capital are for the most part drawn.

The Shan Chinese village.

Kēngtūng is of considerable importance as a trading centre. Each year it is visited by caravans from Yünnan, some of which go on to Burma, while others, having disposed of their goods, go round the hill villages to collect cotton. There is also a brisk trade with the Western Shan States and Burma. The large bazaar of the town lies towards the central gate of the eastern face. It is a somewhat irregular piece of ground, and not very convenient for the purpose, save that it has the advantage of the shade of some fine *ficus* trees. Some of the stalls are of fairly substantial structure, roofed with tiles. Others are the ordinary shed made of half a dozen bamboos and a few pieces of thatch. Much of the trade is, however, done in the open street, under the shelter of an umbrella. As is usual in the Shan country the big bazaar (*Kāt Lōng*) is held every fifth day. It is attended by crowds of people during the dry months, and is then a very interesting sight, as besides Shan and Shan Chinese, there is a large gathering of hill people, and often

Kēngtūng as a centre of trade.

a caravan or two from Yünnan. The day after the big bazaar, a smaller one, known as the *Kāt Li*, is held at the same place. This is followed by the *Kāt Ho Kông*, near the *Sawbwa's* residence. At this place a daily bazaar is also held, except on the days of the *Kāt Lông* and the *Kāt Li*. Besides these principal markets, there is a great deal of petty street trading, particularly on the main roads near the town gates. The number of regular shops is not large. They are situated for the most part on the street running from the big bazaar to the *Sawbwa's* house. There are also many good bazaars at villages in the valley, within but a short distance of the chief town.

The present population (1897) of Kēngtūng town is estimated at about 10,000. The adjoining Shan-Chinese village probably numbers about 2,500 souls.

Kēngtūng in 1837.

Kēngtūng was visited by McLeod in 1837, and his impressions of the town are thus recorded in his journal—

"On entering the gate I could not help observing the total absence of care and neatness in the compound (of the palace). It was overgrown with grass, and the outhouses in a dilapidated state, and the whole surrounded by a brick and mud wall of 8 feet high. The palace itself, a shabby looking pile of wood, raised about 15 feet from the ground, on high pillars. After ascending the steps and on reaching the door of the hall, the *Sawbwa's* two sons came forward and led me to a seat in front of the *Sawbwa*, where carpets had been spread for me and my followers. The interior of the building was very richly gilt, forming a strong contrast with its exterior. The throne stood at one end within a railing, very elegantly carved and gilt, with two white umbrellas on each side of it, and folding-doors leading to it from the back, as in the palace at Ava.

"The *Sawbwa*, however, was seated on a handsome low gilt couch in front of the throne, surrounded by a number of men holding swords in gold scabbards at a respectful distance. His two eldest sons and nephew were seated on the ground on his right, and the officers ranged in lines on each side in front.

"I was much struck with the grandeur of everything compared with what I had seen at Zimmè. Though many *Sawbwas* are permitted to have thrones, white umbrellas, and other emblems of royalty, yet they cannot make use of them personally. The *Sawbwa*, when he goes out, has eight gold *chuttas* carried round him (the number allowed to the Tsekia Meng, King's eldest son, at Ava), but he dare not use a white one. The hall was crowded, the officers well dressed after the Burmese fashion, but the rest of the people with Shan jackets and blue trousers. * * *

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"The houses are chiefly like those of Zimmè, though some like those of Kubbo are also to be seen; they are raised on high posts, the sides and floor of split bamboos, and the roof covered with grass; they are separated from each other generally by a bamboo fence, and the enclosures of some are laid out in gardens, but even these are partially overgrown with jungle. The houses themselves are old, and appear as if they had been deserted for a long time and then reoccupied. There are not above six or seven wooden ones in the place, and those belong to the *Sawbwa's* family.

"I should think that the town contains about 600 houses. The palace stands in the centre of the town; to the southward and westward of it are low hills and swamps; this portion is totally uninhabited. The roads to the north are narrow, and the houses, which are very poor, are widely separated from each other. In some places, near the fort walls and some new monasteries, as if the road were not narrow enough, people were digging pits in it, and with the mud making bricks. It is a miserable place, and I could never have fancied an inhabited place, the residence of a *Sawbwa*, in such a wretched state. The pomegranate and the custard-apple are the only fruit trees in the place. Peas, beans, &c., grew here in abundance.

"There are some good *kyaungs* or monasteries and places of worship, decorated with gilt ornaments, and the walls painted; they are in every way superior to similar buildings at Zimmè. This is partly accounted for by the work having been done by Chinamen. The priests, too, are stricter in the discharge of their religious duties, and do not parade the streets for amusement. * * *

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"There are a good many Burmans here; those belonging to the Ava Government at present consist but of six men. The others are traders from Monè and Ava, whence they bring English piece-goods, which are in demand here. * * *

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"The tribute paid to Ava by Kēngtūng is annual, consisting of the usual gold and silver flowers, cups, ponies, saddles, &c. * * *

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"The Burmese code of law is in force, justice is equitably administered, and, though a few abuses exist, yet on the whole, the people have good grounds to rejoice at the mild and paternal government exercised over them."—*Captain W. C. McLeod, 1837.*

The *Sawbwa* who received Captain McLeod was Maha Hkanān. The palace referred to has long ceased to exist, but the present structure is believed to occupy practically the same site.

In 1867.

The French exploration party of 1867, under M. Doudart de Lagrée, was invited to Kēngtūng town on news having reached there of the arrival of the Mission in Kēngtūng territory. To have accepted this invitation would have entailed a long addition to their journey and a departure from the Mèkhong, which they were desirous of following as far as possible. The party was, moreover, exhausted with fatigue and suffering greatly from fever and other climatic sickness. M. Doudart accordingly declined the invitation and proceeded to Möng Yawng. Here, however, the Burman official disputed their right to proceed further, and was so obstinate in his obstruction that the head of the expedition found it necessary after all to go to the capital. He journeyed there with but one European companion, leaving the rest of the party at Möng Yawng. On his arrival at Kēngtūng town, he was well received by the *Sawbwa* (Maha Pawm). M. Doudart found that the Chief clearly remembered McLeod's visit (which was during his father's lifetime) and cherished a great friend-

ship and respect for that officer. The Burman *bo-gyŏk* did all in his power to thwart the wishes of the French explorers, but owing to the insistence of the *Sawbwa* he was obliged to at last give the necessary order permitting them to proceed on their journey.

The description of the town at this time (as recorded by Francis Garnier from notes by M. Doudart) is not very lengthy. The circumference of the walls is estimated at about 12 *kilometres* (this is an error; the area enclosed was the same in 1867 as it is now; the walls are about five miles round) and only one-quarter of the area enclosed is said to have been inhabited. The houses appear to have been much more substantial and comfortable than they were at the time of McLeod's visit. It is in fact clear that the town had improved vastly since that date (1837), but was still far short of its present size and prosperity.

History.

The town, or village, recognized as the capital of Kĕngtūng State, has occupied the present site for many years. The foundation of what has developed into the present town is, however, attributed to the *Sawbwa* Maha Hkanān and assigned to the year 1819. At first a smaller area was enclosed, but some time later (by order, it is said, of the King of Burma) the walls were extended so as to cover the present area. They are supposed to have been completed about the year 1834. The town has been three times besieged by the Siamese—in 1849, 1852, and 1854. (The dates are those given in the Kĕngtūng annals. The two latter agree with the Siamese chronology.) The first attack appears to have been little more than a pillaging expedition, and, though Möng Hsāt and other southern districts were terribly ravaged, no harm was done to Kĕngtūng itself. The two following inroads were much more serious. In each case the town was regularly besieged.

On the second occasion at least (if not on both) the Siamese army had a siege train of mortars, but they failed to make a breach or to do much damage. After twenty-one days the Siamese Commander raised the siege and retreated. His army was almost annihilated in its flight. The capital has since enjoyed peace, and has so greatly increased in population as to be now the most considerable town in the British Shan States.

Roads.

The streets are narrow and rough, much cut up by rain and traffic, and seldom if ever repaired. The only roads passable for wheeled traffic are those which, entering at the north-east and south-eastern faces, join at the market place and thence, taking a winding course through the town, issue from the north-west face. A loop from this road, also fit for carts, passes the *Sawbwa's* palace and, skirting the lake, re-joins the main road. All the other roads can, however, be broadened for wheel traffic.

The wall and parapet.

The position of the town has been chosen with great skill, and the wall and the parapet which surround it are led along the crests of the low sloping hills amongst which it is built. The splendid parapet and ditch are ascribed by the Burmese to Alaung-paya. Viewed from outside, the parapet in most parts is scarcely visible, the earth from the deep V-shaped ditch having been thrown out almost as much on the glacis as on the parapet. Wall and parapet together stand up about ten feet above the level of the glacis. The wall is two feet thick and from four to six feet high on the inside face. It is built of small

burnt bricks, but is much ruined in parts. The summit of the wall is castellated and loopholed at four feet intervals; the parapet on which the wall stands is ten feet thick at the top.

The ditch is the most formidable part of the defences; it is V-shaped and 25 feet deep with very steep sides. The ditch is thirty feet broad at the top without any water in it; at several points there is a break in the ditch, but these parts are covered by marshes. At each gateway an earth causeway crosses the ditch. There are no bastions; but the skilful manner in which the parapet curves backwards and forwards, following the crests of the undulating low hills, causes almost every portion of the wall to be enfiladed.

The civil station.

The *civil station* occupies a low grassy hill to the south-east of the town. It is separated from the wall on this face by a narrow belt of swamp land, cultivated during the rains. From the station to the nearest gate is rather over a quarter of a mile. The large bazaar is some 300 yards further, and the *Sawbwa's haw* (palace) is reached at about half a mile. The buildings comprise quarters for a British Officer, quarters for a Native Officer, barracks for fifty men, quarter-guard, &c. These are nearly on the crest of the ridge.

Somewhat lower, on the side facing the town (west), are the Post Office and Telegraph Office. Here too sites have been reserved for a Civil Hospital and dispensary and barracks for the Shan Police. These will, it is hoped, be built towards the end of 1897. All the above are temporary buildings, bamboo plastered with mud, with thatched roofs. To the north, and about two hundred yards from the quarter-guard, are the house and office of the Assistant Political Officer. These are at present under construction and are semi-permanent buildings, the materials used being brick laid in mud and tiles for roofing. Water is obtained from old Shan wells at the base of the hill, to the west and north. To the south-east, and some two hundred yards from the barracks, is a hollow, which becomes a small *jhil* during the rains and is not quite dry even in the hot weather. Near it two wells have been dug by the Public Works Department.

The undulating ground extends for several miles in a southerly direction to the foot of the high hills bounding the valley. It is broken here and there by swamps and belts of flat rice-land, but speaking generally it is a dry, elevated tract, nearly treeless, except for the bamboo clumps marking the villages. There is thus a considerable stretch of ground admirably adapted for riding over or manœuvring troops on. To the north and east the prospect is the open paddy plain. This extends to the boundary hills northwards, but towards the east it is broken and diversified by low spurs running down to the Nam Lāp river. At the station itself there is ample room for many more buildings than those already erected or contemplated, while towards the south the area of open ground is practically unlimited. The tract is, however, somewhat arid and burnt up during the hot months. The Nam Lāp is the only considerable stream, and it flows through the flat rice-land some distance off. It has cut a fairly deep channel here, but its waters are much polluted by cattle and villages higher up. The hills separating this river from the Nam Hkön are narrow and offer but a small drainage area towards the east; hence there are but few streams (of which many are not perennial) on this side. At all the villages water is

obtained from shallow wells, enough for animals being found in the wet bottoms. The formation is sandstone, and the well water is clear and sweet.

The actual hill where the civil station is built is called Kēng Hka by the people. A small village, surrounded by a fine bamboo grove, lies below the hill on the north and is known by this name. Tradition says that the Kēng Hka hill was one of the seven points not submerged when the present valley was a lake bed. Two Wa villages occupied the site many years ago, and the deep ditches which formed part of their fortifications still exist. A pagoda and monastery were subsequently erected at the northern of these two villages, but of these only the bricks of the foundation can now be traced.

The cantonment.

Kēngtūng Cantonment lies seven miles west of the town, at the foot of the hills bounding the valley on that side. It is built on the lower slopes of the spurs by which the range joins the valley. Behind these the hills rise somewhat abruptly, while the rice-land of the plain extends up to the rising ground. The cantonment occupies a belt of land of no great breadth and of some two miles in length, in a line roughly north and south. At the extreme north is the rifle-range. Then come the barracks, hospital, Commissariat buildings, offices, and married quarters. The absence of suitable building-ground between the hills and the level plain here causes a gap of about a quarter of a mile. After this the houses of the officers begin. Of these, some are immediately under the hills, one (that of the Officer Commanding) on a knoll at a greater elevation and the rest on a spur running out easterly into the plain. The Officers' Mess-house is also on this spur. Somewhat further south is the Public Works bungalow and near it the building at present (1897) used as a Telegraph Office. Mounted Infantry barracks and stables and Transport lines are located on a spur to the south of that occupied by the mess-house and Officers' houses. Facing this latter spur and separated from it by a half mile of low ground (formerly under rice cultivation, but now reclaimed and drained) is another spur, on which are the Post Office and various Public Works buildings. A site is reserved here for the Telegraph Office when one comes to be built. The last-named spur marks the southern limit of the cantonment. A road runs through the station to the Kēngtūng-Salween mule-track, which is reached at one and a quarter miles south of the Post Office spur. The connection with Kēngtūng town is by a bridle-path six feet wide. This lies generally through rice-fields for the first three miles, when it strikes the main Kēngtūng-Salween road at Loi Lông bazaar.

The cantonment buildings are made of bamboo walling plastered with mud, and are roofed with thatch. They are therefore only temporary. Two streams furnish the water-supply—one to the barracks, the other to the Officers' houses, Mounted Infantry, &c. In each case the water is led along in channels and aqueducts, that to the Mounted Infantry being about a mile long. Below the barracks is the Nam Hkāk river, which, rising in the hills to the westward, here enters the plain and eventually flows into the Nam Hkön. Many other small streams some (perennial, others failing in the dry weather) run through the cantonment at various points. At all times of the year there is abundance of water. During the rains, indeed,

the tendency is towards swampiness in certain places. More extended drainage will, however, easily overcome this. The hills rising at the back are well wooded, and there are many fine trees scattered through the cantonment. There is fair shelter from the prevailing wind, and the temperature (due probably to the number of trees) is somewhat lower than at the civil station near the town.

The cantonment is very prettily situated and, with permanent buildings and better roads, will undoubtedly be a more comfortable place of residence than it is at present (1897). Possibly, too, a further stretch of the rice-land (which approaches rather closely at some point) should be acquired.

So far, however, it has not proved healthy. During the first year of occupation the regiment suffered much from malarial fever. There were several deaths and many men were invalided. Of the British Officers too, no fewer than four were obliged to take sick leave. This would seem to indicate that the situation is decidedly unhealthy. There are, however, some considerations to be weighed before such a pronouncement can be made on the present experience. This, it must be remembered, is of little over one year (1896-97). Besides the well-known fact of a newly-founded station being exceptionally unhealthy for the first season, there were other conditions which cannot but have influenced the sick-roll. After the site had been chosen there remained but two and a half months of fine weather in which to build houses and barracks. This proved altogether too short a time for the work, and the result was that the regiment spent the early part of the rains (which were unusually heavy in 1896) in tents and temporary shelters. There was considerable sickness before the cantonment was occupied, and that which followed after the troops had moved in must, in some part, be attributed to the hardships of the early months. Any conclusion as to climate, based on this year's sick-roll, may therefore possibly be misleading. At the same time it must be admitted that malarial fevers are very prevalent, and it seems unlikely that Kēngtūng valley will ever bear a good reputation for salubrity.

The sanitarium.

Kēngtūng sanitarium.—In view of the unhealthiness of the rains of 1896, it was suggested that a sanitarium should be established in the hills, to which fever-patients and convalescents might be sent. The site proposed was near the top of a hill in the range overlooking the cantonment, and only seven miles from it. This was visited and approved of by the Principal Medical Officer, Rangoon District, in February 1897, and shortly after, sanction was accorded for the erection of the buildings required, and they were completed by the end of June.

The sanitarium is situated about two hundred feet from the summit of a hill, in which culminates a long spur of the range forming the water-parting of the Salween and Mèkhong drainage systems. A stream (which is tapped at its source) furnishes the water-supply, and several other springs occur lower down the hill. The buildings are of brick with thatched roofs, and are furnished with fireplaces and glass windows. They comprise a barrack for fifty men, quarters for a Native Officer and Hospital Assistant, and a bungalow for British Officers. They are built in a sort of bay in the hill and are sheltered on three sides from wind. Immediately in front, facing east, a fine view of the Kēngtūng valley is obtained. The elevation at the

buildings is 5,800 feet or 3,000 feet above the level of the valley*. From such observations as have been taken up to the present the temperature is 10° to 15° lower than in the valley. The range between maximum and minimum temperature is, as might be expected, much less than at Kēngtūng. An excellent mule-road connects the sanitarium with the cantonment.

KENKONG or KHENKAUNG.—A Kachin village in Tract No 15, Bhamo district, situated in 24° 42′ north latitude and 97° 10′ east longitude. In 1892 it contained fourteen houses, with a population of 42. The headman has one other village subordinate to him. The inhabitants are of the Lepai tribe and own two buffaloes. Water is very scarce; there is one rubber tree in the village.

KEN PWI.—A village in the Ko Kang trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated at a height of 4,700 feet, on a steep spur nearly due east of the Man Pang ferry over the Salween. In 1892 there were twenty-two houses in the village, with a population of 90. The people are "La" and came from Sôn Mu many years ago. *Kēn* in the Wa tongue is equivalent to the Burmese *taik*, signifying a group of villages. There is a *pôngyi kyaung* in the village with eleven monks, who seem only to know the La language, and there are some particularly fine banian trees for so high an altitude. The villagers cultivate about one hundred acres of irrigated paddy-land, terraced out on the steep slope of the hill, and also grow large quantities of poppy and hill rice. The number of pigs in the village quite reaches the average of the Chinaman. The people do no trade and never leave their village.

KĒP KĒP-PA.—A Chinese village of twelve houses in the hilly country north of Satihsu, the chief town of the Ko Kang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated east of the large village of Nam Kaw at an altitude of about 5,500 feet, and contained in 1892 forty-nine inhabitants. They owned twenty buffaloes and cultivated about one hundred acres of irrigated land along the banks of a small stream, besides three or four times that area of poppy and hill rice. Besides the opium, large quantities of spirits are manufactured from Indian-corn, flavoured with stramonium.

KETKAN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1885-86 the population was 370, and the *thathameda* amounted to Rs. 475. No land revenue was collected in the circle.

KET-THIN.—A circle in the Nga-singu township, Madaya subdivision of Mandalay district, opposite to Sithi-ywa, includes two villages. It is also the name of one of the villages in the circle, situated at the foot of the Ket-thin hill. It has one hundred and seventy-five houses, with a population of 700 on an approximate calculation in 1897. The villagers are cultivators.

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* On the survey map the height of Kēngtūng town is given as 2,773 feet, and this and such other heights as are marked on the map have been followed in writing these notes. It has, however, been suggested that the height given for Kēngtūng and the heights shown for the Salween-Mèkhong water-parting range cannot both be correct. The difference between the two seems to be some 800 feet more than is represented. It is rash to throw doubt on the accuracy of the Survey map, but it certainly appears that the height shown for Kēngtūng town requires revision, and that the true height does not exceed 2,000 feet.

KHA-BO.—A village of one hundred and twenty-six houses in Ava township of Sagaing district, eighteen miles south of Ava. Its *thugyi* has the following villages under him,—Thittawpya, sixty-two houses; Nwa-changyigôn and Kyaswe, sixty-four houses each; and Nyaunggan, sixty-seven houses.

KHA-GYIN.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 48′ north latitude and 97° 5′ east longitude. In 1892 it contained fourteen houses. Its population was not known. The headman has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

KHAIYA or KAIYA.—A Kachin village in Tract No. 17, Myitkyina district, situated in 24° 57′ north latitude and 97° 42′ east longitude. In 1892 it contained sixteen houses. The population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The village took part in the 1892-93 rising.

KHALUM or NAMPÔN.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 31′ east longitude. In 1892 it contained twelve houses, with a population of 44. The headman has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own six bullocks and two buffaloes. Water is obtained from Khalum-*kha*, between the two sections of the village.

KHAMA or KUMA.—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 59′ north latitude and 97° 36′ east longitude. In 1892 it contained twenty houses, with a population of 53. The headman of the village has three others subordinate to him. The inhabitants are of the Maran tribe.

KHA-MAING.—A revenue circle in the Legayaing township and subdivision of Upper Chindwin district, including one village only.

KHAMLEN or KALEN.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 23′ north latitude and 97° 14′ east longitude. In 1892 it contained twenty-four houses, with a population of 82. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe, and own twelve bullocks. Good water is available, but camping-ground is limited.

KHAMOT.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 37′ north latitude and 97° 6′ east longitude. In 1892 it contained eighteen houses, with a population of 42. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own four bullocks.

KHAN-BE.—Between Thapan and Wundwin, in the Northern subdivision of Meiktila district, has a population of 600, depending exclusively on cultivation.

KHAN-DAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 117, according to the census of 1891, and a revenue of Rs. 260, included in that of Shabin-ye.

KHASANKU.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 54′ north latitude and 97° 27′ east longitude. In 1892 it

contained thirty-two houses, with a population of 105. The headman has one village subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own fifty two bullocks and fourteen buffaloes. Khasanku has been erroneously marked We-gyi on some maps. One thousand two hundred baskets of paddy are raised yearly in the village. Water can be obtained from small streams.

KHASHANG.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 51′ north latitude and 97° 25′ east longitude. In 1892 it contained thirty-one houses. Its population was unknown. The headman of the village has three others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe. There are no cattle in the village, which has good camping-ground. Water can be obtained from a small stream and from Khaktat *kha*, three-quarters of a mile distant.

KHATANKAUNG.—A Kachin village in Tract No. 7, Bhamo district, situated in 20° 52′ north latitude and 97° 29′ east longitude. In 1892 it contained twenty houses, with a population of 79. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own fourteen bullocks and six buffaloes. Four hundred and fifty baskets of paddy are raised yearly. Water is procurable from a small stream.

KHATÔK.—A Kachin village in Tract No. 31, Myitkyina district, situated in 25° 4′ north latitude and 96° 12′ east longitude. In 1892 it contained sixteen houses, with a population of 63. The headman of the village has no others subordinate to him; the inhabitants are of the Lahtawng tribe, and own four bullocks, four buffaloes, and two goats. Very good teak is grown, and there are thirteen gum trees in the village.

KHAUNGCHI or KHAUNGKYE.—A Kachin village in Tract No. 25, Myitkina district, situated in 24° 39′ north latitude and 97° 8′ east longitude. In 1892 it contained fifteen houses, with a population of 57. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

KHAUNGMYE.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 39′ north latitude and 97° 8′ east longitude. In 1892 it contained thirty houses, with a population of 180. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

KHAW-THAN-DI.—A revenue circle and village in the north of the Mintaingbin township of Lower Chindwin district, with ninety-one inhabitants. The *thathameda* amounted to Rs. 370 for 1896-97.

KHEMARATA.—Tungkapuri, the classical name of the Trans-Salween State of Kēngtūng (*q. v.*). It is the Sanskrit *Kshemaráshtra*, the *Regio Felix*.

KHE-THA.—In the Sagaing subdivision and district, a village of one hundred and seven houses, lies to the west of Sagaing and produces chiefly wheat and gram. Water is scarce and bad. In the rainy season the roads are so bad as to be hardly passable by cattle.

KHIKRIPUM.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 7′ north latitude and 97° 52′ east longitude. In 1892 it

contained fifty houses; the population was unknown. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe.

KHIN-E.—A revenue circle and village in the west of the Mintaingbin township of Lower Chindwin district, with 138 inhabitants in 1891. The *thathameda* amounted to Rs. 510 for 1896-97.

KHOCHIK.—A Kachin village in Ruby Mines district, situated in 23° 40′ north latitude and 97° 17′ east longitude. In 1892 it contained twenty houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe.

KHO-DAUNG.—The northernmost riverine village of the Sagaing township and district. It has fifty-eight houses. Most of the villagers are engaged in the making of wooden slippers.

KHOLAI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had eighteen houses; Lyenpa was its resident Chief. It lies on the side of a hill two miles north of Lônban, and is reached by the Falam-Fort White road, twenty-one miles from Falam. It is a mixed Hlwinse and Torr village and pays tribute to Falam. There is excellent camping-ground to the north-west of the village, and water is obtainable from various streams.

KHOPPWEL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had eighty houses: Yèkup was its resident Chief. It lies on the right bank of the Manipur river, four miles from Bowtsun and six miles from Molbem, and is reached *viâ* Bowtsun or Molbem. The people are Tashôns, commonly called Norns, and are tributary to Falam; they are partially disarmed. Water is plentiful.

KHORWA or KURRUWA.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had sixty-five houses: the resident Chief was Yatkyin. It lies on a spur on the west bank of the Klairon stream, south of Tzerrit. Khorwa is a Yahow village subordinate to Vannul, and pays tribute to Falam. It is very strongly fortified and has fairly good camping-ground on the north, but water is scarce and distant. The village can be reached *viâ* Shunkla and Yatlier, eighteen miles.

KHUMKHAO.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 15′ north latitude and 97° 47′ east longitude. In 1892 it contained eighteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

KHUNRU (KHWIWIN).—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° north latitude and 97° 52′ east longitude. The number of houses in the village in 1892 was 30; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Marip tribe, and the poppy is cultivated.

KIN.—A revenue circle in the Kani township of Lower Chindwin district, on the right bank of the Chindwin river, at the northernmost point of the district. It included the villages of Kin south, Kin north, Yetha, and Wanzu, with nine hundred and eighty-nine inhabitants. The crops culti-

vated are paddy and peas. The revenue in 1896-97 amounted to Rs. 2,060 from *thathameda*, Rs. 9 from State land, and Rs. 90 from the rent of the Kin fishery. There is a Civil Police station at Kin village.

KIN.—A village in the Mô-hnyin circle, Myaing township, Pakôkku subdivision and district, with a population of 177, according to the census of 1891, and a revenue of Rs. 300, included in that of Mô-hnyin.

KIN.—A village in the Shwe-nyaung-bin circle, Mogôk township of Ruby Mines district. It is situated in the centre of a fair-sized valley and produces the best paddy crops in the district. The village comprises about fifty houses.

KIN-BAN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of six hundred and eighty-four, according to the census of 1891. The *thathameda* amounted to Rs. 990 for 1897-98.

KIN-BET.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district, sixteen miles south-east of headquarters. It had a population of seven hundred and twenty at the census of 1891, and paid Rs. 1,150 *thathameda*-tax. The land revenue derived from the circle amounted to Rs. 664.

KIN-BIN.—A village in the Shwe-gyin township, Ye-u, subdivision of Shwebo district, with appropriated lands to the extent of seventy-two square miles. There was a population of 232 in 1891, and a cultivated area of fifty-five acres. The chief products are *thitsi*, jaggery, and paddy. The village is twenty-two miles distant from Ye-u. The revenue derived from *thathameda* in 1896-97 amounted to Rs. 280.

KIN-BÔK-KYIN.—A village in the Kyein-gyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 106 and a revenue of Rs. 250 in 1897.

KIN-BUN.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 520 and *thathameda* amounted to Rs. 901. No land revenue was collected in the circle.

KIN-BYIN.—A village in the Yawdwin subdivision of Pakôkku district with a population of 44 and a revenue of Rs. 70 in 1897.

KINDAT.—A subdivision of Upper Chindwin district, is bounded on the north by the Lega-yaing subdivision and the Thaungthwut State; on the south by the Balet and Ka-le townships; on the east by the Shwebo district; and on the west by the State of Manipur. The subdivision originally comprised the townships of Kindat and Balet. The Balet township was trnsferred to the Ka-le subdivision for purposes of administrative convenience on the 1st January 1897, and the Kabaw township was received in exchange. This change, besides rendering the subdivisions more compact, admits of a more effective control over the Kabaw township than was practicable under the old arrangement.

Boundaries.

The area of the Kindat subdivision as it now stands is 1,764 square miles, and it has a population of 15,403, as compared with 15,855 in 1891. The apparent decrease may safely be ascribed to the return of refugees from the Ka-le val-

Area and population.

ley, who originally fled from their homes when the valley was administered as a native State.

The headquarters of the subdivision are at Kindat.

KINDAT.—A township of the subdivision of that name in Upper Chindwin district. Its boundaries are, on the north the Lega-yaing subdivision; on the south the Balet township; on the east the range of hills which separates Upper Chindwin and Shwebo districts; and on the west the Kabaw township.

Boundaries.

The circles of Patin, Aw and Hmanbin in the present Kindat township were formerly under the jurisdiction of the Mingin *Wun*, and the Lawtha circle belonged to the Mawtun *Myothugyi*. With these exceptions the whole of this township was under the charge of the Kindat *Wun* in Burmese times.

The township is intersected by ranges of small hills and is well watered. Its area is computed at 1,112 square miles, and the present population is 11,133 as compared with 11,429 in 1891. The inhabitants are Shans, Kadus, and Burmans, but except in a few of the outlying villages traces of Shan descent and language are disappearing, and the whole population may conveniently be regarded as Burmese.

Area and population.

The Kindat township is traversed by the Chindwin river, and the mouths of the Yu and the Kodan streams both fall within its limits. A description of the Yu will be found in the note on the Kabaw township.

Natural features.

The Kodan, though not a mountain torrent, is so swift and shallow that despite its breadth it is only navigable for about eight miles from its mouth by country boats. It rises in the hills which separate the Upper Chindwin and Katha districts, and after a tortuous westerly course of about hundred miles flows into the Chindwin at the village of Kya-in.

Thathameda, the chief source of revenue in Burmese times was increased from Rs. 5 to Rs. 10 in King Mindôn's reign, and still remains at that rate. An enquiry was held in 1892-93 into the land tenures obtaining in the township, and the classification of land as either State or *bobabaing* was carried out. There are twenty-four revenue circles in the township.

Revenue.

KINDAT.—A revenue circle in the township and subdivision of the same name in Upper Chindwin district, including two villages and having an approximate area of appropriated lands of four square miles. The population in 1891 was 2,207 and the revenue amounted to Rs. 4,673.

KINDAT.—The headquartes of the township and subdivision of the same name and of Upper Chindwin district.

The principal public buildings are—

Buildings.	Cost.
	Rs.
District Court and Circuit House and out-houses	37,311
Assistant Engineer's office and out-houses	8,605
Dâk bungalow and out-houses	5,677

Buildings.	Cost.
	Rs.
Deputy Commissioner's quarters and out-houses	14,400
District Superintendent of Police's quarters and out-houses ...	7,100
Assistant Superintendent of Police's quarters	...
Battalion Commandant's quarters and out-houses	7,600
Assistant Commandant's quarters and out-houses	6,100
Post office and quarters	7,185
Telegraph office and quarters	12,481
Jail	88,064
Old Civil Police lines	12,050
New Civil Police training school	...
New Civil Hospital	...
Military Police lines	30,600
Forest office	...

Kindat is also the headquarters of the Bombay-Burma Trading Corporation as far as the Chindwin working division is concerned.

Rainfall. The rainfall as registered at Kindat was for—

	Inches.
1894	87·40
1895	72·45
1896	65·24

Etymology. Kindat, as its name implies, was a frontier post in Burmese times, and it is also known by the names of Nat-kyun Aungmye and Thadun Nan-mye. The following legend is told regarding these names,—In 1115 B.E. (A.D. 1753) Alaung-paya became King of Burma and founded the city of Yatana-thinga (Shwebo). In 1120 B.E. (1758), while on his way to invade Manipur, he was struck with the situation of the island of Kindat and named it *Natkyun Aung-mye* (the *nats'* island of victory). He built a *te-nandaw*, or temporary palace, on the island and halted there for some time.

Six years later, in 1126 B.E. (1764 A. D)., King Thiri-thudhamma, surnamed Sinbyushin, son of Alanngpaya, also came up to invade Manipur, and he re-named Kindat *Thadun Nandaw*.

Pagodas. On Wednesday, the 3rd waxing of *Tabaung* (March) 1126 B.E. (1764) Sinbyushin dedicated the still-existing pagoda called the Paungdaw-u. Alaungpaya had done the same on Thursday, the 14th waxing moon of *Kasôn* (May) and his shrine is known as the Nan-u Shwe Pôntha. Both are still in excellent preservation, and the Paungdaw-u has been recently re-gilt. It stands among the monasteries to the north of the present Military Police parade-ground. The Nan-u Shwe Pôntha stands on the right bank of the Chindwin, due west of Kindat, and south of Manku village, on a hillock from which there is a fine view of Kindat and the surrounding country.

Early accounts of Kindat. Dr. Richardson in his *Journal of a Mission from Ava to Kendat* in 1831 gives the following account of the place: "Kendat, the present residence of the Khambat or Kendat *Wun* (for the former title is still given him by the

Burmans, though the town from which he takes it is at present subject to Manipur), is a long narrow jungle-wood stockade, close to the east bank of the river, containing perhaps twelve or fourteen hundred inhabitants, situated in a long narrow swampy valley lying along the river, about fifteen or twenty miles in length and averaging one and a half or two miles in width, with a strip of swampy ground, which appears at one time to have formed the bed of the river, running to the eastward of it. The number of cattle is smaller in proportion to the number of inhabitants than in the villages nearer the capital. Bad as the road is from Thounbouk to this, I am assured that Alompra once travelled it in a carriage, and that it is the best, perhaps the only one, by which any number of people ever come in this direction, I have little doubt. It is called by all the poor people in the villages, who cannot be suspected of any motive to deceive, and who could not have been warned to do so, *Lan-ma-dau-gyee*, or great royal road, the King's highway, and is, I dare say, very passable to a Burmese army, who have no commissariat, and whose artillery is not the most extensive, and is often moved by manual labour, assisted by elephants."

Pemberton in his *Eastern Frontier* describes the place as follows: "Natkyoungoung-mye or Genduh is a stockaded position on the left bank of the Ningthee (Chindwin) river, immediately opposite to Sunnuyachil ghaut, or Megyoundwen, from whence is the principal pass into the Kubo and Muneepoor valleys. The stockade is an oblong enclosure of solid teak timber, in some places not more than six feet high, without a ditch or other outwork. It stands on a tongue of land on the edge of the bank, immediately below which the stream now flows, though two years ago (1833) a very extensive sandbank intervened between it and the stockade; in the rear of the work an extensive jheel stretches from it nearly to the foot of a low range of hills, about a mile distant. * * * There are about thirty jingals and nine iron guns of from two to three pounds calibre in the work, and the population in and around it may be estimated at about two thousand souls. The available force of this and the surrounding districts may amount to ten thousand men, a very small proportion of which, not exceeding one hundred and fifty, or two hundred men, ever remains permanently on duty.

"The jurisdiction of the Burmese governor, who is called Khumbat Woon, and derives his title from the ancient town of that name in the Kubo valley, extends east to the Noajeeree hills. North three days' journey beyond Genduh, and south to Maugadau Myoo, the *Sawbwas* of Kule and Sumjok are nominally under his authority, but the former rarely permits it to be shown in any other way than in the transmission of orders from the capital; and the Sumjok Chieftain, though less able to resist, views the superior authority of the Burmese governor with suspicious jealousy and tenders at all times a very unwilling obedience to his mandates. The whole are under the orders of the Aloung Woon, who resides at Deebayen Myoo, and very rarely visits this remote quarter of his jurisdiction, which the Burmese generally consider beyond the limits of civilization. The post of Kignao, which is described as a fort in the map compiled in the Surveyor-General's office, during the late war (1825-26), is about three miles above Genduh, on the same bank of the river, and during the time that Buchanan and Symes were in Ava, was the station of a Manipur thanna."

KIN-DE.—A circle in the Taungdwin-gyi township of Magwe district, includes the village of Kin-de only.

KIN-DE.—A village in Meiktila township, Southern subdivision of Meiktila district.

One of the Kings of Pagan is said to have lived here in a cottage when he came to repair the Meiktila tank, and that incident gave its name to the village.

KIN-DET.—A village in the Maw State, Myelat district, of the Southern States. It has one hundred and twenty houses and is one of the quarters of Myo-gyi (*q.v.*).

KIN-E-BYIN.—A riverine village of one hundred and eighty-six houses, about eighteen miles from Sagaing, in the Sagaing township and district.

KI-NGE.—A village in the Kyaukkan circle, Myaing township, Pakôkkn subdivision and district, with a population of 66, according to the census of 1891. The *thathameda* amounted to Rs. 190 for 1897-98.

KIN HKAW YĪN.—Called by the Shans Mai Sang, a village of twenty-two houses on the eastern side of the Salween in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni). It stands on the knife edge of a spur, at a height of 5,900 feet, looking west along the valley of the Nam Yo, in the Kachin Circle of Mang Ka.

In 1892 the population numbered an hundred and twenty, twenty of whom were Lissus or Li-hsaws and the rest Chinese. They cultivate opium in large quantities, besides hill-rice and Indian-corn.

There are two spirit shrines on a wooded knoll above the village. These are simply bamboo sheds with a plank at one end to serve as an altar, a fireplace for offerings in the middle, and the feathers of many fowls (past sacrifices) in the door-way, the whole surrounded by a low dry stone wall.

KIN HSEO WA.—A village on the east of the Salween in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni). It is situated three or four miles south-west of Mo Htai on the Salween ridge at a height of 5,000 feet, and in 1892 contained thirteen houses with a population of 68. Large quantities of poppy are grown on the slopes above and below the village, and hill-rice, maize, and Indian-corn are also cultivated to a lesser degree. A few pack-animals are kept for trading purposes.

KINLAKONG.—A Kachin village in Tract No. 27, Bhamo district, situated in 24° 28′ north latitude and 96° 51′ east longitude. In 1892 it contained eighteen houses, with a population of 62. The headman of the village has four others subordinate to him. The inhabitants are of the Lepai tribe, and own twenty-three buffaloes.

KIN-LU.—A village with two hundred and fifty-seven houses and a population of 1,100 in Meiktila township, Southern subdivision of Meiktila district.

It is said to have been founded about 1157 B.E.

KIN-MA.—A village in the Kinma circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 358, according to the census of 1891. The *thathameda* amounted to Rs. 850 for 1897-98.

KINMUDAN.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 14′ north latitude and 97° 40′ east longitude. In 1892 it contained nineteen houses, with a population of 117. The headman of the village has one other subordinate to him. The inhabitants are of the Maran tribe and own a single bullock.

KIN-MUN.—A large village and revenue circle in the Chaung-u township, in Myinmu subdivision of Sagaing district. It lies two miles northwest of Chaung-u on the Mônywa road.

It has a remarkable pagoda, known as the Shwè-ze-gôn *paya,* with two distinct surrounding walls, and it is said that wonderful signs were seen here when any change in the fortunes of the Kings of Burma was threatened.

In 1228 B.E. (1866 A.D.) the circle was very prosperous, but it was then devastated by Padeinza and his men because it would not join the Mingun rebellion.

Some six miles east of Kinmun is a range of hills known as the *Migwètaungyo.* Years ago the main-road from the Chindwin to Myinmu followed this range, and King Mindôn exempted the village of Mi-gwe-kin from payment of revenue in consideration of their keeping the road safe. But on Thibaw's assumption of the crown dacoits infested the hills and the road has never since been used. The Burmans say that sulphur used to be regularly obtained from the hills and that coal is to be found there also.

KIN-MUN-DAUNG.—A village in the Kinmundaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 335, according to the census of 1891. The *thathameda* amounted to Rs. 780 for 1897-98.

KIN-MUN-GÔN.—A village in the Madaya township and subdivision of Mandalay district, west of Madaya. It has forty houses with an approximate population of 120 as ascertained in 1897. The villagers are cultivators.

KIN-MUN-GYÔN.—A village in the Shwegyin township, Ye-u subdivision of Shwebo district, with two and a half square miles of attached land. There were one hundred and forty-six inhabitants in 1891 and one hundred and seventy-eight acres of cultivation. Paddy and jaggery are the chief products. The village is ten miles from Ye-u, and paid Rs. 460 *thathameda* revenue in 1896-97.

KINPA.—A Kachin village in Tract No. 25, Myitkyina district, situated on an island in the Irrawaddy, in 25° 49′ north latitude and 97° 5′ east longitude. In 1892 it contained forty-three houses, with a population of two hundred and forty-five persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

KINRU-WARU.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 43′ east longitude. In 1892 it contained twenty houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

KIN-SHE.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 366, according to the census of 1891, and a revenue of Rs. 1,000.

KIN-U.—The headquarters of the Kyauk-ywa township, Shwebo subdivision, and district. It is a station on the Mu Valley Railway and lies fifteen miles distant from Shwebo. In 1891 the population was 2,140 and the annual revenue amount to Rs. 4,420.

KIN WÜN.—A Palaung village in the Ho Ya circle of the Northern Shan State of South Hsen Wi. It is situated a short distance to the north of the main village of Ho Ya, and in March 1892 contained six houses with eight families and a population of 62. There was a *pôngyi kyaung* with three robed inmates. The people were of the Humai branch of the Palaungs and were engaged in hill-rice cultivation.

KĪN YANG.—A Shan-Chinese village in North Hsen Wi, Northern Shan States, in Ho Tao circle; it contained sixty houses in 1894, with a population of three hundred persons. The revenue paid was three rupees per household, and the people were paddy, maize, and tobacco cultivators by occupation and owned one hundred and fifty bullocks, thirty buffaloes, eight ponies and mules, and twenty pigs. The price of paddy was eight annas a basket. The village stands close to the Nam Yang, which here forms the boundary between British and Chinese possessions. There is a considerable area of irrigated paddy-land.

KIN-YWA-THIT.—A village of forty-three houses in the Myotha township, of Sagaing district, two and-a-half miles north of Myotha on the Myotha-Ava road. This village was formed, as its name implies, as an outpost between Gwe-gôn and Myotha, at the time when the followers of Ngwè Sè and Paw Ya were disturbing the neighbourhood after the Annexation.

KIN-ZAN.—A revenue circle and village in the Budalin township of Lower Chindwin district, with six hundred and fifty-nine inhabitants in the north of the township. The revenue in 1896-97 amounted to Rs. 2,000 from *thathameda*.

KIN-ZÔK.—A village in the Kinzôk circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 196, according to the census of 1891. The *thathameda* amounted to Rs. 430 for 1897-98.

KLAGRWA.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had seventy houses: Laling and Shandun were its resident Chiefs. It lies six miles south-west of Klangklang and is reached from Klangklang in a south-south-western direction after crossing Rachiar-var and several other streams. The village is under Laling's influence. Plentiful water-supply and good camping-ground are found on the north of the village.

KLANGBO.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had seven houses: Konin was its resident Chief. It lies five miles south of Twalam and can be reached from Twalam, five miles, by a fair path. The village is under Lalwe of Klangklang and is also under Twalam influence. There is a good supply of water and good camping-ground.

KLANGKAN.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had twenty-five houses: Si Hnin was its resident Chief. It lies on a spur to the south of the main Yahow valley, which runs down to the bifurcation of the Klairôn stream, and can be reached *viâ* Shunkla, Sekurr, Hmunpi, Kheinkhan, and Tili, distant twenty miles.

Klangkan is a Yahow village subordinate to Vannul, and pays tribute to Falam. There is good camping-ground on the south and above the village, but water is scarce and has to be obtained from the Chin leads.

KLANGKLANG.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had one hundred and fifty houses Yahwit, Lalwe, Haika, Shwe Mun, Lanwe, and Pate were its resident Chiefs. It lies eighteen miles west of Haka and fifteen miles east of Lunglen, and can be reached by the Haka-Fort Tregear mule track, which passes through the village. Klangklang is the head village of the tribe: its defences are now in ruins. Good water is available in nullahs on the west, and camp may be formed on a spur running parallel to the village on the east. The chief family of the Klangklangs is the Sinza, of which Ywahit represents the senior branch, but Lalwè is the most satisfactory Chief to deal with.

KLANGKWA.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had seventy houses; Vanhè and Rungôn were its resident Chiefs. It lies twenty-eight miles north-north-west of Haka, and can be reached direct from Haka, or *viâ* Lonzert, or from Falam *viâ* Klangrôn. Klangkwa is stockaded and there is a keep in the centre. There is good camping-ground close to the village, which pays tribute to La Sin and Vanlein of Haka.

KLANGPI.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had seventy houses: Kyehmôn was its resident Chief. It lies thirteen miles north-east of Lonlar, and can be reached from Haka *viâ* Klangklang. The village is under Hekarr of Klangklang, and is not stockaded. Water is scarce, but there is fair camping-ground in the village.

KLANGRONG.—A village of Chins of the Tashon tribe in the Central Chin Hills. In 1894 it had one hundred and eighty houses: Ra Hnin was its resident Chief. It lies low down in a valley on a small stream, with a semi-circle of hills behind and on the west of the village, and is reached *viâ* Minkin post, or direct along the Falam-Haka road, branching to the west about eight miles from the post. The people are mixed Yahows and Hlwinsès of the Hlunseo family; they are subordinate and pay tribute to Falam. There is a dilapidated fence round the village and no good camping-ground.

KLUANGRUM.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had fifteen houses: Seolin was its resident Chief. It lies five miles west of Wantu, and can be reached from Hripi, ten miles, and from Wantu, five miles. The village is not stockaded. It is an offshoot of Wantu and is thus tributary to Haka.

KOBE.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had twenty houses: Raseo and Hle Hmôn were its resident Chiefs. It lies three miles east-north-east of Haka and can be reached from Haka, three miles. The village pays tribute to Shwe Hlyen; it is not stockaded.

KO-BIN.—A circle in the Taungdwin-gyi township of Magwe district, includes the village of Kobin only.

KO-BIN.—A village in the Madaya township and subdivision of Mandalay district, east of Alè-ywa and south-west of Kinmôn-chyôn. It has

thirty-five houses, and its population amounted in 1897 to 160 approximately. The villagers are cultivators.

KO-DAUNG.—The Kodaung is a township of Ruby Mines district, forming part of the Shan State of Möng Mīt. It is a hilly tract bounded on the north by the Bhamo district and Mong Mai; on the east by North Hsen Wi and Tawng Peng; on the south by Tawng Peng; and on the west by the Möng Mīt and Ma-hlaing townships of Ruby Mines district.

Boundaries.

Its approximate area is seven hundred and sixty square miles, and its population 16,000. These are Kachins, Palaungs, and a few Li-hsaws. The following statement shows the different divisions of the Kodaung township with the approximate number of Kachin and Palaung villages and houses in each:—

Area, population, and races.

Kodaung township.	Number of villages.		Number of houses.	
	Kachin.	Palaung.	Kachin.	Palaung.
1. Sai Lein	24	30	561	354
2. Hu Mai	2	36	28	501
3. Maing Kwin	7	18	80	191
4. Man Mauk	11	8	75	60
5. Lwèwein	5	...	99	...
6. Ton Hôn, Lwe Saing, including Lwè Kin, Konmawan, &c.	22	2	276	10
7. Chauk-taung	20	2	159	5
8. Man Zauk	7	1	60	2
9. Gam Maw	22	9	244	54
10. Ya Bôn	3	3	40	47
11. Man Pun...	2	6	30	57
12. Man Tôn	4	3	30	44
13. Man Pat	8	4	68	31
14. Manyun	10	...	77	...
Total ...	147	122	1,827	1,356

The only tax levied in the Kodaung is a tribute collected from each Kachin headman at a rate of Rs. 5 per house in his charge, and from each Palaung headman at a rate of Rs. 10 per house. Palaungs are supposed to be better off and to have more people in their houses. They are certainly more saving and parsimonious than the Kachins. The tribute collected in 1897-98 amounted to Rs. 18,918.

Revenue.

The Kodaung township is a Kachin Hill Tract under the Kachin Hill Tribes Regulation. Kachins and Palaungs in it have been declared to be Hill Tribes under this Regulation. Prior to 1892 the Kodaung township was much disturbed by rebel gatherings (*vide* Möng Mīt State), but of recent years it has been very quiet

Administration.

and well behaved. The township is left to its headmen during the rains, and from November to May a Civil Officer with an escort of thirty men of the Ruby Mines Battalion makes his headquarters at Mana in the Maing Kwin circle, visits each circle, collects tribute, and adjusts differences. The Palaungs of each circle recognize the *kin* of the circle as their headman, but the Kachin villages usually have a *Duwa* or headman to each village, and these are now dealt with direct by the Civil Officer. The only exception is in the case of Matinhla, *Duwa* of Tônbôn, who is in charge of the tract adjoining his village and draws an allowance of Rs. 30 a month and commission on all tribute he collects.

Cultivation and industries.

The principal occupation of the people is the cultivation of *taungyas*, in which they grow paddy. In the valleys, where it is practicable, terraced paddy fields have been constructed and irrigated. Tea is also grown, principally in the Ya Bôn circle, but it is said to be bitter and of little value. In Shaw Lan (Hsai Lang) the principal industry is pony-breeding for the Nam Hkam and Bhamo markets.

History: Kachin aggression.

The Kodaung was formerly inhabited by Palaungs, and the divisions named belong mostly to the old Palaung organization. The Kachins from the north have gradually spread over the country, and in Shaw Lan and Maing Kwin there have been wars between the two races, arising apparently in both instances from provocation given by the Palaungs. In the other circles there does not appear to have been any actual strife between the two races, but the Palaungs have left many villages they formerly occupied, as testified by the ruins of their deserted pagodas; this seems to have been due more to the general state of disturbance and unrest in the years of weak government which preceded the Annexation. The rival rulers and aspirants to power in Möng Mit used frequently to call in Kachin mercenaries to their aid, and these mountaineers, when they learnt their power, were probably unpleasant neighbours for the money-grabbing Palaungs. Large numbers of Palaungs from the Kodaung have settled in the vicinity of Mogôk, where they probably felt safer. The Kachin irruption began about a hundred years ago and has been continuous ever since.

Humai or Humè now seems to be the most representative of the old Palaung system. The Palaungs of this circle claim to have come from the "Anawma river," but do not say where this is. They disown the common division of the Palaungs by the Burmese into Palaungs and Pa-les. There are over thirty prosperous Palaung villages in Humai. A peculiarity of Kodaung is the variation in names. Thus Man Pôn is known to the Burmese as Bin Bon and to the Palaungs as Ru Kaw.

Natural features.

The Burmese frequently called the tract Myauk Kodaung to distinguish it from the similar tract in the Hsi Paw State. It is fifty miles long by about thirty broad, and throughout its extent is a mass of hills, rising to as much as seven thousand feet above sea-level. In spite of the steepness of the hills there are usually good mule tracks between the villages. Numerous streams rise in them, chief among them being the Nam Kwang, a tributary of the Myitngè or Nam Tu. The Shweli, the chief river, runs through the upper part and bounds the lower part on its north-west side. It falls two thousand feet in the defile between

Nam Hkam and Molo by a succession of small cataracts, which make it impassable for boats of any description. The only flat ground consists of elevated valleys of small extent found here and there between the hills. The forests are apparently of no value, except along the Shweli towards Molo.

KO-DAUNG.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including thirteen villages.

KO-DAUNG.—A village in the Seik-pyu township, Pakôkku subdivision and district, with a population of 399, according to the census of 1891. The *thathameda* amounted to Rs. 1,270 for 1897-98.

KOHLUN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had thirty-two houses, with Ehla as its resident Chief. It lies on the north slope of the hill south of the Manipur river and east of Falam post, and is reached *viâ* Tweyat village. Kohlun is a Kweshin village, paying no tribute to Falam and Haka, and is easily attacked, notwithstanding a strong fence and difficult entrances. There is very good camping-ground with sufficient water to the east of the village.

KO KANG.—A large *möng* or district of the Northern Shan State of North Hsen Wi. Shan accounts credit it with six hundred villages, of which five are said to be Shan, ten Palaung, thirty "La" or Wa, fifty Mêng or M',aotzü, fifty Shan-Chinese, and the remaining four hundred and fifty-five Chinese. The same authority gives the number of houses as 4,000, but the estimate seems to be exaggerated. An inspection of the district in 1892 resulted in the visiting of one hundred and thirty-eight villages, with 1,993 houses, but there were no doubt many small hamlets which were not seen. Since 1893 Ko Kang has included what was formerly the separate circle of Kun Lōng, lying on both side of the Salween.

Population and administrative divisions.

Ko Kang is now divided into seventeen circles—

Naw Lu.	Chwin-fang.
Tao-shui.	Ying-cheng.
Shan-to-tsai.	Kawng Ai.
Malipa (Taw Nio).	Fa-mu-chong.
Mu-ku-kaw.	Yang-taw-shang.
Chat-zu-shu (Sati-hsu).	Maw-tai.
Hôn-shi-to-kaw.	Pang-chông.
Nang Kaw.	Pang Yawng.
Man Law.	

But the older division was into nine *kangs* or *kins*, whose names are given below.

Position and boundaries.

Ko Kang lies wholly east of the Salween, with the exception of the township of Möng Hawm, which projects to the west of the river and is chiefly inhabited by Kachins, and of the recently added circle of Kun Lōng. The main part of the State (for Ko Kang is one of the forty-nine *möngs* of Hsen Wi and is more powerful than most Shan States) consists really of the Salween ridge, and there is hardly a square mile of flat land in the whole of it, except in the Taw Nio valley. The only other valley, that of the Hsi Pa Haw, is more like a railway cutting than a valley. Even at its southern extremity, at and south of TawNio, the district is very narrow, and probably

nowhere much exceeds ten miles in a straight line east from the Salween. Its length, however, is very considerable, extending from latitude 23° 20′ to latitude 24° 5′ north, and it touches on the east the three Chinese Shan States of Möng Hkeng (Chêng Kang), Küng Ma (Kêng Ma) and Möng Ting (Mêng Ting); on the south it is bounded by the "La" State of Sôn Mu, and on the north by the Chinese Shan State of Lung Ling, while the Salween divides it from the Möng Hkawn (Mang Shih).

The hēng.

Ko Kang is in charge of a *hēng*, who is known to his Chinese neighbours as the *Lu Kwan*, and Ko Kang itself as *Lu Hu*, the six gates or "villages." He has been at peace with his neighbours for many years, but in 1884 an attack was made from Küng Ma and Möng Hkēng, and the invaders were not driven out till after two years' fighting. In 1874 the *hēng* in a fight with the same States practically lost his eyesight by the explosion of his powder flask. He can now do little more than distinguish light from darkness, but he is energetic and moves about a good deal in his charge, and was rewarded in 1897 with the title of *Ahmudan Gaung Taseik Ya Min*.

Races.

He, like the vast majority of the population, is Chinese; some born in Ko Kang, many settlers from Yünnan and Sz-ch'wan. There were in 1892 only seven Shan villages altogether, most of them close to Taw Nio in the valley. There is, however, a considerable population of Palaungs on the middle slopes, the heights being almost exclusively occupied by the Chinese, with a few Li-hsaw and Wa villages. The *hēng* himself (Yang) belongs to a Yong Chang family, but seems to have been born in Ko Kang. Neither he nor any of his family speak any language but Chinese, and his wife is a "small foot" woman, as are many of the wealthier villagers' wives. The small feet here, however would be considered unfashionably large in China itself, and it appears that the process of bandaging is not usually commenced till the girls are eight or ten years' old. The prevalence of the fashion so far from the real Chinese Empire and in a tract long since removed from the influence of Chinese officials is somewhat singular. The wealthier women ride *en califourchon*, with stirrups like the buckets for a lance rest.

Natural features.

Apart from the few square miles of undulating plain near Taw Nio, there is hardly a perch of flat land in the whole State. The Salween range has nothing like a plateau on the summit. Where it is not a simple ridge it is scored by streams into a confused mass of more or less rounded hills on the back of the main range. The hills are of limestone and are full of caves, some of very considerable extent. These fissures carry away much of the drainage underground and as a consequence there is everywhere a great scarcity of water in the dry months. In most places the village climbs up the slope, as in Hongkong, or in some parts of Malta, and the houses have to be built on ledges dug out of the hillside. Under the circumstances, it is not astonishing that there are no villages of any great size.

Prosperity of Ko Kang.

What is astonishing is the large population of so forbidding a country. The largest village is that of Nam Kaw, which lies about six miles north of Chat-zu-shu, the capital, and has one hundred and three houses, one-half of the population being engaged in agriculture and the remainder in trade. The village is,

Ta Pa and Ta Sawm, lower down, are now very little used and are not suitable for large parties.

Bazaars and trade.

The principal bazaar in Ko Kang is at Taw Nio (*q.v.*), and smaller bazaars are held at Ta-shui-tan, Nam Hpa, Man Ton, Kawng Ai Kaw, and at Kun Lōng. Large numbers of pack-mules trade for considerable distances, but hitherto rather eastwards into China than westwards into the Shan States.

KÔK-KE.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 407, and the *thathameda* amounted to Rs. 760. No land revenue was collected in the circle.

KÔK-KO.—A village in the Pa-gyi circle, Amarapura township and subdivision of Mandalay district, two miles south-west of headquarters. It had a population of 115 and paid Rs. 160 *thathameda* tax in 1891.

KÔK-KO.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Kampa. It has forty houses, and the population amounted in 1892 to 160 approximately. The villagers are cultivators.

KÔK-KO-GÔN.—A circle in the Ti-gyaing township, Katha subdivision and district, including a single village, with thirty-three houses. The villagers cultivate *kaukkyi*, *mayin*, and *taungya*, and some of them are fishermen.

KÔK-KO-GÔN.—A village in the Kanbyin Chauk-ywa circle, Patheingyi township, Amarapura subdivision of Mandalay district. It had a population of 50 at the census of 1891. It lies north-east of headquarters, from which it is 21½ miles distant by road.

KÔK-KO-GÔN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, 53 miles from Ye u: the population in 1891 was 160; paddy cultivation is the only industry. The *thathameda* revenue in 1896-97 amounted to Rs. 216.

KÔK-KO-LA.—A village in the Myintha circle, Pakôkku township, subdivision, and district, with a population of 101, according to the census of 1891. The *thathameda* amounted to Rs. 1,090 for 1897-98.

KÔK-KO-ZI.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 3,445 and the *thathameda* amounted to Rs. 3,414. No land revenue was collected in circle.

KÔK-KO-ZU.—A revenue circle formed in 1897 from the Le-thaung-gyi circle, Salin-gyi township of Lower Chindwin district.

KÔK-KO-ZU.—A village in the Paungdè circle, Myaing township, Pakôkku subdivision and district, with a population of 227, according to the census of 1891, and a revenue of Rs. 440, included in that of Paungdè.

KÔK-KO-ZU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 196, according to the census of 1891, and a revenue of Rs. 510.

KÔK-KO-ZU.—A village 22 miles north of Wundwin in the Northern subdivision of Meiktila district. It has an agricultural population of 300 The village formerly had a police guard, which was removed to Ywa-we, as a more important centre. A Government bazaar here attracts traders from Myingyan and Kyauksè districts. No historic interest attaches to the place. Its pagodas were built by private benefactors.

KŌK MU.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi, situated at a short distance to the south of the village of Loi Ngün, the residence of the *Myoza* of the circle: the inhabitants are all Man Tōng Palaungs, and have been settled here for about a generation Kōk Mu contained in March 1892 seven houses with a population of fifty-three persons (ten families). The people are all engaged in hill cultivation. There is a small *pôngyi kyaung* with three monks.

KO-KO-GÔN.—A village with two hundred and eleven houses and a populations of 844 persons in Meiktila township, Southern subdivision of Meiktila district. It is said to have been founded in 1170B.E. (1808 A.D.)

KO-KO-ZU.—A village in the Ye-u township and subdivision of Shwebo district, on the Mu river, and on the Mayagôn road, two miles, south of Ye-u town. The chief crops are paddy, *pènauk*, and tilseed, and there are 74·2 acrse of cultivated land. Five hundred and ten rupees *thathameda* revenue were paid in 1896-97. The population numbers 448.

KO-KYIN.—A village of twenty-one houses east of Bhamo in the Bhamo subdivision and district. It stands on high ground overlooking the Namsin *chaung*. The village was formerly protected by the Wabaung Kachins. The inhabitant's own forty-five buffaloes and work *lè-gya*. Tradition says that Kokyin was founded three generations ago.

KÔN-AING.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Kulè. The village has twenty-five houses, and the population amounted in 1892 to 100 approximately. The villagers are cultivators.

KÔN-DA-LIN.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 314. The *thathameda* amounted to Rs. 1,110 for 1897-98.

KÔN-DAN-GYI.—A revenue circle in the Pagan township and subdivision, Myingyan district. In 1895-96 the population was 1,775 and the *thathameda* amounted to Rs. 2,835. No land revenue was collected in the circle.

KÔN-DAN-SHE.—A village in Loi Lōng, one of the Southern Shan States, in the Myelat division. It is situated in the valley of the Paung-laung river between Ka Zaw and Nam Pa, and contained in 1893 forty-two houses The villagers are all immigrants from other States, and work hill clearings. The population was 169 in that year and consisted of Shans and Taungthus, with a few Danus.

KÔN-DÈ.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u, with two hundred and twenty-five inhabitants, mostly rice cultivators. The *thathameda* revenue paid in 1896-97 amounted to one hundred and five rupees.

KÔN-DEIN.—A Kachin village in Tract No. 5, Bhamo district, situated in 24° 4' north latitude and 97° 16' east longitude. In 1892 it contained twenty-four houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants of the village are Shan Burmese. The village is called Maungwe on some maps; it has a *kyaung*. There are no cattle.

KŌNG HKAM.—A Shan village in North Hsen Wi, Northern Shan States, in Möng Si sub-state; it contained sixteen houses in 1894, with a population of fifty-five persons. The revenue paid was two rupees per household and the people were paddy cultivators by occupation and owned twenty bullocks and five buffaloes. The price of paddy was eight annas the basket.

KŌNG HSA.—A circle in the Northern Shan State of North Hsen Wi; it with had in 1898 five Shan villages with a population of about 500. It is situated about ten miles north-east of Lashio, and consists of lowlying country, principally paddy plain, in the valley of the Nam Yao. The *htamōng's* village, Kông Hsa, contains forty houses and a population of about 200, and lies on low ground amid fertile paddy plains. It has a large *pôngyi kyaung* and a fair-sized bazaar. The Mandalay-Kun Lōng railway passes close to it.

KŌNG HSA.—A circle in the Hsum Hsai sub-State of Hsi Paw, in the Northern Shan States. It is admirably situated for paddy cultivation and formerly had a very large population. There were, however, in 1892 only seven villages with sixty-seven houses, or less than ten houses to each village. The supply of water for irrigation is now almost too abundant, and there is a danger of the rice plants being drowned. Considerably more population will be wanted before adequate channels and drains can be dug to control the supply of water. There are two hundred and fifty-five tax-paying *thanatpet* trees in the township.

KŌNG HSA.—A village in the Taung Yan circle of South Hsen Wi, Northern Shan States. It comprises fourteen houses of Shans, with a population in 1897 of seventeen men, twenty-two women, nine boys, and sixteen girls. The villagers owned eleven buffaloes and six cows, and cultivated eight acres of lowlying paddy-land and forty-eight acres of hill paddy. Kōng Hsa pays a revenue of Rs. 30 a year.

KŌNG HSA.—A Shan village in North Hsen Wi, Northern Shan States, Möng Si district; it contained thirty houses in 1894, with a population of seventy persons. The revenue paid was two rupees per household, and the people were paddy cultivators and traders by occupation, and owned forty bullocks, fifteen buffaloes, and five ponies. The price of paddy was eight annas the basket.

KŌNG HSA.—A Palaung village in North Hsen Wi, Northern Shan States, in Möng Li circle; it contained in 1894 fifteen houses, with a population of forty persons. The revenue paid was two rupees per household, and the people were paddy, opium, and maize traders by occupation, and owned fifteen bullocks and five buffaloes. The price of paddy was eight annas the basket.

KŌNG HSA.—A village in the Nam Hkam circle of the Northern Shan Stae of North Hsen Wi, about three miles east of Nam Hkam town, on the Sè Lan road. It is built on rising ground above the paddy-plain and is shaded with pine trees; there is a fine *pôngyi kyaung*. There were thirty-three houses with ninety-eight inhabitants in February 1892. They are all Shan-Chinese. Three bullock traders live in the village, and the remainder of the people are engaged in rice cultivation; pine-apples are also grown on the slopes south of the village. There is a substantial stone bridge over a small stream to the east of the town, built by Chinese masons from Mêng Ka.

KŌNG HSA.—A Palaung village in the Möng Yu circle of the Northern Shan State of North Hsen Wi, situated in the hills west of Möng Yu village. There were ten houses in February 1892, with a population of sixty-nine persons, all Palaungs of the Humai branch. They cultivated rice on the hill slopes.

KŌNG HSA.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were nine houses in the village in March 1892, with forty-two inhabitants. It was slowly recovering from the destruction of the place by men from Hsi Paw (Thibaw) in 1889. Paddy cultivation was the general occupation.

KŌNG HSA.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It lies to the north-east of Loi Ngün and Hpa Hsēng, and in March 1892 had nine houses with sixty-two inhabitants. Paddy cultivation was the general industry, carried on in the hollows round the rising ground on which the village is built.

KŌNG HSA.—A Shan village in the Möng Sit circle of the Northern State of South Hsen Wi. It is situated in the south-west of the circle towards the Hsi Paw (Thibaw) frontier, and contained in March 1892 eleven houses, with a population of 58. There are two bullock traders settled here, who own about twenty pack-animals. The villagers cultivate some irrigated paddy-land, as well as cotton and hill-rice on the slopes.

KŌNG KAU.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is the centre of three small villages, really forming one whole, but known by the names of Sang Ya, Na Pawng, and Na Lēng, and managed by one *ke* or headman. In March 1892 the villages together numbered forty-five houses, with a population of 191. Paddy cultivation was the only industry and none of the villages were more than four years old.

KŌNG KAW.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State, at no great distance to the south-west of the main village of Ho Ya. It has been entirely re-established since 1888, when it was completely burnt out in the civil wars. There were in 1897 thirty-three houses with two hundred and eight inhabitants, all Shans. The general occupation of the villagers is the cultivation of the extensive irrigated rice-lands which surround the village, but there are two resident bullock traders who own twenty pack-animals. Kong Kaw paid Rs. 135 revenue in 1897.

KŌNG LANG.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It is situated in the rolling country west of the peak of Loi Kawng, and numbered in March 1892 eleven houses with a population of forty-seven persons. They cultivated hill-rice and cotton in some quantity.

KŌNG LŌNG.—Latitude 19° 15', longitude 98°, altitude 2,300 feet. A village in the Mawk Mai trans-Salween district of Möng Maü, in the Southern Shan States: it is situated at the junction of the two roads from the Salween—that from Ta Ōng Mu and that from Ta Hwe Pôn— on the Mé Paw, a stream which drains into the Hwe Yap, itself a tributary of the Mè Hse. The village contains about fifteen houses. There is ample room for encamping in its neighbourhood.

KŌNGLOT.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 13' north latitude and 97° 40' east longitude. In 1892 it con-

tained seventeen houses with a population or fifty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own seventeen bullocks, five buffaloes, and four ponies. There is open space for a camping-ground, but water would have to be brought from a distance.

KŌNG NIU.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated in the paddy-plain on the banks of the Nam Pawng at no great distance form the *heing's* village, and in March 1892 contained eight houses with a population of 47. Paddy-cultivation is the chief industry, but there were four bullock-traders owning twenty six pack animals when the village was visited.

KŌNG NYAWNG.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were only seven houses in March 1892, with thirty-one inhabitants. Paddy cultivation was the general industry.

KŌNG PAW.—A Shan village in the Man Sè circle of the Northern State of South Hsēn Wi, situated on the skirts of the wide paddy-plain, which here lies along the banks of the Nam Pawng. In March 1892 it contained twelve houses with a population of fifty-five persons, all paddy cultivators. The village was just beginning to recover from the ravages of the civil war which ruined the whole circle in 1886-87. Paddy cultivation was the general industry.

KŌNG SAM.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated in the hills to the north-west of the main village of the circle, at a distance of about five miles. In March 1892 it contained ten houses, with a population of fifty-three persons. The inhabitants are all engaged in hill cultivation.

KŌNG SŪNG.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were seven houses in the village in March 1892, and the inhabitants numbered 36. All were engaged in paddy cultivation, and some sugarcane was also grown.

KŌNG SUNG.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It is situated near the Nam Pawng, and the villagers cultivate paddy on the lowlands near the river. There were in March 1892 eleven houses, with fifty-seven inhabitants.

KŌNGWAI (KANGWAI).—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 51′ north latitude and 97° 43′ east longitude. In 1892 it contained twenty-four houses, with a population of seventy-six persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own thirty-one bullocks and six buffaloes.

KŌNG WAT.—A Shan village in the Man Sè circle of the Northern State of South Hsen Wi. It is situated on the skirt of the paddy-plain of the Nam Pawng, and contained in March 1892 seven houses with a population of eighty-two persons. The village was re-established four years ago; rice-cultivation is the main industry.

KŌNG WIT.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It is situated about four miles south-west of Möng Yai town near the Kiu Ti river, and had in March 1892 seven houses

with a population of thirty-six persons. Wet paddy cultivation was the chief industry.

KŌN HAI, LŌNG AWN.—Two closely joined Shan-Chinese villages in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated in the Nam Mao (Shweli) paddy-plain. There were ninety houses in February 1892 with five hundred and seventy inhabitants. There were thirty traders resident in the village, who owned upwards of a hundred pack-animals. The remainder of the villagers were engaged in paddy cultivation. There is a *pôngyi kyaung* with nineteen robed inmates.

KÔN-HLA.—A village in the south-west of the State of Pang Mi, Myelat district of the Southern Shan States. It contained in 1897 fifty-two houses, with a population of two hundred and ninety-eight persons, and paid Rs. 477 annual revenue.

KÔN HŪNG.—A Palaung village in North Hsen Wi, Northern Shan States, in the Man Tak circle of Möng Si: it contained twenty houses in 1894 with a population of sixty-five persons. The revenue paid was one rupee per household and the people were paddy, maize, and opium cultivators by occupation, and owned ten bullocks, ten buffaloes, and three ponies. The price of paddy was six annas the basket.

KŌN HŪNG.—A small village in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It is situated close to the village of Man Pung and is subordinate to the Man Pung headman. It contained in March 1892 nine houses with a population of forty-three persons. A small pagoda stands in what used to be a monastery enclosure between the two villages. The place was utterly destroyed by Hsi Paw (Thibaw) in August 1887. Paddy cultivation is the general industry.

KŌN ING.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated on the sub-features of the range which bounds the Nam Mao (Shweli) river plain on the south. There were fifteen houses in the village in February 1892, with eighty-eight inhabitants. Lowland paddy cultivation was the general industry.

KÔNKHA.—A Kachin village in Tract No. 2, Bhamo district, situated in 23°52′ north latitude and 97° 6′ east longitude. It contained forty-five houses in 1892. The population was unknown. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle. There is a *kyaung* and a *zayat*, and plenty of camping-ground.

KÔN KYEN.—A Palaung village of seven houses in Tawng Peng State, Northern Shan States. The population numbered in 1897 thirteen males, fifteen females, and fourteen children. They cultivated tea principally and owned fourteen cattle and three ponies. Kôn Kyen is situated in the Kun Hai circle.

KŌN LÖN.—A village in the Na Wa circle of the Northern Shan State of South Hsen Wi, near the western foot of the main range of the State. It contained in March 1892 fourteen houses, with a population of sixty-one persons. They were all engaged in lowland paddy cultivation. The village had not then been long re-established.

KŌN LŌNG.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, about a mile west of Nam Hkam town and not

far from the Nam Mao (the Shweli). There were forty-one houses in the village in February 1892 with a Shan-Chinese population of one hundred and sixty-five persons. The inhabitants are all engaged in rice cultivation. There is a *pôngyi kyaung* with seven robed inmates.

KÔN-MA.—A village founded in 1893 from Hkaung-myè, which lies just opposite the last Myitkyina village above Pashaw; it has fifteen houses, but neither buffaloes nor bullocks; no fruit trees have yet been planted. The villagers are all Hpuns of the "Mai-cho" tribe, and work *taungya*. The village contains one bamboo *pôngyi kyaung*, with one *pôngyi* from Mankin. It paid in 1896-97 Rs. 8 for permission to fish with *letkaws*. Some sugarcane is grown in the village. To the south-east is the Kachin village of Kringkong.

KÔNMAKÔN.—A Kachin village in Tract No. 33, Myitkyina district situated in 25° 14′ north latitude and 96° 23′ east longitude. In 1892 it contained thirty-six houses: its population was not known. The inhabitants are Shan Burmese.

KÔN-MA-NA.—A village in the Mogaung subdivision of Myitkyina district. It lies off the Indaw-gyi lake, three quarters of a mile west of Nam paung-zin, and has seven houses.

KÔN-MA-MÔN.—A village on the north-west corner of the Indaw-gyi lake in the Mogaung subdivision of Myitkyina district, on the lower slope of a small range called the Sankadaung. The village consists of two groups of houses, twenty-seven on the hill and six below by the water's edge; it has ten *paik-maungs* and fifty-eight buffaloes, but no bullocks. Between the hillock and the lake are paddy-fields, and the villagers are engaged in paddy cultivation. Twenty-seven baskets of paddy sown in 1896 yielded one thousand and ninety baskets at harvest.

KÔN-MAW.—A revenue circle in the Taungdwingyaung township, Mingin subdivision of Upper Chindwin district. It includes one village only, and paid Rs. 410 revenue in 1897.

KÔN MAWNG.—A village in the Central Riding of the Northern Shan State of Mang Lön West, in the valley north-east of Man Pēng, the capital of the State, and at the foot of the Loi Sè ridge. In April 1892 there were thirteen houses with eighty inhabitants, all Shans. They cultivated some irrigated paddy-fields and a good deal of sugarcane. The villagers render personal service instead of paying tribute.

KÔN NA.—A village in the Möng Heng circle of the Northern Shan State of South Hsen Wi. It is situated in the valley under Loi Sang, close to the main village, and contained in April 1892 six houses with a population of twenty eight persons. The villagers were all engaged in cultivation, lowland paddy and sugar-cane being the chief crops. The village is under the Loi Hseng headman.

KÔN-NI.—A village in the State of Pang Mi, Myelat district, of the southern Shan States. It lies in the extreme north of the State and had in 1897 a population of three hundred and twenty-four persons, living in sixty-eight houses. A great number of the inhabitants, besides cultivating their fields, engage in pottery manufacture, chiefly of jars and chatties, which are sold all over the Myelat. The amount of revenue paid in 1897

was Rs. 584. Near Kon-ni, on the Hsa Möng Hkam side of the boundary, there was established in 1888 a station for British troops which it was hoped might prove a sanitarium. It turned out on the contrary extremely unhealthy both for the men of the Rifle Brigade, who first occupied it, and later for the sepoys of a Madras Regiment. It was therefore abandoned in 1889. A cemetery on the slope opposite encloses the bodies of several British soldiers.

Near Kon-ni General Collett first discovered the *Rosea gigantea* or *Collettii*, the wild rose with the largest known corolla, extending to an average of four inches.

KÔN-NU.—A village of twenty-two houses, south of the Irrawaddy, in the Shwegu subdivision of Bhamo district. The villagers are fairly prosperous and own ninety-six buffaloes.

KÔN-PA-LU.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 650 for 1897-98.

KÔNPAN or KUNPAN.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 11′ north latitude and 97° 28′ east longitude. In 1892 it contained nineteen houses, with a population of fifty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own seven bullocks only. Water is scarce.

KÔN-PA-TO.—A small village in Tepato circle, Taungtha township, Myingyan subdivision and district. The Pato pagoda festival is held yearly in this village and considerably attended. The right to collect rents from the bazaar stalls at the festival was leased out under the Burmese Government, and the custom has been continued under our rule. The population numbers 115.

KÔN-PA-YA.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 265 and the *thathameda* amounted to Rs. 392. No land revenue was collected in the circle.

KÔNPI.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 18′ north latitude and 97° 29′ east longitude. In 1892 it contained twelve houses, with a population of 40. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own eight bullocks only.

KON SANG.—A Shan village of fifteen houses in Tawng Peng State, Northern Shan States. It had a population of twenty men, nineteen women, three boys, and six girls in 1897. The villagers possess twenty-one cattle, and cultivate lowlying paddy-fields and a little tea. Kon Sang is situated in the Möng Ngaw valley, but belongs to Myothit circle.

KÔN-SAN-PIN-PÔN.—Two adjoining Palaung villages in the Mogôk township of Ruby Mines district, south of Mogôk town.

KÔNSIN or KHÔNSIN.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 23′ north latitude and 97° 23′ east longitude. In 1892 it contained twenty houses, with a population of one hundred and four persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

KÔN-TEIN.—A village of twenty houses, north of the Moyu *chaung* in the Bhamo subdivision and district. The inhabitants get a yield of paddy of some six hundred baskets yearly; they work no *mayin*. There are twenty buffaloes in the village, which is out of reach of all but the highest floods.

KÔN-THA.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including a single village. The population in 1891 numbered 116, and the revenue amounted to Rs. 286.

KÔN-THA.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Kôntha, Seik-lu-aing, Zidaw, Ma-gyi-ôk, Môndu, and Htu-gyi. It is situated in the south of the township, on the boundary between the Budalin and Mônywa townships. The population in 1891 numbered 765 and the *thathameda* for 1896-97 amounted to Rs. 1,740.

KÔN-THA.—A large village of two hundred houses in the Myotha township of Sagaing district, five miles to the south of Myotha.

KÔN-THA.—A village in the Hsa Möng Hkam circle of the State of that name in the Myelat district, Southern Shan States. It is so close to the chief village of the State as almost to form part of it, being only separated by a slight hollow, and in 1897 it had forty-six households with a population of one hundred and ninety-eight persons. The amount of revenue which it paid was Rs. 117.

KÔN-THA.—A village in the Ye-u township and subdivision of Shwebo district, with a population of 111 and a cultivated area of 64·08 acres. Paddy is the chief crop, and the *thathameda* revenue in 1896-97 amounted to Rs. 400.

KÔN-THA-YWA.—A village in the Madaya township and subdivision of Mandalay district, south-east of Lamaing. It has twenty-five houses, and its population amounted in 1897 to 90 approximately. The villagers are cultivators.

KŌN TI.—A village in two parts in the Möng Hēng circle of the Northern Shan State of South Hsen Wi. It is about two miles distant from the main village of the circle, under the peak of Loi Sang, and there were in 1897 forty houses with a population of three hundred and twenty persons. There is a *pôngyi kyaung* in the village with fifteen robed inmates. There were four bullock traders, who owned one hundred and sixty pack-animals. They trade occasionally to Tawng Pēng and Mandalay, but more often are engaged locally. The villagers cultivate paddy (thirty-two acres) on the banks of the Nam Ha.

KŌN WING.—A village in the *Kawn Tau* or South Riding of the Northern Shan State of Mang Lön West. It is situated in the township of Nam Seng and stands on the ridge overhanging the Salween opposite Maw Hpa. In April 1892 there were eight houses with forty inhabitants, all Shans. They cultivated chiefly hill-rice, with a good deal of betel-vine.

KÔN-YO.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of village lands. The population in 1891 numbered 353 and the area of cultivated lands was fifty-two acres. Paddy and jaggery are the principal products. The village is sixteen miles from Ye-u, and paid Rs. 273 *thathameda* revenue in 1896-97. It is under the Nyaung-ze-gôn Thugyi.

KÔN-YO.—A village in the Shwe-gyin township, Ye-u subdivision, of Shwebo district, with one and-a-half square miles of attached land. The population in 1891 numbered 111, and there were sixty-two acres under cultivation. The principal products are paddy and jaggery. The village is nine miles from Ye-u, and paid Rs. 273 *thathameda* revenue in 1896-97. It is under the Ywama Thugyi.

KÔN-YWA.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 155 and the *thathameda* amounted to Rs. 144. No land revenue was assessed in the circle.

KÔN-YWA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population was 85, and the *thathameda* Rs. 140. No land revenue was collected in the circle.

KÔN-YWA.—A revenue circle in the Pagan township and subdivision, of Myingyan district. In 1895-96 the population was 125, and the *thathameda* amounted to Rs. 180. No land revenue was collected in the circle.

KÔN-YWA.—A revenue circle with nine hundred and thirty-three inhabitants in the Kani township of Lower Chindwin district. It is situated on the left bank of the North Yama and includes the villages of Kôn-ywa and Kyundaw.

Mayin or dry-weather paddy is extensively cultivated, water for irrigation being obtained from the North Yama *chaung*. The revenue for 1896-97 amounted to Rs. 2,130 from *thathameda* and Rs. 19 from State lands. There is a Civil Police outpost at Kônywa.

KÔN-YWA.—A circle in the Natmauk township of Magwe district. It includes the villages of Thitla-gyin, Pebin-gôn, Ye-ngan, and Nyaungbintha.

KÔN-YWA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district, including a single village. The revenue paid by the circle in 1897 amounted to Rs. 170.

KÔN-YWA.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 75, according to the census of 1891, and a revenue of Rs. 110.

KÔN-YWA.—A village in the Anauk-chauk-taung circle, Myaing township, Pakôkku subdivision and district, with a population of 228, according to the census of 1891; the *thathameda* amounted to Rs. 490 for 1897-98.

KÔN-YWA CHIN-MÈ.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 71, according to the census of 1891, and a revenue of Rs. 220.

KÔN-YWA CHIN-ZU.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 44, according to the census of 1891, and a revenue of Rs. 110.

KÔN-YWA-GYI or MANKUNG.—A Christian village of Kachins of several different tribes in Tract No. 5, Bhamo district, situated in 24°10′ north latitude and 97°14′ east longitude. In 1892 it contained twenty-seven houses; its population was unknown. The headman has no others subordinate to him. There are no cattle in the village.

KÔN-ZIN.—A village in the Kônzin circle, Myaing township, Pakôkku subdivision and district, with a population of 455, according to the census of 1891; the *thathameda* amounted to Rs. 490 for 1897-98.

KÔN-ZWA.—A village in the Shwe-gyin townshipYe-u subdivision of Shwebo district, with an area of two square miles of village lands. The population, according to the preliminary census returns of 1891, numbered 163, and the cultivated area was thirty-seven acres. Paddy and jaggery are the principal products. The village is fifteen miles distant from Ye-u and paid Rs. 510 *thathameda* revenue for 1896-97.

KOSET.—A village of Chins of the Siyin tribe in the Northern Chin Hills. In 1894 it had ninety houses: the name of the resident Chief was Lyinvum. It lies three miles west of Fort White, whence it is reached by an easy path descending 2,000 feet from the ridge above. The village is inhabited by the Twuntak clan of the Siyin tribe. Lyinvum governs this one village only and has no control over other villages. Koset was disarmed in 1893 and 1894. Kuppow, the *ex*-Chief, is in jail in Burma, and his son Kaikam has been deported to the Andamans. The present Chief spent some months in jail in Burma in 1894 for assisting his rebel relatives. The village was destroyed in 1889 and re-built in 1895. It has no stockades and is easily attacked from all sides except the west. Water is abundant in and below the village, and there are several camping-grounds.

KOTARR.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had eighty houses; the resident Chiefs were Yahlwe, Nikwe, Yareng, besides others. It lies one mile west of Haka-Kolun, and can be reached by a mule-track from Kolun. The village Haka-Kotarr is usually called Kotarr.

KO-THAN.—A revenue circle in the Mônywa township, of Lower Chin dwin district, six miles north-east of Mônywa. In 1891 the population was 1321; the revenue from *thathameda* for 1896-97 amounted to Rs. 2,420. Kothan is noted for its manufacture of silk *pasos*. The principal crops are tobacco and jowar.

KOUNGRA.—A Kachin village in Tract No. 29, Katha district, situated in 24° 49′ north latitude and 96° 7′ east longitude. In 1892 it contained fourteen houses, with a population of forty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the 'Njanmaja tribe, and own eight bullocks and one buffalo. Water is scarce.

KOVAL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It had thirty-eight houses in 1894, with Bise as its resident Chief. It lies about two miles east of Torrtaung, and is reached *via* Sônkwa and Norrtang. It is a Kweshin village, and is tributary to Falam. There is plenty of water at the village.

KOW-TIN-HSOW.—A Chinese village of three houses in the Ko Kang trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). It lies in the broken hills south of Taw Nio bazaar and had in 1891 twenty inhabitants. They cultivated hill-rice and opium.

KO-YAN.—A village in the Koyan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 493, according to the census of 1891. The *thathameda* amounted to Rs. 1,590 for 1897-98.

KO-YWA.—A revenue circle in the Yamèthin district, which got its name because it comprised originally nine villages.

It was formed by King Bodaw when he came to Toungoo and fixed the Nga-leik stream as the boundary between Toungoo and Yamèthin. This was about the year 1837.

History.

Most of the villages then built were deserted or destroyed during the disturbances which succeeded the Annexation of Upper Burma in 1886. Maung Tha Hman, the Ko-ywa *Daingthugyi*, joined Buddha Yaza and was killed in an action on a hill in the Thinwin-daing. Most of the villagers who did not go out with him took refuge in Sinandôn village. The old village sites are gradually being taken up again.

KO-ZIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population numbered ninety-five, and the *thathameda* amounted to Rs. 102. No land revenue was collected in the circle.

KRIMMU.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 20′ east longitude. In 1892 it contained fourteen houses. Its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own no cattle. Water is scarce.

KROWKRA.—A Kachin village in Tract No. 16, Myitkyina district, situated in 25° 2′ north latitude and 97° 29′ east longitude. In 1892 it contained fifteen houses, with a population of fifty-seven persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe.

KROWKRA.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 37′ north latitude and 97° 45′ east longitude. In 1892 it contained sixteen houses. The population was not known. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

KU-BO VALLEY.—*See* under Ka-le.

KU-BYU.—A revenue circle in the Kyaukpa-daung township, Pagan subdivision, of Myingyan district. In 1895-96 the popoulation was 1,210 and the *thathameda* amounted to Rs. 1,962. No land revenue was collected in the circle.

KU-BYU.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population was 140 and the *thathameda* amounted to Rs. 192. No land revenue was collected in the circle.

KU-BYU.—A village in the Ye-u township and subdivivion of Shwebo district, eight miles from Ye-u, with one hundred and thirty-seven inhabitants and twenty-seven acres of cultivation. Paddy is the chief crop. In 1896-97 the *thathameda* revenue paid amounted to Rs. 252. The village is in the Mè-o *thugyi*ship.

KU-DAW.—A revenue circle in the north of the Budalin township of Lower Chindwin district, with one thousand two hundred and sixty-four inhabitants in 1891. The villages included in the circle are Kudaw, Ywa-mun, and Mauklet.

Kudaw was once the headquarters of the Kudaw township, which was amalgamated with the present Budalin township on 1st December 1894.

Its population was 754 in 1891. There is a Civil police-station and a Public Works Department rest-house in the village.

The revenue from the circle in 1896-97 amounted to Rs. 2,260 from *thathameda* and Rs. 15 from State lands.

KU-DO.—A village in the Ôk-yin circle, Myaing township, Pakôkku subdivision and district, with a population of 194, according to the census of 1891. The *thathameda* amounted to Rs. 1,330 for 1897-98.

KU-DÔK.—A village in the Nyaungdaw circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of 50, according to the census of 1891, and a revenue of Rs. 120.

KU-GA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 74, according to the census of 1891, and a revenue of Rs. 390.

KU-GI.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 416 according to the census of 1891. The *thathameda* amounted to Rs. 1,070 for 1897-98.

The proper name of the village is said to be "Kyi." It is the largest village in the Yaw township, and lies between Tilin and Pasôk, consider rable traffic from both sides converging here. It is situated on the slope of a small hill, quite close to the "Kyi" creek. The houses in the village are crowded, as the site is not large, and any extension is impossible owing to the nature of the ground.

KU-GYUN.—A village in the Letpan-gyun circle, Pakôkku township, subdivision, and district, with a population of 199, according to the census of 1891, and a revenue of Rs. 330, included in that of Letpan-gyun.

KU-HNA-YWA.—The only township of the Gangaw subdivision of Pakôkku district, is bounded on the north and east by the Upper Chindwin district, on the south by Tilin and Pauk townships, and on the west by the Chin Hills. It has an area of seven hundred and nineteen square miles and a population of 21,943, divided between ninety-eight villages. It comprises eighty-three revenue circles, which pay an aggregate assessment of Rs. 36,813 The headquarters are at Gangaw.

Boundaries, area and population, and revenue divisions.

KUKAM.—A Kachin village in Tract No. 17, Myitkyina district, situated in 25° 2′ north latitude and 97° 40′ east longitude. In 1892 it contained sixty houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and remained neutral in the 1892-93 rising.

KUKAN or KUKUM.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 35′ north latitude and 97° 31′ east longitude. In 1892 it contained sixteen houses, with a population of 66. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe, and own no cattle. Five hundred baskets of paddy are raised yearly.

KU-LÈ.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes one village only, and paid a revenue of Rs. 970 in 1897.

KU-LÈ.—A village in the Nga-singu *Myoma* circle of Nga-singu township, Madaya subdivision of Mandalay district, north of Nga-singu-*myo*. The village has fifty houses and the population amounted in 1897 to 200 approximately. The villagers are fishermen.

KU-LÈ.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north-east of Nga-singu town. The village has thirty-four houses and a population of 170 on an approximate calculation in 1897. The villagers are cultivators.

KULLYAM.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had fifty houses, with Shin Sun as the resident Chief It lies south and quite close to Lati and is reached *viâ* Parrtè (Lom Ban). The village is tributary to Falam. Water is very scarce in the hot weather.

KUMBAH.—A Kachin village in Tract No. 29, Katha district, situated in 24° 53′ north latitude and 96° 37′ east longitude. In 1892 it contained twenty houses, with a population of eighty-two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own two bullocks and eight buffaloes.

KUMBÔK or HINPÔK.—A Wara village in Tract No. 3, Bhamo district, situated in 23° 49′ north latitude and 97° 20′ east longitude. In 1892 it contained thirty houses, with a population of one hundred and two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own fifteen bullocks and ten buffaloes. Fifty baskets of paddy are grown yearly.

KUMBREN or KUMBÈN.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 17′ east longitude. In 1892 it contained thirty houses. Its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own no cattle.

KUME.—A Kachin village in North Hsen Wi Northern Shan State in Ho Wa circle of Möng Sit it contained twenty houses in 1894, with a population of one hundred and ten persons. The revenue paid was three rupees per household and the people were paddy, tobacco, and maize cultivators by occupation, and owned thirty bullocks, forty-five buffaloes, four ponies, and one hundred and eighty pigs. The price of paddy was eight annas the basket.

KUM HKA.—A Kachin (Lana) village in the North Hsen Wi State, Northern Shan States, in Möng Htan circle; it contained twenty-five houses in 1894, with a population of one hundred persons. The revenue paid was one rupee per household, and the people were paddy, opium, and maize cultivators and traders by occupation, and owned fifty bullocks, twenty buffaloes, two ponies, and one hundred pigs. The price of paddy was eight annas the basket.

KUMHMUM.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had twenty-five houses, with Tansaw as its resident Chief. It lies six miles north-west of Kwungli, and is reached through that village. The people are Shunklas, tributary to Falam. Plenty of water is obtainable about one mile south of the village.

KUMLAO.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° north latitude and 97°47′ east longitude. In 1892 it contained twenty houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe, and cultivate the poppy.

KUMSANG NEING.—A Kachin village in Tract No. 39, Myitkyina district, situated in 26°23′ north latitude and 97°40′ east longitude. In 1892 it contained fifteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the 'Nkhum tribe.

KUNAL.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had eight houses; the name of the resident Chief was Twunngo. It lies eight miles south-east of Tunzan, and is reached by a Chin path through Twelmu-Numnai. Kunal was founded by Vum Shwen. The people are Kanhows and have been disarmed. The village is subordinate to How-chin-kup.

KUN-DAW.—A village in the Kundaw circle, Myaing township, Pakôkku subdivision and district, with a population of 425, according to the census of 1891. The *thathameda* amounted to Rs. 1,000 for 1897-98.

KUN-DA-YA.—A revenue circle in the Taungthaw township, Myingyan subdivision and district. In 1895-96 the population was 1,770, and the *thathameda* amounted to Rs. 2,088. No land revenue was collected in the circle.

KUN-GAING.—A revenue circle in the Mintaingbin township of Lower Chindwin district, including the villages of Kun-gaing and Nyaungbinzauk. The villagers are cultivators and grow paddy and jowar. The *thathameda* amounted to Rs. 430 for 1896-97.

KŪNG HSA.—A circle in the Northern Shan State of Hsi Paw; it included three villages in 1898 and had a population of 98. It is in charge of a *nè-baing* and lies to the north-west of the suburbs of Hsi Paw. In the same year it paid Rs. 153 net revenue.

KŪNG KA.—A Palaung village in the Na Wa or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 eleven houses, with a population of one hundred and fifteen persons. The villagers belonged to the Man Tong branch of Palaungs and had been settled here for over a generation. They were engaged in lowland paddy cultivation.

KŪNG KAW.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were in March 1892 nine houses with forty-nine inhabitants. Lowland rice cultivation was the chief industry.

KŪNG LŌNG.—A Shan village in the North Hsen Wi Northern Shan State, in the circle of Sè En; it contained fifteen houses in 1894 with a population of sixty persons. The revenue paid was one rupee per household and the occupation of the villagers was paddy and opium cultivation. They owned ten bullocks, fifteen buffaloes, and fifty pigs. The price of paddy was eight annas the basket.

KŪNG MŌNG.—A Shan village of three houses in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni). Kūng Mōng is one

of the few Shan villages in the circle and, as in the others, the immigrants have settled on a stream and cultivate irrigated land. They worked about sixty acres of paddy-land in 1891 and numbered 19 in all. The village is about four miles south of Taw Nio and about the same distance from the frontier of the Shan-Chinese State of Küng Ma.

KŪNG NIU.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were twenty houses in March 1892, with a population of one hundred and fifty-three persons. Paddy cultivation was the general occupation, but a good deal of sugarcane was grown and there were also four resident bullock-traders owing nearly an hundred pack-animals.

KŪNG NIU.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi, about seven miles south-east of the village of the same name, in the Möng Yai circle. It had recently been re-settled in March 1892, and there were then ten houses with forty-four inhabitants. They cultivated hill-rice and cotton.

KŪNG NIU.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is situated to the west of Hpa Hsēng and had in March 1892 twenty-two houses with a population of one hundred and thirteen persons. They cultivated lowland paddy.

KŪNG NIU.—A village in the Möng Tai circle of the Northern Shan State of South Hsen Wi, situated on the main route south from the capital, and not far from Man Pūng. It is in the charge of a *htamōng*, who also has the village of Hko Hsai under him. There were in March 1892 eleven houses, with a population of fifty-three persons. The place was utterly destroyed by men from Thibaw in August 1887 and has only been re-established since 1890. Lowland paddy cultivation is the chief industry.

KŪNG NYAWNG.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi. It is situated at the foot of the hills to the east of the town and the inhabitants are all engaged in lowland rice cultivation. There were in March 1892 eleven houses, with a population of sixty-six persons.

KŪNG PAU.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. It had only seven houses in March 1892, with thirty-one inhabitants. They cultivated lowland paddy.

KUN-GYAUNG.—A small village on the right bank of the Shweli river, about forty miles from its mouth. It is in the Mo-hlaing township of Ruby Mines district, and is the headquarters of Messrs. Darwood and Company's timber extracting operations in the Shweli drainage.

KUN-GYAUNG.—A village of thirteen Shan-Burmese households north of the Irrawaddy in the Shwegu subdivision of Bhamo district. The villagers are fishermen and work also *taungya* and a little maize and beans.

KUN-HAI —A circle and village in Tawng Peng State, Northern Shan States. The circle contains eight villages, with a total of one hundred and ninety-four houses. It has an area of about one hundred and fifty square miles and a population of three hundred and nine men, one hundred and ninety-three women, one hundred and three boys, and one hundred and thirteen girls. The villagers are Palaungs of the Rūker Pale tribe.

Area and population.

Except in Kunhai village, the headquarters of the circle, the villagers of which say they come from Sitton-pyi-kyen (Thatôn) in Tenasserim division, the villagers cultivate tea; they sell about 2,880 bullock loads of wet tea and also manufacture about 2,503 viss of dry tea. The area of the gardens was estimated at nine hundred and twenty-five acres. Hill paddy is also cultivated.

Cultivation.

The whole circle is hilly; it is situated in the south of the Tawng Peng State and on the borders of Hsipaw. The main village contained in 1896 sixty-five houses and was divided into five parts, each with a headman. It had several fine monasteries. It lies on the main route to Hsi Paw and Mandalay.

KUN HAWT.—A circle in Tawng Peng State, Northern Shan States. It contained four villages in 1896, with a total of one hundred and fifteen houses, under the administration of a *kin*.

It exports about one thousand and two hundred bullock loads of pickled tea annually, and cultivates about three hundred and twenty acres of tea gardens. The inhabitants are Palaungs and cultivate also a little hill paddy. A few vegetables (mustard and pumpkins principally) are grown in the circle. The pumpkins are of a very fine and large kind.

Products.

Kun Hawt contains three monasteries. The villagers are mixed families of the different classes of Pales, and there is one village of Li-hsaws. The population numbered one hundred and fifty-two men, one hundred and ninety-two women, eighty-one boys, and sixty-seven girls. The circle touches Hsi Paw State and is close to Thibaw (Hsi Paw) town. It is situated on the main trade route to Hsi Paw and Mandalay. The headman lives in North Kun Hawt village, which had sixty-one houses in 1896. The south village had twenty-one houses. They have a fine timber monastery. The villagers profess to belong to the Kram clan of Palaungs.

KUN HWAT.—A village in the Loi Lōng State, Myelat division of the Southern Shan States, lying to the south-west of Loi Lōng hill. It is inhabited by Zayein Karens and contained in 1893 sixty houses with a population of one hundred and fifty-one persons. The villagers work *hai* and a few patches of irrigated fields. They are very poverty-stricken, but pay one rupee tribute per house.

KU NI.—A village in the Kruni circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of 66, according to the census of 1891, and a revenue of Rs. 90.

KUN KAN.—A village in the Myittu revenue circle, Amarapura township and subdivision of Mandalay district, seven miles south-south-east of headquarters. It had a population of 205 at the census of 1891, and paid Rs. 400 *thathameda* tax.

KUNKOW.—A Kachin village in Tract No 10, Bhamo district, situated in 24° 31′ latitude and 97° 38′ east longitude. In 1892 it contained twenty-four houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own no cattle.

KUN KYENG.—A Shan village in the North Hsen Wi Northern Shan State in Hsen Wi circle; it contained twenty houses in 1894, with a

population of sixty persons. The revenue paid was four annas per household, and the occupation of the people was paddy-cultivation and trading. They owned ten bullocks and ten buffaloes. The price of paddy was twelve annas the basket.

KUN LEIN.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district. There are two villages in the circle: Kun-lein South is situated six miles east of Pyintha, with a population of 230, according to the census of 1891. The *thathameda* paid by the circle for 1896 amounted to Rs. 420. The villagers are Burmese *pein* and ginger cultivators.

KUN LEIN NORTH.—A village in the Kun-lein circle, Pyintha township, Maymyo subdivision of Mandalay district. It is situated six miles east of Pyintha in the Pyintha *chaung* valley. The villagers are Burmese *pein* and ginger cultivators.

KUN LŌNG.—Formerly a separate circle, but since 1893 attached to the Ko Kang district of North Hsen Wi, Northern Shan States. The Kun Lōng circle includes little but the hill ranges on either side of the Salween, with a narrow strip of paddy-land on the right bank from the mouth of the Nam Nim to the point where the Salween turns south again beyond the island from which the ferry takes its name, and an equally narrow strip of flat land on the left of the Salween from the ferry village of East Kun Lōng to the mouth of the Nam Ling.

Description of the circle.

The Shans live along the river-bank, and there are only nine villages of them altogether. In the hills are Chinese and Kachins, eight villages of the former and eleven of the latter, all of whom have, however, been expelled since 1893.

Inhabitants.

The circle is a very poor one, and would be of little importance if it were not for the ferry. It is difficult to get details as to the amount of traffic here in times past. Probably there was a good deal, for the Burmese had a customs station on the island below the ferry, and it is said that there was a large number of boats. Of these only a few now remain, and they are distinctly insignificant for so notable a ferry, and greatly inferior to those at *Tā* Kaw, *Tā* Pen, *Tā* Sang, or any of the Karen-ni ferries. There is said to have been a great deal of traffic from Küng Ma (Kêng Ma) and Mêng Mêng when these States were Burmese possessions. They have, however, been absorbed by the Chinese, and until quite of recent years no Küng Ma caravan entered the Shan States. The traders are Huitzu, and go on to Mandalay. To all appearance there was at one time a large traffic through to Yüng Chang and other places in Yünnan proper, for the streams crossing the road near Kun Lōng and throughout Ko Kang are spanned by stone bridges of the ordinary Chinese ultra-ponderous model. The trade, however, seems to have been altogether stopped of late years, and probably began to be diverted from the early days of the long civil war in Hsen Wi, if not earlier, from the time of the Chinese-Mahomedan (Huitzu) rebellion in Yünnan. Now apparently the road most followed by Chinese traders, next to that by the Kaw ferry, is through Lung Ling (Mong Lōng) to Nam Hkam and from there in a variety of directions to Burma and the rest of the Shan States. It seems probable,

The ferry.

however, that the trading communities in Yünnan, east of the Salween, will soon again begin to use the Kun Lōng road.

The Kun Lōng-Lashio road.

From the ferry to Lashio the road is on the whole a good mule-track, but the ascent from the river is very steep and rocky and there are one or two swampy stretches and awkward river crossings which are very difficult for animals, except in the cold weather.

East Kun Lōng; the bazaar.

The main village of Kun Lōng is on the left bank, on a moderately level terrace on the side of the range, which otherwise rises abruptly from the river. The population is entirely Shan, and numbered in all sixty-three households in 1892, but the number has been greatly reduced since the Kachin rising of 1893. A five-day bazaar is held, which is attended by a considerable number of Chinese and Kachins from the hill ranges, east and west of the river. Chinese-made felt, rugs, straw hats, Chinese shoes and straw sandals, nails and ready-made clothes are the chief articles exposed for sale besides local produce. Except on bazaar day the village is a singularly lazy one. There are very few cultivators; many profess to be shoemakers, but the majority seem to be waiting for the day when traffic on the ferry will once more be brisk, and they will be able to live more sumptuously than they do now, on handfuls taken from the baskets of bazaar women: this is the ferry fee on bazaar days and the only ostensible means of subsistence of quite two-thirds of the population.

Races.

The Chinese on the hills all profess to be "Great Chinese" (*Hkèlōng*), and they may probably have come from Yünnan, Sz-ch'wan, or Kwei-chao a generation or more ago, but there is a great laxity in the wearing of the queue, and a general use of turbans, besides other tendencies to assimilate to the Shan-Chinese. The *Men* or Shan-Chinese of Küng Ma, are readily distinguished by the flat tops and extraordinary lateral development of the women's turbans. Of these there are comparatively few except on bazaar days. The Kachins are mostly of the Maru clan, but there are great numbers of Lashi. Since 1893 these have almost entirely been expelled from the *möng*.

Cultivatiion.

Both Chinese and Kachins cultivate large quantities of opium. More opium in fact is cultivated on the hills than anything else. The Shans on the river-bank cultivate rice, both irrigated and dry crops, as well as a good deal of sugarcane. There are also large fields of pine-apples on the slopes at East Kun Lōng.

KUN-ÔN.—A revenue circle in the Nato-gyi township, Myingyan sub-division and district. In 1895-96 the population was 560, and the *thathameda* amounted to Rs. 584 No land revenue was collected in the circle.

KUN-ÔN.—A revenue circle, including the villages of Ywa-tha and Seik-thagaw, in the Budalin township of Lower Chindwin district. It is situated in the north-east of the township, near the Shwebo district boundary. The population in 1891 was 586. The revenue in 1896-97 amounted to Rs. 1,330, from *thathameda*.

KUN-ÔN.—A circle in the Myingun township of Magwe district. It includes the villages of Nyaung-sôn, Sangan-gyi, and Kun-ôn.

KUN-ÔN.—A village in the Ye-u township and subdivision of Shwebo district, on the Ye-u-Kaduma road, ten miles from Ye-u town. The population numbers 338, and five hundred and thirty-four acres are cultivated. Paddy is the chief crop. There is a Civil Police post and a Public Works Department bungalow at Kunôn. Rupees 800 *thathameda* were paid in 1896-97.

KUN-TAUNG.—A revenue circle in the Homalin township, Legayaing subdivision of Upper Chindwin district, including thirteen villages.

KUN-THA.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including the villages of Kuntha, Kyet-thagôn, and Paungdaw, with four hundred and sixty inhabitants.

It lies back about a hundred yards from the Chindwin river in the south-eastern portion of the township. The revenue from the circle amounted to Rs. 1,150 from *thathameda* and Rs. 9 on account of State land rent for 1896-97.

KUN-THA-YA.—A village in the Nga-singu township, Madaya subdivisiion of Mandalay district, north-east of Shwe-gôndaing and south-east of Minywa. The villagers are cultivators. Kunthaya has thirty houses and its population amounted to 120 approximately in 1897.

KUN-THI-GAN.—A village in the Kunthigan circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of 220, according to the census of 1891. The *thathameda* amounted to Rs. 440 for 1897-98.

KUNTONG or KUNDONG.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 36′ north latitude and 97° 42′ east longitude. In 1882 it contained twenty houses, with a population of 70. The headman has no others subordinate to him. The inhabitants are of the Marip tribe.

KUN-YWA.—A village in the Kun-ywa circle, Pakôkku township, subdivision, and district, with a population of 491, according to the census of 1891. The *thathameda* amounted to Rs. 3,750 for 1897-98.

KUN-ZÈ.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 48, according to the census of 1891. The *thathameda* amounted to Rs. 450 for 1897-98.

KUN-ZE.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 1,182, according to the census of 1891, and a revenue of Rs. 190.

KUN-ZEIK.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 681 and the *thathameda* amounted to Rs. 854. No land revenue was collected in this circle.

KUN-ZI-BIN.—A village in the Sindè circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of 285, according to the census of 1891. The *thathameda* amounted to Rs. 1,110 for 1897-98.

KUN-ZU.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 52′ east longitude. In 1892 it contained fourteen houses. The population of the village was unknown. The inhabitants are of the Lepai tribe. The headman of the village has no others subordinate to him.

KU-ZA.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had thirty houses: Teinkwe was its resident Chief. It lies

18 miles south-west of Haka and 10 miles south of Klangklang, and can be reached from Haka direct. The village pays tribute to Lyenmo. It is not stockaded and has bad camping-ground. Water is scarce.

KU-SHE.—A village in the Ku-she circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 275, according to the census of 1891. The *thathameda* amounted to Rs. 3,500 for 1897-98.

KU-THA-BEIK.—A village in the Lè-we township, Pyinmana subdivision of Yamèthin district.

It was founded, according to the legend, because of a dream that King Asoka dreamt that he saw an emerald alms bowl in a fine banian tree near Wa-nwè-gôn. He sent messengers, who found the *thabeik* and, in accordance with the orders they received, presented it to the Shwe-litla pagoda. King Asoka then ordered a city to be founded, which was called Myathabeik (the *emerald begging-bowl*), afterwards changed into Kuthabeik.

Legendary history.

The city did not flourish, though it was included in the list of the fifty-cities of the kingdom of Toungoo, but a number of villages were founded round about it in and after 1838, some of which still survive, though the majority ceased to exist in the year after the Annexation.

KU-THO-DAW, also called the Lawka Marazein, a pagoda at the foot of Mandalay Hill, to the north-east of Fort Dufferin. It is the chief monument to the piety of King Mindôn, the father of King Thibaw, and shelters in little shrines round the main pagoda slabs inscribed with the complete text of the Buddhist law. The verification of the text and the engraving of the stones occupied the King's attention for several years.

The revising of Buddhist Scriptures by King Mindôn

The Burmese chronicle gives the following particulars,—In *Tabaung* 1226 (March 1864) the text of the *Tripitakas* was carefully revised and re-written in the Palace under the supervision of the King. The scriptures, when finished, were placed in over two hundred golden boxes and sent to the *Pitaghat-taik* (the Repository of the Scriptures) at the foot of Mandalay Hill with due ceremony. [The *Pitaghat-taik* was in the Atumashi monastery, burnt in 1892.]

and their inscription on marble slabs.

When this was done, the King, in *Pyatho* 1230 (December 1868-January 1869), ordered this revised text of the *Tripitakas* to be inscribed on marble slabs brought from the Sa-gyin Hill, so that it might be preserved throughout all the Five Thousand Years of Religion. The work was carried out in a *tazaung* or kiosk, erected in the Palace, and was supervised by three learned *sadaws*, and by the *Atwinwun* Hkampat *Myosa Mingyi Maha* Utana; the Yaw *Myosa Mingyi Minhla Maha-sithu*; the *Thandazin* Maingkaing *Myosa Maha Thiri-zeya-thu*, and the *Thandawzin Nemyo Yaza Sithu*. It extended over more than five years. There were one *hundred and ten* marble slabs for the five books of the Yinaya, two hundred and eight for the seven books of the Abhi-dhamma, and four hundred and one for three books of the Sutra.

Afterwards set up in the pagoda precinct.

Forty-two marble slabs were placed each under a brick *pyathat* within the first *mahayan* (enclosure) of the Maha-lawka Marazein, one hundred and sixty-eight were similarly placed within the second *mahayan*, and five hundred and nine-

teen within the third *Mahayan*. Finally a marble slab recording these particulars was added.

The Fifth Great Synod.

When the work was approaching completion the King convened in *Thadin-gyut* 1233 (September and October 1871) the Fifth Great Synod in the Audience Hall of the Palace. Besides the *sadaws* and learned *Pônnas* there were present the Chief Queen, all the lesser Queens, the Princes, Ministers, many *Sawbwas*, and a vast multitude of people. Salutes of guns were fired on the opening of each sitting, and at the close all *Sawbwas, wuns, sitkès*, and other district officials were informed of the memorable work and were invited to share in the merit which would result. Further particulars will be found in the introductory sketch.

KUT-KAI.—A township on the plateau north of Hsen Wi town in North Hsen Wi Northern Shan State. It is a small circle and the villages are in the chiefly low wooded hills which surround the downs of Kut-kai. The bulk of the population is Palaung, but there are one or two Kachin villages. The headman is a Palaung, with the title of *kang*. Hill-rice is the only cultivation. A good many ponies are bred and sent down to Mandalay. The headquarters of the Assistant Political Officer, Northern Shan States, are at Kut-kai and there is a Military Police post there.

KU-YWA.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 330 and the *thathameda* amounted to Rs. 639. No land revenue was collected in the circle.

KU-YWA.—A village in the Ku-ywa circle, Myingyan township, subdivision, and district, about half a mile to the east of the Myingyan-Meiktila road. It has a much venerated pagoda, called the Shinbyan Kuyi.

The population of the circle in 1895-96 was 708, and the *thathameda* amounted to Rs. 959. No land revenue was collected in that year.

KU-ZEIK.—A revenue circle, including Kuzeik and Thitkauk villages in the Kani township, of Lower Chindwin district; the population numbers 185. Kuzeik lies in the Sè-ywa-gyaung valley, on the bank of the Patolôn *chaung*, between the Mahudaung and Pôndaung ranges. Paddy is the only crop cultivated to any extent. The revenue in 1896-97 amounted to Rs. 460, from *thathameda*.

KWADARR or KODAK.—A village of Chins of the Tashon tribe in the Northern Chin Hills. In 1894 it had fifty houses: Pan Tin was its resident Chief. It lies ten miles north of Saimôn and the route to Kwadaw lies through the same village. It is a Shunkla village, tributary to Falam. Plenty of water is to be obtained in a stream below the village.

KWAHA.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had ten houses: Sumhai was its resident Chief. It lies six miles east of Lonler and can be reached from Lonler by a fair path. The village is under the influence of Hekarr of Klangklang; it is not stockaded and has a fair water-supply.

KWAHRANG.—A village of Lawtu Chins in the Southern Chin Hills. In 1894 it had one hundred and eighty houses and Nikôn and Bwehmôn, were its resident Chiefs. It lies four miles east of Naring, and can be reached from Lungno, crossing the Hti-htivar stream. The village is stockaded on

the Naring side and has no camping-ground near it; water is obtainable in small quantities. The villagers do not trade with Burma. Kwahrang was partially disarmed in 1893.

KWANGDÔN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had fifteen houses: Noi Shin was its resident Chief. It lies two miles south-east of Hnartorr, and is reached *viâ* the Manipur river suspension bridge, Songkwa, and Hnartorr. Kwang-dôn is a Kwe-shin village, and is tributary to Falam. There is plenty of water in a small stream or spring near the village.

KWANGLÔN or KHWANGLUN.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had fifty houses: Soung-hoi-lyen was its resident Chief. It lies on the east of a valley running north and south, about 1,200 feet above the Lunbauk, and can be reached *viâ* Shunkla, Yatlier, Klao, and Roshi. It is 32 miles distant from Falam. Kwanglôn is a Yahow village subordinate to Vannul, and pays tribute to Falam. It is surrounded by a thick hedge with plenty of cactus in it. There is good camping-ground with plenty of water north of the village.

KWAN MAWK.—A *daing* or circle in Möng Löng sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*. It had in 1898 a population of 253 divided between fifty-eight households and five villages, all Palaungs.

The circle is bounded on the north by Möng Lōng town suburbs, on the east by Sang Hön, and on the south and west by Hsa Paung.

The Palaungs are all occupied in tea and *taungya* cultivation.

The net revenue paid was Rs. 450, with Rs. 200 for tea.

KWA SHAN.—Called by the Shans Pang Tap, a Chinese village on the eastern side of the Salween in the Ko Kang circle of the Northern Shan State of Hsen Wi (Thein-ni). It is situated on a flat step at a height of 5,000 feet, on the spur running down north of the Chingpwi stream. The number of houses in 1892 was 8, and the population numbered 36. They cultivated hill-rice and opium, the latter in large quantities.

KWASHUN.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had sixty houses; Laing-lwe was its resident Chief. It lies west of Dihai, and is reached *viâ* Kwungli: thence to Dihai, 8 miles: thence seven miles. Kwashun is a Yahow village subordinate to Vannul, and pays tribute to Falam.

KWE-BYÔK.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 375 and the *thathameda* amounted to Rs. 630. No land revenue was collected in the circle.

KWE-HMWE.—A village in the Taungzôn circle, Myaing township, Pakôkku subdivision, and district, with a population of 95, according to the census of 1891, and a revenue of Rs. 180, included in that of Taungzôn.

KWE-LÔN.—A village of twenty houses on the right bank of the Taping *chaung* in the Bhamo subdivision and district. The inhabitants cultivate *mayin* paddy.

KWEMAUNG.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 54′ north latitude and 96° 56′ east longitude. In 1892 it contained fifteen houses, with a population of 48. The village headman has

two others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own two bullocks and three buffaloes.

KWE-MYÔK.—A village in the Kwe-myôk circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of 745, according to the census of 1891. The *thathameda* amounted to Rs. 1,660 for 1897-98.

KWE-NAN.—A revenue circle in the Uyu township, Legayaing subdivision of Upper Chindwin district, including eight villages.

KWET-KWIN.—A revenue circle in Myinmu township of Sagaing district, with two hundred houses.

The present *myothugyi* of Kwet-kwin, an old man of seventy-nine years of age, attached himself as guide and was of great service to one of the large columns that went out of Myinmu after the Occupation.

KWINA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 59′ north latitude and 97° 27′ east longitude. In 1892 it contained twenty houses, with a population of 110. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and own thirty bullocks, twenty buffaloes, and two ponies.

KWIN-CHAUNG.—A village in the Saw circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 75 and a revenue in 1897 of Rs. 190.

KWIN-GYI.—A circle in Ti-gyaing township, Katha subdivision and district. Ywa-thitkôn is included in the circle. Around the village lies a large plain (or *kwin*), whence the name is derived. There are one hundred and eight houses. The inhabitants are Burmans and Shans and cultivate *mayin*, *kaukkyi*, and *taungya*. West of the village is a hill covered with large stones forming a rude fort. This place is known as Bilu-myo.

KWITU.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 23′ north latitude and 97° 50′ east longitude. In 1892 it contained fifteen houses, with a population of 49. The headman of the village has no others subordinate to him; the inhabitants are of the Lepai tribe and Sadan sub-tribe, and own two bullocks and four buffaloes.

KWITU.—The Kwitu *chaung* flows into the left bank of the Irrawaddy half-way between Myitkyina and the Confluence. It has a course of twelve or fifteen miles, and passes Kwitu, a mixed Chinese Shan and Kachin village; rice is brought down from Kwitu to the Irrawaddy in *peingaws* in one day, and the return journey to Kwitu takes two days. Where the road crosses the Kwitu *chaung* near its mouth it is thirty-five yards wide and one-and-a-half feet deep in January; it has a firm bottom and gentle current.

KWUNGLI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had two hundred and fifty houses: the name of the resident Chief was Tungkul. It lies partly in a valley and partly on a spur above, on hills running down to the Manipur river, and is reached by a route *viâ* Shunkla, Reshen, and Hlomwel, sixteen miles distant. The village is subordinate and pays tribute to Falam. There is not much water near the village, but some is obtained from the Chin troughs, and there is excellent camping-ground on the south-east. Kwungli was originally independent and of Yahow origin. The Norns look on it as their head.

KWUNKUM.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had ten houses: the name of the resident Chief was

Lumhill. It lies east of old Sinnum, eight miles south of Lenacot. It is reached by a path through Sinnum, crossing two streams, then ascending steeply to the west, then turning south and running up a spur, then running round to the east of a steep hill till Sinnum is reached. The people are Yos and Thados. The village has been disarmed. The road from Sinnum to Kwunkum is strongly stockaded.

KYA-BAING.—A village in the circle of the same name in the Mônywa township, Lower Chindwin district, six miles south-east of Mônywa. In 1891 the population was 570; in 1896-97 the revenue from *thathameda* amounted to Rs. 1,547-8-0, and from State lands to Rs. 90. The cattle in the circle number 300. The principal crop raised is paddy.

KYA-BAT.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 58, according to the census of 1891. The *thathameda* amounted to Rs. 130 for 1897-98.

KYA-BE.—A village in the Kya-be circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 266, according to the census of 1891. The *thathameda* amounted to Rs. 290 for 1897-98.

KYA-BIN.—A township of the Salin subdivision of Minbu district, is bounded on the north by Pakôkku district, on the east by the Irrawaddy, on the south by the Salin *chaung* and Salin township, and on the west by the Nwamadaung hills.

Boundaries.

The township may be described as a flat plain with hills on the west. On the south the lands are watered by canals which derive their supply from the Salin river. North of the Kandaw *chaung* there is no irrigation, and the villagers depend on a favourable rainfall and a timely rise of the river for a good harvest. The main crops grown are sessamum, wheat, chillies, and millets. Some of the villages in the interior are extremely poor and suffer in the hot weather from scarcity of water: their inhabitants are then compelled to remove to other villages.

Irrigation and crops.

The chief town is Sinbyu-gyun, which has a population of some 6,000.

[By a notification of July 30th, 1898, the Kyabin township was abolished by transference to the Salin township.]

KYA-BIN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes one village only, and paid Rs. 530 revenue in 1897.

Kyabin village is the present headquarters of the Taungdwin-gyaung township. It is conveniently situated in the centre of the Taungdwin valley, but the want of a good road communicating with Mingin, twelve miles distant, is much felt.

KYA-BIN.—A village in the Madaya township and subdivision of Mandalay district, south-west of Ôn-hlut. The village has sixty houses, with an approximate population, as ascertained in 1897, of 250. The villagers are cultivators.

KYA-BIN-AING.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 260 and the *thathameda* amounted to Rs. 235. No land revenue was collected in the circle.

KYA-BO.—A revenue circle in the Taungtha township, Myingyan sub-division, and district. In 1895-96 the population was 1,105 and the *thathameda* amounted to Rs. 1,472. No land revenue was collected in the circle.

KYA-BYIT-KAN.—A village in the Pauk township and subdivision of Pokôkku district, with a population of 243, according to the census of 1891, and a revenue of Rs. 980.

KYA-DAING.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 496 and the *thathameda* amounted to Rs. 700. No land revenue was collected in the circle.

KYA-DET.—A revenue circle in the Salin-gyi township of Lower Chindwin district, with 4,267 inhabitants. It lies on level ground on the left bank of the South Yama stream, south-west of Salin-gyi. The villages included in the circle are—Sonda, Obo, Aungban, Ywa-thamin, Tè-gyi, Kye-daing, Kya-det, Thèdaw, Taw-gyi, and Myezun.

Kyadet has a Civil Police station and a Public Works Department inspection bungalow. There is a good Public Works Department road from Salin-gyi. Paddy, jowar, sessamum, peas, and gram are raised The revenue amouuted to Rs. 7,550 from *thathameda* and Rs. 93 from State lands for 1896-97.

KYA-DU.—A circle in the Natmauk township of Magwe district, includes the single village of Kyadu only.

KYA-DUN.—A village in the Loi Maw State, Myelat district of the Southern Shan States. It is the largest in the State, and lies on the eastern slopes, facing the Yawng Hwe lake. It contained in 1897 fifty-six houses, with a population of three hundred and seventy-eight persons, who paid Rs. 196 revenue.

KYA-GAN.—A revenue circle in the Nato-gyi township, Myingyan subdivision, and district. In 1895-96 the population was 175 and the *thathameda* amounted to Rs. 210. No land revenue was collected in the circle.

KYA-GÔN.—A village in the State of Kyōng, Myelat district of the Southern Shan States ; it contained in 1897 thirty-eight houses, with a population of one hundred and seventy-eight persons, all Taung-yo. It paid revenue to the amount of Rs. 190. Kyagôn lies to the north of the State.

KYAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 72, according to the census of 1891, and a revenue of Rs. 140.

KYA-IN-GA-LE.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 17′ north latitude and 96° 59′ east longitude. In 1892 it contained seventeen houses, with a population of 73. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

KYAING-AN.—A circle in the Myothit township, of Magwe district, includes the villages of Mye-gya, Talingôn, Thabo, and Ma-gyi-gyo.

KYAING-KAN.—*See* under Kêng Hkam.

KYAING-LÔN.—*See* under Keng Lün.

KYAING-TAING.—A circle in the Maymyo township and subdivision of Mandalay district, including a single village. It is situated nine miles

south-east of Maymyo, and had a population of 160 at the census of 1891. The *thathameda* tax paid in 1896 amounted to Rs. 290. Paddy is cultivated.

KYA-IN-GYI.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 16′ north latitude and 97° east longitude. In 1892 it contained thirty-three houses, with a population of 136. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

KYA-KAT.—A village in the Sagaing subdivision and district, twenty miles north-west of Sagaing. It numbers fifty-seven houses.

KYA-KAT.—A village in the Kyauktu circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 238 and a revenue in 1897 of Rs. 560.

KYA-KAT.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 189, according to thec ensus of 1891. The *thathameda* amounted to Rs. 630 for 1897-98.

KYA-KAT-KAN.—A circle in the Taungdwin-gyi township of Magwe district, including the village of Kyakatkan only.

KYA-KE.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 85, according to the census of 1891, and a revenue of Rs. 50.

KYA-KHAT.—A village in Mayagan township, Ye-u subdivision of Shwebo district, 15 miles from Ye-u. It has five hundred and forty-six inhabitants, almost all of whom are paddy cultivators. The *thathameda* revenue paid for 1896-97 amounted to Rs. 890.

KYA-KUT.—*See* under Pauk.

KYA-MA-DWIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 100 and the *thathameda* amounted to Rs. 85. No land revenue was collected in this circle.

KYA-MIN-GYI.—A village in the Sagaing subdivision and district, with eighty houses, twenty-two miles north-west of Sagaing. Kya-min-gyi was the headquarters in Burmese times of a dacoit *bo* called "Tha Dun Nagôk," who gave much trouble to the troops during 1886 and 1887.

KYAN-DAN.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. It had a population of 800 at the census of 1891, and paid Rs. 1,000 *thathameda* tax.

KYAN-DAW.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 52, according to the census of 1891. The *thathameda* amounted to Rs. 190 for 1897-98.

KYA-NE-AING.—A revenue circle in the Kyaukpadaung township, Pagan subdivision, of Myingyan district. In 1895-96 the population was 340 and the *thathameda* amounted to Rs. 488. No land revenue was collected in circle.

KYAN-GIN.—A village in the Ka-byu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 207, according to the census of 1891. The *thathameda* amounted to Rs. 440 for 1897-98.

KYANGKAN or KHEINKAN.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1184 it had twenty-six houses: Mong Rol was its resident Chief. It lies in a ravine on the east of the Klairôn stream, and can be reached *via* Shunkla, Sekurr, and Hmunpi, 16½ miles. Kyangkan is a Yahow village subordinate to Vannul, and pays tribute to Falam. The village is surrounded with a hedge. There is plenty of water, but no good camping-ground close to the village.

KYANGRONG.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had sixty houses: San-tin-seo was the resident Chief. It lies on a spur on the flank of the hills, three miles north-west of Ngalti, and can be reached *via* Shunkla, Yatlier, Klao, and Ngalti, thirty-seven miles. Kyangrong is a Yahow village subordinate to Vannul, and pays tribute to Falam; it has a mixed population of Yahows and Whenohs. The village has a strong hedge round it and there is good camping-ground to the east, but water is distant.

KYAN-HNYAT.—The headquarters of a township in the Tagaung subdivision of Ruby Mines district, with a population of six hundred and twenty-five persons. There has been a considerable diminution in the population of the township, owing to the constant raids from the Momeik (Möng Mit) State.

KYA-NI-GAN.—A village in the Kaung-mun-Chauk-ywa circle, Pa-thein-gyi township, Amarapura subdivision of Mandalay district. It is situated fourteen miles north-east of headquarters. It had a population of 342 at the census of 1891.

KYAN-KÔN-THA.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 214, according to the census of 1891, and a revenue of Rs. 380.

KYAN-SEIN.—A village in the Kandein circle, Myaing township, Pakôkku subdivision and district, with a population of 167, according to the census of 1891. The *thathameda* amounted to Rs. 590 for 1897-98.

KYAN-ZO.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Kyan-zo, Kyangyi, and Sedaw.

KYA-O.—A village of sixty-four houses in the Kyauk-yit township Myinmu subdivision of Sagaing district, five miles from Kyauk-yit. The villagers are chiefly cultivators.

KYA-ÔN.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 490, the *thathameda* amounted to Rs. 900, the State land revenue amounted to Rs. 256-3-5, and the gross revenue to Rs. 746-5-5.

KYA-SO.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 260 and the *thathameda* amounted to Rs. 404. No land revenue was collected in the circle.

KYAT.—A revenue circle, with five hundred and fifty-five inhabitants, in the Kani township, of Lower Chindwin district, at the foot of the Mahu-daung range; it includes the villages of Kyat-uyin-wungôn and Thi-gôn. Paddy is grown, and the revenue in 1896-97 amounted to Rs. 1,070 from *thathameda*.

KYAT.—A circle in the Myothit township of Magwe district, includes the single village of Bangôn.

KYAT.—A revenue circle on the western border of the Mintaingbin township, Lower Chindwin district, with three hundred and ninety-seven inhabitants. It includes three villages—Le-ti, Ka-thaung, and Kyat. Most of the inhabitants are cultivators, but there are some who live by the manufacture of bamboo mats. The *thathameda* amounted to Rs. 810 for 1896-97.

KYAT.—A village in the Kyat circle, Pakôkku township, subdivision, and district, with a population of 241, according to the census of 1891. The *thathameda* amounted to Rs. 2,840 for 1897-98.

KYA-THE.—A village in Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u. The population is 166, and rice cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to Rs. 260.

KYAT-KÔN.—A village in Madaya township and subdivision of Mandalay district, between Be-mè and Myo-gôn. It has sixty-five houses, and its population amounted in 1897 to 140 approximately. The villagers are cultivators and coolies.

KYAT-PYIN.—The chief town of the revenue circle of that name in the Mogôk township of the Ruby Mines district. It is situated at an altitude of 5,000 feet, and has one hundred and twenty-eight houses, with a population of 900, most of whom are Burmans. A five-day bazaar is held, and is largely attended.

The inhabitants depend chiefly on the mining industry for their livelihood but a certain amount of paddy cultivation exists. Kyatpyin used to be the centre of the Burma Ruby Mines Company's mining operations and here were erected their workshops, saw-mills, and the greater part of their machinery. These have now been transferred to Mogôk. Pingu-taung, a hill to the north of and facing the village, was the scene of their most extensive workings. This hill is said to be very productive of rubies and it is said that all the large stones which found their way to the Palace in Mandalay were extracted here. The Company, however, failed to find any stones of sufficient value to justify their very costly operations.

The Kyatpyin bazaar brings in about Rs. 7,000 a year, and a police-station has recently been established in the village.

KYAT-PYIN.—A village of ninety-four houses in the Ava township of Sagaing district, eight miles east of Myotha.

KYAT-YWA.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision, of Myingyan district. In 1895-96 the population was 285 and the *thathameda* amounted to Rs. 477. No land revenue was collected in the circle.

KYAUK-A.—A village in the Yan-ywa circle, Laung-she township, Yaw dwin subdivision of Pakôkku district, with a population of 110 and a revenue of Rs. 250 in 1897.

KYAUK-AIK.—A village of thirty-six houses in the Bhamo subdivision and district. It is situated on the La-baing-tin *chaung*, really an arm of the Irrawaddy, which runs into that river some two hundred yards above Pin-

thet village. The La-baing-tin is deep, and even in March steamers could get up as far as Kyauk-aik. The village occupies the site of the old villages of Ywa-she and Naungmo, which were destroyed in Burmese times. It is five feet under water in the rains. The villagers are mostly fishermen, and have very few cattle.

Kyauk-aik was settled from Pinthet.

KYAUK-DAW GYI.—A pagoda in Mandalay, also called the Maha-theká Marazein. It stands at the foot of Mandalay Hill, at the north-east of Fort Dufferin. The building itself is unfinished and was intended to shelter the twenty-five-feet high seated image of the Buddha Gaudama, which was sculptured in its present position under the personal supervision of King Mindôn and finished in 1865.

The following account of the bringing of the block of marble to its present position is taken from a local chronicle:—On the first of *Wazo* 1226 (4th June 1864) the Magwe *Myoza Myin Wungyi* and the Myadaung *Myoza Thenat Wungyi* were ordered to convey the Kyaukdaw-gyi from the Sa-gyin hill near Madaya by means of two boats to Mandalay, where it was to be hewn into an image of the Buddha. The two *Wungyis* failed in their task and were recalled and replaced by the Laungshe *Myoza Wungyi*; the *Wundauk* Hkampat *Myoza Pabè Wun*, the *Padein Wun*, a *Thandawzin* and the *Taungdawè Bo*. These officials formed a raft with the two boats and carried the Kyauk-daw-gyi to a point west of the Sa-gyinwa bridge, and thence to the landing place at Mye-ywa, a distance of about one thousand *tas* (two miles). An intimation was then sent to the King. *Sadaws* of high rank and many monks went out to meet the Kyauk-daw-gyi block. *Pwès* were held on the boats, and salutes of guns were fired. On the second waning of the second *Wazo* (20th July) the steamer Myaman Setkya towed the raft to Ikin village, and Princes and Ministers of State came out in boats to meet the Kyauk-daw-gyi and escorted it into the Shwe-ta *chaung*. There it was landed and slowly dragged up (on rollers) to the foot of Mandalay hill by twelve thousand *Ahmudans* under the supervision of the Heir-Apparent, the *Wungyis*, *Atwinwuns*, *Bos*, *Thenat Sayes*, and *Thwe-thauk-gyis*. This took thirteen days, and it was the second waning of *Tazaungmôn* (15th November 1864) before the Kyauk daw-gyi was in position on its pedestal.

On the morning of the thirteenth waning of *Tawthalin* (28th September 1864), while the Kyauk-daw-gyi was on its way to the north of Kangôn village, the King and the Chief Queen went to see it and stayed in a specially constructed *San-nandaw* (temporary palace), guarded by a large number of troops. *Pwès* were held day and night in the Palace and in different parts of the city during the progress of the Kyauk-daw-gyi. While the carving of the image was in progress the King and the Chief Queen went frequently to the spot, and presented the masons and others who were working there with money, clothing, and food. Thirty-three *zayats* with brickwork foundations were built round about the Kyauk-daw-gyi under the supervision of Ministers of State.

Further particulars will be found in the introductory historical sketch in Volume I.

KYAUK-GYI.—A village on the right-bank of the Irrawaddy in the Shwegu subdivision of Bhamo district, with five houses of Shan-Burmese

and five of Kachins. The former came here in 1896 from Ayein-dama, the latter, who are of the Lahtawng tribe, settled in Kyauk-gyi from Uyu in 1894. The village stands on high ground and cannot be reached by steamers on account of rocks.

KYAUK-GYI.—A mixed Shan and Burmese village in the Twin-ngè revenue circle of Ruby Mines district. It lies about five miles south-east of Ôn-baing and has a population of four hundred and twenty persons.

KYAUK-GYI.—A village in the Kya-be circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 274, according to the census of 1891.

The *thathameda* amounted to Rs. 550 for 1897-98.

KYAUK-HLÈ-BEIN.—A village in the Thabeit-kyin township of Ruby Mines district. It lies about seven miles east of Wapyu-daung on the Ruby Mines cart-road and has a population of two hundred persons.

KYAUK-KA.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 1,570 and the *thathameda* amounted to Rs. 1,795. No land revenue was collected in the circle.

KYAUK-KA.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 114, according to the census of 1891. The *thathameda* amounted to Rs. 240 for 1897-98.

KYAUK-KA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 493, according to the census of 1891, and a revenue of Rs. 1,350.

KYAUK-KA.—A village in the circle of the same name in the Mônywa township, Lower Chindwin district. In 1891 the population was 1,842, and in 1896-97 the revenue from *thathameda* amounted to Rs. 2,280. The cattle in the circle number 700. The principal products are jowar and sessamum. The village is situated at the foot of Kyaukka hill, twelve miles to the east of Mônywa.

The Shwe-Kuni pagoda.

The Shwe-Kuni pagoda is situated between Kyaukka South and Kyaukka North villages; its annual festival is held on the 5th waning of *Kasôn* (May) and is attended by a large number of pilgrims; stalls are erected, and *pwès*, puppet-shows, and pony races are carried on until the close of the festival. On the morning of the great day of the feast, rice and fruit are offered before the image of Gaudama, and rice, oil, salt, and robes presented to the *pôngyis*.

An inscription engraved on a piece of rock states that the original pagoda was erected over the relics of the body of a *rahan*, sent from India by Asoka, King of Patna. The pagoda was repaired by one Maung Su Aung, a native of Kyauktan village (now called Kyaukka), in 1630 A.D. On the north side of the pagoda is a cave and in it an image of Gaudama in the usual sitting position is placed: he faces to the north, where Mount Meru, the abode of *nats* and *brahmas*, is supposed to be situated. The image is thickly gilt and stands for safety in a chamber with strong iron doors.

KYAUK-KAN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 317 and the *thathameda* Rs. 455. No land revenue was collected in the circle.

KYAUK-KAN.—A village in the Kyaukkan circle, Myaing township, Pakôkku subdivision and district, with a population of 390, according to the census of 1891. The *thathameda* amounted to Rs. 1,300 for 1897-98.

KYAUK-KAT.—A village in the Kyaukkat circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 415, according to the census of 1891. The *thathameda* amounted to Rs. 820 for 1897-98.

KYAUK-KE-GAN.—A village in the Ku-she circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 211, according to the census of 1891, and a revenue of Rs. 250, included in that of Ku-she.

KYAUK-KU-BYIN.—A village in the State of Maw, Myelat district of the Southern Shan States. It lies a mile to the west of Kyaukuyaung, the headquarters of the *Ngwe-kunhmu* of the State, and contained sixty-four houses in 1897, of which fifty-one paid *thathameda* amounting to Rs. 455. The population was 302, all Danu.

KYAUK-KU LE-YWA.—*See* Kyawk-ku Hsi-wan.

KYAUK-KWÈ.—One of the western villages of the Nam Hkai State, Myelat district of the Southern Shan States, about two miles north-east of Paw In (*q. v.*). In 1897 it had a population of one hundred and ninety-eight persons living in thirty-three houses, and paid Rs. 192 *thathameda*.

KYAUK-LE-GA.—A village in the Tan-ge-daw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 67, according to the census of 1891. The *thathameda* amounted to Rs. 190 for 1897-98.

KYAUK-LEIK.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and twenty-five, according to the census of 1891. The *thathameda* amounted to Rs. 270 for 1897-98.

KYAUK-LÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 86, according to the census of 1891, and a revenue of Rs. 200.

KYAUK-MA-SIN.—A village in the Pauk township and subdivision of Pakkôku district, with a population of 193, according to the census of 1891, and a revenue of Rs. 560.

KYAUK-MAW.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district. It contains one village only, and paid a revenue of Rs. 200 in 1897.

KYAUK-MAW.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages. Kyaukmaw has one hundred and nine houses of Burmese and Shans. They are fishermen, and cultivate also *kaukkyi*, *mayin*, and *taungya* paddy and tobacco.

KYAUK-MI.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, includes three villages.

KYAUK-MI.—A village in the revenue circle of the same name in the Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles east-north-east of headquarters. It had a population of four hundred and twenty at the census of 1891, and paid Rs. 940 *thathameda* tax. There is a police-station near the village.

KYAUK-MYAUNG.—The headquarters town of the circle of that name in the Shwebo township, subdivision, and district. It is situated on the west bank of the Irrawaddy river and is the chief river-station for the district. The Irrawaddy Flotilla steamers make it a calling station. It is sixteen miles from Shwebo town. There are three villages (Shwe-gun, Shwe-daik, and Nwe-nyein) in the circle noted for their pottery manufacture. The population in 1891 was 1,408 and the revenue paid by the circle amounted to Rs. 13,390.

KYAUK-MYAUNG or YE-U.—A village in the Maw State, Myelat district of the Southern Shan States. It lies to the south of the State at an elevation of 4,100 feet, and is the residence of the *ngwe-kun-hmu*. In 1897 it contained forty-two houses, with a population of three hundred and twenty-nine persons. Only seventeen houses were assessed and paid Rs. 100 *thathameda*.

KYAUK-MYE.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 175 and the *thathameda* amounted to Rs. 198. No land revenue was collected in the circle.

KYAUK-MYET.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Kyauk-myet, Ta-naunggôn, Taung-ôn, Tandaw, Chaunggwa, and Ywa-tha villages. It is situated in the north-east of the township at the junction of the North Yama and Chindwin rivers. The population of the circle was 1,930 and the revenue Rs. 5,120 from *thathameda*, in 1896-97. Paddy, jowar, peas, and sessamum are grown. Lime is manufactured on a small scale, the stone being imported from Myauk-thayet, five miles to the west.

KYAUK-NGA-NWA.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Shwegôndaing. The village has twenty-two houses and the population numbered in 1892 80 approximately. The villagers are cultivators and fishermen.

KYAUK-O.—A revenue circle in the Mingin township and subdivision Upper Chindwin district. It includes five villages and paid a revenue of Rs. 1,896 in 1897.

KYAUK-O.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 167, according to the census of 1891, and a revenue of Rs. 250.

KYAUK-O.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 187, according to the census of 1891, and a revenue of Rs. 310.

KYAUK-ÔK.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 69, according to the census of 1891, and a revenue of Rs. 140.

KYAUK-PA-DAUNG.—A township in the Pagan subdivision of Myingyan district, with an area approximately of seven hundred and twenty-three square miles. Its boundaries are: on the north the Taungtha township; on the south the Yenan-gyaung township of Magwe district; on the east the Meiktila district; and on the west the Sa-le township.

Area and boundaries.

The most conspicuous of the natural features of the township is Popa hill, a description of which is given under Myingyan district.

Popa Hill.

The number of revenue circles in 1896-97 was 76, and the population is estimated at 72,042. In 1895-96 the revenue amounted to Rs. 660, the *thathameda* to Rs. 97,945, and the gross revenue to Rs. 101,760.

Revenue.

The township suffers periodically from scarcity, as the rainfall is scanty and capricious. Except in the north-east and east, the country is flat; sessamum is extensively grown and a great deal of jaggery manufactured.

The headquarters are at Kyaukpadaung.

KYAUK-PA-DAUNG.—A village in the Kyaukpadaung township, Pagan subdivision of Myingyan district, the headquarters of the Township Officer. It was formerly the headquarters of a Subdivisional Officer, but the subdivision was broken up in 1893.

The public buildings are a Militiary Police post, a Civil Police *thana*, a Public Works Department bungalow, and a Township Officer's court-house.

The most notable pagoda in the village is the Myat-shwe-ôn, which is the scene of a large festival in *Tazaungmôn* (November) of every year. Notices are sent out to surrounding districts, and temporary stalls are erected as the festival, which, like all others of its kind in Upper Burma, is as much a trading mart as a religious gathering; pony races are run, and there are the usual *pwès* and puppet shows.

The population of the circle in 1895-96 was 3,610, and the *thathameda* amounted to Rs. 4,525. No land revenue was collected.

KYAUK-PA-NAN.—A village in the Sagaing subdivision and district, eleven miles north of Sagaing, near the Mu Valley railway line. It has sixty houses. The chief products of the village are sessamum, cotton, and *pyaung*.

KYAUK-PÔK.—A village of eight houses, inland from Sinkan in the Shwegu subdivision of Bhamo district. It was re-settled, after remaining deserted for some years, in 1890. The villagers work *taungya*.

KYAUK-PÔN.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages, with sixty-four houses. The inhabitants are Shans. They cultivate *mayin*, *kaukkyi*, and *taungya*, and plant tobacco.

KYAUK-PÔN.—There are two villages of this name in the Mogôk township of Ruby Mines district, Lower and Upper Kyaukpôn. The former is inhabited by Shans, the latter by Palaungs. They are about ten miles from Mogôk, on the Kyetnapa-Momeik road.

KYAUK-PÔN-KYIN.—A village in the Ma-a-we circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 92 and a revenue of Rs. 170 in 1897.

KYAUK-PU.—A circle in the Myingun township of Magwè district, includes the villages of Innet, Innetkôn, and Tatkôn.

KYAUK-PU.—A village in the Sein-myet circle, Myaing township, Pakôkku subdivision, and district, with a population of 190, according to the census of 1891. The *thathameda* amounted to Rs. 420 for 1897-98.

KYAUK-PU.—A village in the Pauk-ngu circle, Yeza-gyo township Pakôkku subdivision and district, with a population of 32, according to the census of 1891. The *thathameda* amounted to Rs. 270 for 1897-98.

KYAUK-PU.—A village in the Sin-de circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 129, according to the census of 1891, and a revenue of Rs. 280.

KYAUK-PU.—A village in the Kyaukpyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 284, according to the census of 1891. The *thathameda* amounted to Rs. 770 for 1897-98.

KYAUK-PU.—A village in the Pôndaw-byi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 541, according to the census of 1891. The *thathameda* amounted to Rs. 270 for 1897-98.

KYAUK-PYA.—A village in Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u. The population numbers 147 persons chiefly engaged in rice cultivation. The *thathameda* revenue paid in 1896-97 amounted to Rs. 280.

KYAUK-PYIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 72, according to the census of 1891. The *thathameda* amounted to Rs. 150 for 1897-98.

KYAUK-PYÔK.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including eleven villages. The population in 1891 amounted to 1,417 and the revenue to Rs. 4,700.

KYAUK-PYU.—A village in the Thabeik-kyin township of Ruby Mines district, five miles north of Yena-u. It has a population of 134, all Burmese.

KYAUK-SAUK.—A revenue circle in the Taungtha township of Myingyan district. In 1895-96 the population was 1,740 and the *thathameda* amounted to Rs. 2,082. No land revenue was collected in the circle.

KYAUK-SAUK.—A village in the Kyauksauk circle, Myaing township Pakôkku subdivision and district, with a population of 395, according to the census of 1891. The *thathameda* amounted to Rs. 1,690 for 1897-98.

KYAUK-SAUK.—A village in the Letyama circle, Myaing township, Pakôkku subdivision and district, with a population of 115, according to the census of 1891, and a revenue of Rs. 190, included in that of Letyetma.

KYAUK-SAUNG.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 85 and the *thathameda* amounted to Rs. 140. The land revenue collected in the circle was Rs. 1,192-1-3 and the gross revenue amounted to Rs. 1,332-1-3.

KYAUK-SAUNG.—A village in the State of Kyong, Myelat district of the Southern Shan States, which had in 1897 forty-five houses with a (population of 212—108 Taungthu, 104 Dayè). They paid Rs. 284 annual revenue.

KYAUK-SA-YE.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 218, according to the census of 1891. The *thathameda* amounted to Rs. 420 for 1897-98.

KYAUK-SA-YIT-KÔN.—A village in the Madaya township and subdivision of Mandalay district, west of Lingôn. The village has twenty

houses, with a population of 80 on an approximate calculation in 1897. The villagers are cultivators and coolies.

KYAUK-SE.—A district in the Meiktila division, bounded on the north by the Myit-ngè river, which separates it from the Mandalay district; on the east by the Khin-le range, which divides it from the Maw and Lawk Sawk Shan States; on the south by Meiktila and Myingyan districts; and on the west by Myingyan and Sagaing districts. These boundaries do not quite correspond with those of Burmese times, as the whole of the Pauk-myaing dry tract, west of the Samôn river, belonged then to the Ava district, whilst seven villages on the north (Paleik, Sizôn, In-hlya, Tabetswè, Tet-hmyaw, and Ywa-thit) formed a township under a *wundauk* of the Mandalay district.

Boundaries.

Kyaukse has an area of 1,273 square miles approximately, and the population (by the census of 1891) numbers 126,622. It is also known by the name of the *Ko-kayaing*, so called from the nine original canals of the district. These are the Pyaungbya, Sama, Nwa-det, Nga-maing, Nga-thin, Nga-pyauug, Thin dwè, Tamôk, and Zidaw.

Area and population.

The district consists of a generally level strip running north and south along the west border, and of a hilly region rising to the Shan Hills on the east and including the Ye-yaman Tract, which lies between latitude 21° 30′ and 21° 40′ and longitude 96° 15′ and 96° 45′, and is bounded on the north by the Myit-ngè river; on the south by the Maw Shan State; on the east by the Lawk Sawk Shan State, and on the west by the level country. Its highest peaks are Walu, Hninban, Taunggyi, and Zeik-ke, from 4,500 feet to 5,000 feet above mean sea-level. The tract is rugged and scored by ravines, and is very sparsely populated. To the west of Ye-yaman, groups of low hills rise abruptly from the surrounding plains east of the railway line, to heights of from 600 feet to 1,600 feet above sea-level.

Natural features: Mountains.

The western plain has a gentle slope from north to south, and lies between latitudes 21° 15′ and 21° 50′ and longitudes 96° 0′ and 96° 20′. It is bounded on the north by the Myit-ngè river; on the south by the Meiktila district; on the east by the Ye-yaman hills and the Southern Shan States; and on the west by Myingyan and Sagaing districts. Some three hundred and fifty to four hundred square miles of it are irrigated by canals, which draw their water-supply from the Zaw-gyi and Panlaung rivers, whilst one hundred and fifty square miles to the east and west of this irrigated portion are dependent on rain water for their crops.

The isolated hills of the district, with the Ye-yaman tract and the mountains which form the eastern boundary, are bare and forbidding. The Khin-le range, dividing Kyauksè from the Maw State, runs north and south, and takes its name from a village which stands on a small plateau, 500 feet above sea-level. A little to the south, 6,000 feet high, is the Natteik, the highest summit of the border range, under which lies the pass into the Southern Shan States.

(1) The Myit-ngè or Dôktawdi river, some sixty miles of which form the northern boundary of the district, takes its rise in the Northern Shan States and joins the Irrawaddy at Ava

Rivers.

in Sagaing district. It flows east to west and is navigable for small ferry steamers and all country boats. Its width is from two hundred to three hundred and fifty yards, and it runs within high, firm banks, studded with numerous picturesque mango groves and villages.

(2) The Panlaung rises in the Sintaung on the borders of Yamèthin district and the Shan States, and in its course through Kyauksè district follows a north-westerly direction, emptying itself into the Myit-ngè at Batba in the Ava subdivision of Sagaing district; although an immense quantity of its water is diverted from the river into the numerous canals, the Panlaung is navigable for small country boats all the year round. The only noteworthy affluent is the Myittha river, flowing into it at San-gyi from the south. Down this river a considerable quantity of teak is floated during the rainy season. The Samôn, another affluent, runs almost parallel to the Panlaung, and joins it at Sha-bin. It is navigable only for small boats in the rainy season and then only as far as Pauk-myaing.

(3) The Zaw-gyi river waters the northern portion of the district. It rises in the Shan States, issuing from which it flows in a north-west and then northerly direction, emptying itself into the Myit-ngè at Kinlat. It is quite unnavigable. During the dry season it is not more than a few inches deep, during the rains it is swift and turbulent.

Lakes.

There are no lakes properly so-called in the district, but there are several marshes, all of them growing paddy in the dry weather; the most important are—

(i) The Thindaung-in, near Bilin railway station, formed by the surplus waters of the irrigation canals.
(ii) The Minhla-kan, situated on the north-west of the level tract and formed in the same manner.
(iii) The Paleik-in, near Paleik railway station. It is flooded by the rise of the Myit-ngè river.

Irrigation.

Rain is very scarce, but the canals supply ample water for irrigation and all other purposes. Their water is obtained by building weirs or dams across the principal rivers. There are ten of these weirs.

The legend of the digging of the canals.

According to the local story, King Nawrahta returned to his capital, Pagan, from China with a tooth of the Buddha in the year 454 B.E. (1092 A.D.). He stopped at the hill of Thuwunna Pôppada, now known as Pyet-kha-ywè, and there erected a shrine in which the tooth was placed. The King was a man zealous for the improvement of the condition of his subjects, and after the completion of this shrine he dreamt that he saw three snakes. One he succeeded in cutting into four pieces, and another into five; the third one escaped unharmed. He consulted the Brahmins as to the meaning of this dream, and they interpreted it thus—The three snakes were the three chief rivers in the district, the Zaw-gyi, the Panlaung, and the Samôn. The snake which was cut into four parts represented the Panlaung, and the four cuts were the four canals which were to lead from it. The Zaw-gyi was the second snake, and the five cuts were five canals. The third snake was the Samôn. It runs in a very low bed and is useless for irrigation purposes. It therefore escaped being dammed.

The King resolved to do what was suggested to him in his dream, as much for the benefit of his subjects as for the increase of his own merit. The nine canals were therefore dug. Each canal has a weir, and the following list shows the canal to which each weir belongs. King Nawra-hta completed the system of canals and weirs in three years' time :—

Canal.	Weir.	Derivation of the name of the weirs, &c.
Pyaungbya ...	Kinda ...	From *kina*, a centipede, and *ta*, to draw a line. The legend is as follows: When King Nawra-hta had cut the Pyaungbya canal, he found that there was not sufficient water flowing into it from the river. While despondingly gazing at his work, he saw a centipede swim across the river just below the mouth of the canal. He suddenly conceived the idea that the centipede was the *Thagya-min*, in disguise, come to show him how to get out of his difficulty and after a little thought ordered a dam to be built just where the centipede had crossed. In this way the King was taught how to direct the water not only into this but into any other canal. This canal is twenty-five miles long.
Nga Naing ...	Nga Naing ...	So called because it was constructed under the supervision of Minister Maung Naing. This canal is twenty miles long.
Nga Thin ...	Nga Thin ...	
Pyaungbya ...	Pyaungbya ...	So called because it turns aside the water of the Pyaungbya canal.
Sama ...	Kyi-mè ...	King Nawra-htaw as unable to find a suitable place to turn off the water from the canal, and therefore made an offering of eggs to the *Thagya-min*. This spirit took the form of a raven (*kyi-mè*) and carried an egg across at the place where the weir was to be made. The length of this canal is about twenty-eight miles.
Tôn-gyi ...	Tôn-gyi ...	So called because it was constructed by an official named Maung Gyi. This canal is twelve miles long.
Nwa-det ...	Nwa-det ...	So called because the bull *Nwa-hla-ôkthaba* was seen to cross at the place where the weir was to be constructed. This canal is twenty miles long.
Nga pyaung ...	Nga-pyaung ...	So called because it was constructed by a man of this name. The canal is sixteen miles long.
Kunsè ...	Kunsè ...	While King Nawra-hta was examining the river for a suitable place to construct a weir, he noticed some dry betel-leaves, which his servants had thrown into the river while washing betel-leaves for the ladies of the Palace. These had stuck fast to some weeds and trees in the river. He ordered the weir to be built here and hence it came to be known as *kunsè*, the betel weir. The canal is twenty miles long.

Canal.	Weir.	Derivation of tbe name of the Weirs, &c.
Minyè-Tamôk ...	Minyè-Tamôk ...	This single weir feeds two canals on the two banks of the Zaw-gyi. The origin of the name is not traceable. The present weir, erected by Nara-padi Sithu, the grandson of Nawra-hta, is slightly above that put up by his grandfather, which he pulled down. The canal is twelve miles long.
Thindwè ...	Thindwè ...	During the reign of Shwe Min Kyaw Bayin an army from China invaded his territory. The King, however, succeeded in buying them off, and was so entirely successful that the Chinamen asked him to show them a way of displaying their gratitude. The King thereupon requested them to dig a canal and build a weir, which they did in one day and one night. These works were named Thindwè after the name of the country whence the workers came. The canal is eleven miles long.
Zidaw ...	Zidaw ...	King Swa, a Shan monarch, inspected the various sites proposed by his officers for a weir for the new canal, and finally fixed on this spot and said *thi-hma sidaw*—let it be here. The name thus fixed was afterwards corrupted into Zidaw. This canal is nineteen miles long.

Of the canals those of later construction are the Tôn-gyi, Thin-dwè, Zidaw, Pinda, Nat-hlwè, and Myaungsôn.

The natives of the country seem to have an intuitive skill in their direction and control. During the past three years, under careful supervision, very great improvements have been made. All the canals except the Nwa-det and Kunze have been greatly improved by the construction of proper regulators and sluices. Serious breaches, which were of frequent occurrence during the first few years of the Occupation, now never occur. The irrigating capabilities of each canal have been greatly extended, and in future an annual expenditure of three lakhs is to be incurred.

Geology.

In the hills granite, limestone, sandstone, and light clays predominate, and in the valleys rich alluvial leaf mould and loam. In the irrigated plains the soil is rich black cotton; the non-irrigated tracts in the east have red, and in the west black loam.

Mica or talc is the only mineral product of the district. There are no minerals either in the hill tracts or forests.

Forests.

In the plains only shrubs are met with. Bamboos are scarce, and such as are used come almost entirely from the Shan Hills. A good deal of timber belonging to the Bombay-Burma Trading Corporation is floated down the Panlaung to the Irrawaddy through the district, but the forests are in Meiktila and Yamèthin. The price of bamboos at Myittha ranges from twenty to twenty-two rupees per thousand.

On the high hills pine and stunted oak are found, and on the lower hills a few teak and plenty of *pyinkado*. The hills also produce *shaw* (rope-making bark) and cutch (catechu).

One reserved forest, in the Ye-yaman tract, with an approximate area of 340 square miles, was declared in process of constitution by a notification dated the 19th September 1898.

Climate.

The climate of Kyauksè is very dry compared with the greater part of Lower Burma. The rainfall is small, varying from twenty to thirty-nine inches, which has been the highest recorded. The rainy season does not usually commence before July, and ends in October, but occasional heavy downpours occur during April, May, and June. Winter lasts from about the middle of November to the end of February. The thermometer then ranges between an average of 47° at night and 84° in the hottest part of the day. From March to July is the hot season, when the thermometer often goes up to 105 in the shade. Strong winds throughout the day, however, render this heat by no means oppressive.

During November, December, and January the mornings and evenings are very cold and heavy mists hang over the district. This damp cold is the cause of much fever of a very severe type, known as *hnget-pya*. The Burmans die annually in large numbers from this fever, and the infant mortality is especially great at this time of the year.

The temperature and rainfall for 1896 are given below.

—	Temperature. Maximum.	Temperature. Minimum.	Rainfall.
January	Figures not supplied.	...	*Nil.*
February			·25
March			·05
April			·81
May	101°	73°	8·69
June	92°	78°	6·31
July	94°	78°	3·35
August	93°	76°	2·36
September	92°	74°	3·03
October	93°	73°	1·49
November	86°	64°	*Nil*
December	84°	60°	*Nil*
Total ...			26·34

Population.

Notwithstanding that under the Burmese rule *thathameda* assessment-rolls were annually prepared by the *thugyis*, showing the names of persons assessed, it is impossible to make out what the actual population was. It is certain, however, that it is steadily increasing now. The total population, according to the census of 1891, was 126,622; the classification according to religion gave the following numbers:—

Buddhists	122,771
Hindus	528
Christians	190
Mahomedans	3,133

About two-thirds of the population are dependent entirely on cultivation for their support. The other occupations are hawking, shop-keeping, boiling cutch, the manufacture of oil, and blacksmith's work, and there are many brokers, dramatic performers, and a few goldsmiths. The great bulk of the people are pure Burmese, but under the hills are a good many Danus, a cross between Shans and Burmese, whose chief characteristic is that they speak Burmese with a Shan accent. Their chief occupation is also cultivation, which is generally *taungya*. In appearance these *métis* are indistinguishable from Burmese either in dress or features.

and industries.

Quite a tenth of the population is too poor to build houses on hills in the ordinary Burmese fashion. They live in small shanties with the bare earth for a flour. The same poverty, due to over-taxation in Burmese times, is apparent in the dress both of men and women. The use of *thanakha* is supposed here, as in Arakan, to be an advertisement of loose character. There are no really rich families in the district. The system of advances for cultivation is common.

Crops.

It is often stated that three crops of paddy can be raised from the same ground annually, but this is rarely the case. The crops are divided into three classes, *mayin* or hot weather paddy, *kaukyin* or wet weather paddy, and *kaukgyi* or cold weather paddy. *Kaukgyi* is usually sown as a single crop, or follows on land from which *kaukyin* has just been reaped. *Mayin* usually follows on land from which *kaukgyi* has been reaped. Seldom or never are all three crops raised from a single plot in one year; on the other hand, it frequently happens that after *kaukyin* and *kaukgyi* a crop of tomatoes is got in, or after *kaukgyi* and *mayin* a crop of chillies or sessamum ; ploughing may be carried on in one field whilst another is being reaped, and in a third the young plants are just coming up. The rotation of crops depends on the early or late supply of irrigation water, and no two years are alike. In one year a cultivator will grow *kaukyin* and *kaukgyi*, in the next the same man may raise *kaukgyi* and *mayin*, in a third year *kaukgyi* and sessamum, and so on. Kyauksè district probably surpasses all others in the abundance of its crops, and it has been called the granary of Upper Burma.

Cattle.

The number of domestic animals in the district in 1896 and 1897 is given approximately below.

	1895-96.	1896-97.	Increase or decrease.
Ponies	299	319	+20
Buffaloes	2,990	3,400	+410
Bullocks and bulls... ...	24,900	24,471	−429
Cows	10,274	16,987	+6,713
Sheep and goats	2,455	2,635	+180

The buffaloes are inferior to those of Lower Burma, which is supposed to be due to the want of salt water. The bullocks are, however, well-bred handsome animals. This is perhaps due to the fact that the calves are

always suckled. The goats belong to natives of India, and the Burmese keep many pigs. Fowls are, however, not abundant, and ducks are very rare. There has been no cattle disease since the Occupation.

Prices.

A buffalo generally fetches Rs. 30 to Rs. 60, a bullock Rs. 40 to Rs. 70, and a goat Rs. 4 to Rs. 5. *Kaukgyi* paddy sells at Rs. 75 to Rs. 95, *kaukyin* at Rs. 55 to Rs. 65, and *mayin* at Rs. 45 to Rs. 55 per 100 baskets. Plantains sell at Rs. 35 per 1,000 combs; sugarcanes at Rs. 11 per 1,000 canes; Goa-beans at Rs. 4 per 100 viss; wheat at Rs. 196, gram at Rs. 168, and sessamum at Rs. 366 per 100 baskets; chillies at Rs. 21 per 100 viss; peas at Rs. 100 and tomatoes at Rs. 84 per 100 baskets; jaggery fetches Rs. 16 per 100 viss; betel leaves and nuts are sold at Rs. 18 and Rs. 14 per 100 viss respectively, and cocoanuts at Rs. 4 per 100 nuts, whilst mangoes are Rs. 3 per 100.

Frontier trade in Burmese times.

On the annexation of Upper Burma all frontier custom-houses were abolished. The Burmese Government kept a guard at each pass to protect traders, and authorized the collection of guard dues of eight annas for each bullock and one anna and a *sa-lè* of rice for each coolie-load. The right to levy these dues on the Natteik, Le-thein, Shaung-a-bwè, Myo-gyi, and other passes was farmed out for the annual sum of twelve thousand rupees. Besides the above dues three rupees was charged on every bullock-load of goods and eight annas on every ten rupees worth of goods—in other words five per cent. *ad valorem* was collected. The right to collect dues on all goods except tea was farmed out at sixteen thousand rupees a year, and the farmer was called *Taunglan pwè-ôk*. The farm on tea amounted to seventy thousand rupees, and the farmer was called *Myauklan pwè-ôk*. Nothing was levied on goods going into the Shan States. The following returns, furnished by the *Pwè-ôk*, U Po Yauk, show the approximate value of the trade registered in the two years before the Annexation.

	Rs.
1884	7,46,935
1885	11,74,725

Of the import value two hundred and fifty thousand rupees were in specie. No information is available as to the amount or value of exports.

And after the Annexation.

After the Annexation no statistics were taken by the local Government until 1888-89, and those given are only approximate:—

	Rs.
1888-89	1,22,040
1889-90	97,925

These figures represent only the value of the trade which passed through the Natteik and Le-thein passes, and cover both imports and exports.

Since April 1894 trade registration stations have been opened at Myittha, Ye-wun, and Taungdaw, and a rough valuation of exports and imports is recorded:—

Imports.

	Rs.
1894-95	15,65,189
1895-96	9,46,945
1896-97	13,64,513

Exports.

	Rs.
1894-95	8,25,607
1895-96	7,38,243
1896-97	13,28,255

Trade communications.

Trade communications throughout the district are on the whole good. The railway runs through the centre of the paddy-producing area, and feeder roads open up the country as far as the Ye-yaman tract and the Shan foot hills on the east, and the district boundary on the west. Within the Ye-yaman tract communication is difficult, and it is too poorly populated and unproductive to induce much expenditure of trouble or money in opening it up. The irrigation channels which intersect the country in every direction are uniformly well bridged; in the cold and hot weather carts can go over the greater part of the level country, following for the most part the higher ground, but in the rains there are generally heavy floods, which often, between July and October, make the country practically impassable. The chief currents of trade from the Shan States run along either the Natteik pass to Zigôn, Myittha, and Kyauksè, and so on to Paleik and Mandalay, or, north of the Natteik pass, from the Maw country. The Natteik carries much the greater amount. By boat there is considerable trade along the Myit-ngè and Panlaung rivers and the irrigation canals, the greater portion of the latter trade finding its way to Paleik.

Bazaars.

Each of the townships is well provided with bazaars. In Singaing there are five—at Singaing, Thitkauk, Paleik, Kyetsha, and Ywa-nan villages. In the Minzu township there are four—at Puttaing, Thamandalin, Hanmyinbo and Than-ywa. In Myittha there are six—at Myittha, Ye-wun, Ywa-kaing-gyi, Ingôn, Lun-kyaw and Kumè. In the Paukmyaing township four—at Da-ye-gaung, Ywa-môn-gyin, Pauk-myaing, and Kyauksauk. In addition to these there is the large bazaar in Kyauksè town itself. Bazaars are held daily in Kyauksè town only, those in the other townships being open once in five days. The sellers proceed each day from one bazaar to another, visit four bazaars in this way, and return in time for the next bazaar at the village from which they started. Corrugated-iron sheds have been built for the use of the bazaar sellers, and fees are collected from them. The right to collect is farmed annually by auction; the total proceeds from all the bazaars, excluding Kyauksè town bazaar, amount to Rs. 25,000. This forms the principal income of the District Fund, and is expended on improvements to bazaars and district works generally. The Kyauksè town bazaar is under Municipal supervision, and affords an income of some Rs. 9,000 annually, which is credited to Municipal Funds.

Municipality.

Kyauksè Town is the only Municipality in the district. The Municipal Committee consists of six *ex-officio* members, and seven Burmese gentlemen appointed by the Local Government. The Municipal income is derived from taxes on houses, Rs. 3,000; bazaar rents, Rs. 9,000; rent of lands, Rs. 500; tolls on carts Rs. 1,500; and miscellaneous receipts, Rs. 2,000, the whole amounting to Rs. 16,000.

Administration in Burmese times.

The present Kyauksè district was divided in Burmese times into two *wun*ships, corresponding with the present subdivisions Kyauksè was called the *Nga Khayaing*, or five canals. and Myittha the *Le Khayaing*, or four canals. Over each,

of these a *wun* presided, and over these was the district officer known as the *khayaing ók*. During Burmese rule the townships in the Myittha subdivision were: Myingôndaing, Pinlè, Pyinmana, Myittha, Pauk-myaing, and Saw-hla, and in Kyauksè subdivision Myinzaing, Hmetkaya, and Nyaung-hla, over each of which a *Myothugyi* presided. Mindôn *Min* during the latter portion of his reign, converted the *myothugyi*ships into Myoôkships, on the model of the British system of administration in Lower Burma. King Thibaw, however, re-established the old system, saying that he would have no foreign institution in his country.

Administration since the Annexation.

The present subdivisions are almost identical with the old *wun*ships, and their headquarters are at Kyauksè and Myittha, the district officer residing at the former place. The population of Kyauksè is 7,201 and of Myittha 1,784. The population of the entire Kyauksè subdivision is 75,776 and of the Myittha subdivision 43,645.

Myittha subdivision.

On the British occupation Myittha, Kumè, Saw-hla, Myin-gôn-daing, Pinlè, and Pauk-myaing were constituted the townships of the Myittha subdivision, but in 1888-89 these were amalgamated into three, namely, Myittha, Saw-hla, and Pauk-myaing. The headquarters were Myittha for Myittha, Lun-kyaw for Saw-hla, and Da-ye-gaung for Pauk-myaing. In 1893 Saw-hla township was abolished and amalgamated with Myittha.

Kyauksè subdivision.

The Kyauksè subdivision was originally divided into the townships of Hmet-khaya and Myinzaing. The headquarters of both were in Kyauksè town itself, half of which was in one township and half in the other, with the Zaw-gyi *chaung* as the dividing line. In 1889, however, the townships were reconstructed, and are now called Minzu and Singaing, with their headquarters at Kyauksè and Singaing. Minzu was the original headquarters of the Minzu township, but was superseded for Kyauksè in April 1896, owing to its unhealthiness. Thus the townships of the Kyauksè district as now constituted are Singaing, Minzu, Myittha and Pauk-myau ng.

Yeyaman.

There is besides the Ye-yaman Tract, properly speaking a part of the Singaing township, but almost cut off from it by distance and difficulty of communication. The inhabitants of this tract are principally Danus, who live by collecting minor forest produce; the small timber and bamboos which they cut are dragged down by buffaloes or bullocks to the Myit-ngè river, and there exchanged for rice, *ngapi*, and salt. The whole tract has an approximate area of seven hundred and thirteen square miles. There are only thirteen villages in it, and the population does not exceed a thousand. It is in the charge of a *myothugyi*, with 3rd class magisterial powers. The villages are far apart and the means of communication mere jungle footpaths. The headquarters of the *myothugyi* are at the village of Yè-ywa, on the Myit-ngè river. The only revenue received is *thathameda*, which amounted to Rs. 2,360 for 1896-97.

Revenue in Burmese times.

The highest *thathameda* tax receipts in Burmese times amounted to a lakh and fifty thousand rupees. The land revenue from all sources, according to the *Hluttaw* record of 1245 B.E. (1883 A.D.), was paid in paddy, and the amount, calcu-

lating at the rate of sixty-five rupees for the hundred baskets, totalled Rs. 5,67,931-10-4. The tax on fruit trees realized Rs. 9,639, and the water-tax Rs. 70,418, making up a grand total of Rs. 6,47,088-10-4. The largest amount of land revenue levied in the district by the Ye-nan-gyaung *Mingyi* is said to have amounted in round figures to eight hundred thousand rupees, out of one million and five lakhs promised to the Government. This exaction ruined the people and drove them almost to the verge of rebellion. The land revenue was always paid in paddy, which the cultivators had to cart themselves to certain specified landing-places, where it was loaded in boats for conveyance to Mandalay. There was always an alleged wastage in the carting, and to cover this the cultivators were required to furnish some baskets over the legally specified amount. The receiving officers, with the object of raising money for themselves by delays, would not receive the grain at once, on the pretence of being too busy. The cultivators were therefore kept waiting for days, unless they paid bribes to secure an early taking over of their contributions. Such malpractices not only impoverished the cultivators, but kept up a constantly increasing discontent, which must probably have ended in overt rebellion.

And since the Annexation.

In 1888 temporary rates of assessment were sanctioned, as the district was almost depopulated, and had hardly begun to recover from the disturbances which followed the Annexation. They were considerably lower than those imposed in Burmese times; the consequence was that there was a sudden and pronounced increase in the area brought under cultivation.

Settlement operations.

In the next year Cadastral Survey and Settlement were taken in hand by Mr. Westlake, I.C.S., who was appointed Settlement Officer. He, however, died in 1892, before completing his work. An attempt was made to complete the report in the office of the Financial Commissioner, and tentative land rates were sanctioned. These, however, were not accepted by the Government of India, and a fresh report was called for with revised rates. This was prepared by the Deputy Commissioner, Captain Strickland, in 1893, and the rates fixed then are those now in existence. All paddy-lands were divided into five classes, based on the relative facilities of irrigation, and the rates were fixed at Rs. 6, 5, 4, 3, 2 per acre. Special crops, such as sugarcane, Goa-bean, and plaintain had special rates of assessment. The new proposals were accepted and the Settlement sanctioned for five years, subject to such revision as might be found necessary from time to time.

The result of the Settlement has been a large increase in the cultivated area, but as yet few of the cultivators are free from debt, loans at Rs. 60 to 100 per cent. interest being quite common.

Supplementary Survey followed immediately on Settlement, and accurate returns of all agricultural statistics are now available. From the annual report of 1896-97 it appears that the total area under cultivation is 206,579 acres, and that there are 124,121 acres more available.

The greater part of the district consists of State land, the cultivators being tenants of Government, but there is a certain amount of hereditary freehold, the total area of cultivated State land being 137,100 acres and of non-State land 68,205 acres.

The rates of land-tax are as follow :—

State Land.

	Rs.	A.	P.
Paddy	6	0	0
Wheat	3	0	0
Gram	3	0	0
Peas	1	8	0
Yams	3	0	0
Sessamum { Early	1	8	0
Sessamum { Late	1	8	0
Chillies	3	0	0
Plantains, large	8	0	0
Plantains, small	1	8	0
Goa-bean	8	0	0
Sugarcane	12	0	0
Indian-corn	1	8	0
Tomatoes, early	3	0	0
Tomatoes, late	3	0	0
Onions	3	0	0
Tobacco	3	0	0
Betel vines	20	0	0

For non-State land half the above rates are charged.

Survey scheme in Burmese times

There was a rude form of survey in existence in Burmese times, especially during the administration of *Lè-wun* U Sè and the Myo-thit *Wundauk*, U Pè, but a permanent Survey establishment was never kept up. The surveyors, who were usually retainers of the *Khayaing Wuns*, ran a rope round a holding, and squared half the circumference to arrive at the area. The area was fixed once for all in this way, and revision survey was only occasionally made in cases of doubt or where there were large extensions. There was no effective check upon the surveyors' work. It rested with them to over- or under-estimate holdings as they pleased, under-measurements being far the more common. From the estimated area six to twenty baskets of paddy were demanded per *pè* (1·75 acres) on irrigated crops, and three to six baskets per *pè* on dry *ya* crops, ten baskets from the second year's plantain crop, forty baskets from the 3rd year's, thirty baskets from sugarcanes, twenty baskets from *pèmyit*, and so on.

and revenue divisions and administration.

There were fourteen revenue circles, each under a *sè-gyi*, who collected the paddy revenue in his own canal tract with the assistance of village headmen and *myothugyis*. The fourteen tracts were—

Sama.	Nat-hlwè.	Tamôk.
Zidaw.	Thindwè.	Ngapyaung.
Myaungzôn.	Kûnzè.	Daing, and
Nwa-det.	Nga-laing-zin.	Tôn-gyi.
Pyaungbya.	Minyè.	

The *sè-gyis* checked and passed the accounts and made over the revenue to the Kyauksè *Wun*, who in turn made it over to the Crown. The revenue so collected amounted in average years to 758,000 baskets. Each *sè-gyi* was paid a monthly salary of Rs. 50, in addition to his commission on *bobabaing* land water-rates. The revenue on *ahmudan-sa* lands was also collected by the *sè-gyis*, to be made over to the clerks of the regiments. The follow-

ing regiments, however, collected their own revenue through their *daing-gaungs,* who leased out the lands to villagers and eventually became *ywa-thugyis*—

(1) *She-win*—The van	of the foot regiment formed in 930B.E. (1568A.D.)
(2) *Letya-win*—The right wing ...	
(3) *Letwè-win*—The left wing	
(4) *Anauk-win*—The rear	
(5) *Winkaunghan*	

(6) *Myinzu-gyi*—Burmese horse formed in 930B.E. (1568A.D.).

During the administration of the Ye-nan-gyaung *Mingyi,* however, the *sè-gyis* were deprived of their powers and relieved of revenue collection. Eight or nine *taungaungs* (collectors on 1,000 *pès*) were appointed under each *myothugyi,* who was held solely responsible for the revenue. This system, however, lasted only three years.

In 1246B.E. (1884A.D.) King Thibaw farmed out the district for a certain stipulated sum to U Pe, *Wundaing Saye-gyi,* who in turn farmed out tracts to various contractors and then again sublet portions to sub-contractors

Revenue after the annexation.

Details of the sources and amounts of the revenue of the district for 1891-92 and 1896-97 are appended.

Township.	Description of revenue for the year 1891-92.									
	Kaukyin.	*Kaukkyi.*	*Mayin.*	Fruit trees.	*Thathameda.*	Fisheries.	Shan *Waing.*	Excise.	Ferries.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Minzu	26,077 5 4	87,948 8 7	274 0 0	5,461 12 0	35,652 0 0	......	590 0 0	.....	259 0 0	1,56,262 9 11
Singaing	18,135 5 8	1,29,887 9 7	4,906 0 1	4,362 8 0	67,878 0 0	4,330 0 0	530 0 0	2,925 0 0	3,805 0 0	2,36,759 7 4
Saw-hla	7,054 7 6	31,363 12 8	......	227 12 0	13,852 0 0	......	420 0 0	......	......	52,918 0 2
Myittha	16,996 9 0	76,695 7 9	129 0 0	2,409 0 0	29,504 0 0	......	1,920 0 0	764 0 0	50 0 0	1,28,468 0 9
Pauk-myaing	13,384 11 5	34,098 8 3	10 2 0	3,876 12 0	26,180 0 0	......	......	......	133 0 0	77,683 1 8
Total ...	81,648 6 11	3,59,993 14 10	5,319 2 1	16,337 12 0	1,73,066 0 0	4,330 0 0	3,460 0 0	3,689 0 0	4,247 0 0	6,52,091 3 10

Township.	Description of revenue for the year 1896-97.							
	Mayin.	*Kaukyin.*	*Kaukkyi.*	*Thathameda.*	Fisheries.	Excise.	Ferries.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Singaing	6,578 8 0	17,885 1 0	1,55,465 15 0	67,464 0 0	3,746 0 0	80 0 0	4,085 0 0	2,55,304 8 0
Minzu	836 7 0	23,393 6 0	1,07,009 2 0	45,106 0 0	......	3,590 0 0	75 0 0	1,80,009 15 0
Myittha	2,459 4 0	25,116 0 0	1,45,682 12 0	55,365 0 0	......	960 0 0	40 0 0	2,29,623 0 0
Pauk-myaing	4,020 4 0	11,265 8 0	41,500 1 0	30,758 0 0	......	......	325 0 0	87,868 13 0
Total ...	13,894 7 0	77,659 15 0	4,49,657 14 0	1,98,693 0 0	3,746 0 0	4,630 0 0	4,525 0 0	7,52,806 4 0

Contingents to the Burmese army.

In King Thibaw's time Kyauksè sent levies to Mandalay towards the Palace, or Royal bodyguard. The following is a list of the number of men sent:—

				Men.
For the *So-Lesè-daing* regiment		...	...	417
For the *Win Lese* regiment, which guarded the four palace gates	...	...	...	1,120
For the Shan cavalry regiment	...	...	...	550
For the Burman cavalry regiment		...	...	110
For the Elephant regiment, *Sindawsi*		...	...	150
For the *Winkaunghan* regiment...		...	...	160
For the *Linzin* regiment	...	...	...	150
For the *Ywè-letya* regiment	...	...	...	158
For the *Shwepyi Yanaung* cavalry		...	...	50
For the *Yanbun-kwin* artillery	...	...	...	50
For the *Mingala* regiment	...	...	...	400
For the *Thuyè* regiment	...	...	...	100
		Total	...	3,415

These men, instead of receiving pay, were rewarded with grants of land. The pay of a *tat-hmu*, corresponding to a Captain, was forty *pè* of land, of a *Thwe-thauk-kyi* thirty, of a *Daing-gaung* ten, of a *Hôn*, or orderly, seven and a half, and of a private, five. These lands were almost invariably tenanted or worked by their families or relatives. They have been resumed by Government since the Annexation. Most of the men have come back to their houses and are living peacefully as cultivators. A few of the *Tat-hmu*, *Myingaung* and *Daing-gaung*, who had some influence, were appointed *Ywa-thugyi* of their respective villages.

History since the Annexation.

After the Annexation Kyauksè district was considerably disturbed by dacoit bands. The border villages on the east were constantly subject to raids from the hills, as late as 1889, and consequently were always more or less unsettled, while on the west many villages along the Panlaung and Samòn harboured dacoits and gave a great deal of trouble. Shwe Yan, *Bo* Pyu, and *Bo* Hmè were conspicuous dacoit leaders in this part of the district, which was also subject to constant raids from the Ava freebooters under *Bo* Tôk, until he was killed. By the end of November 1888 dacoity may be said to have ceased throughout the district, which is now as peaceable as any in Upper Burma.

Pagodas.

There are some pagodas of note in the district. Each has its annual festival, and revenue was raised from these in Burmese times amounting to from fifty to six hundred rupees.

The Shwe-pwinlan in the Myittha township paid six hundred rupees for its annual fair. The pagoda was built by King Nawra-hta in 451 B.E. (A.D. 1089).

In the same township are the Pandingu, Mataingda, Shwe-zedi, and Pyet-kha-ywè pagodas. Except the last, these were built by King Nawra-hta at the time of the construction of the weirs and canals.

The Daing Shwe-môktaw pagoda was erected by King Thiri-dhamma-thawka, and is said to be over two thousand years old.

In the Pauk-myaing township the chief pagoda is the Shwe Minwun, the annual fair of which produced a hundred rupees revenue in Burmese times. The founder of the pagoda is not known.

In the Minzu township the chief pagodas are the Tônbo, which realized six hundred rupees by its fair, the Pawdawmu, two hundred, and the Taungdaw, which had no fair. The Tônbo and Taungdaw pagodas were built by King Nawra-hta in the year 1090 A. D. (1728 A.D.). The Pawdawmu was built by a *pôngyi* U Tezaw about 1870.

In Singaing township are the pagodas Shwe-satthwa and Shwe-thayaung, which produced respectively one hundred and six hundred rupees from their annual fairs. Their founders are unknown. The Shwe-pandaw was built twenty-five years ago by the Pagan *Wundauk* U Po. No fair is held there.

Ruined cities.

Pinlè, Myinzaing, and Metkaya were capitals of three Shan principalities which existed from the middle of the fourteenth to the beginning of the sixteenth century of our era. They were established by three Shan brothers who dethroned King Kyaw-swa, the son of King Nara-thipadi, who was nicknamed the *Talōk-pyimin.*

The history of two other cities, Hmaing-maw and Pyinmana, has not been satisfactorily traced. Hmaing-maw is a Shan name and suggests that it also was built by Shans. The size of each city is about a mile square. The remains of the old walls are still visible, the bricks of which they were constructed having been very good.

There is, besides, the old city of Myingôndaing, on the banks of the Panlaung, about three miles north-west of Myittha, the walls only of which are now standing. When this was built it is difficult to say, but it has been abandoned for a very long time, and thick jungle has sprung up within the walls.

Spirit worship: the Thein *nat.*

When King Nawra-hta had finished the construction of four weirs and four irrigation canals in the *Le-khayaing* (the present Myittha subdivision), he went on to inspect the *Nga-khayaing* (now the Kyauksè subdivision), with the intention of selecting the proper place for the Nwa-det weir. On his way he passed the town of Myo-hti, and asked his ministers why, the King had not come forth to pay him homage. No one knew, so Nawra-hta sent orders for him to come. But the King of Myo-hti was proud, and since he could not resist he went and drowned himself in the Zaw-gyi river rather than bow down before King Nawra-hta.

After death he became a *nat.* Nawra-hta knew this, so he went to the river-bank and struck the water with his *kyein-lôn sekkya,* his magic wand. The dead king of Myo hti, though he could refuse to come when alive, now not only rose to the surface, but came up with his hands joined together in homage, and said, "Most dread sire, had I aforetime known your power then would I not have dared to disobey." Nawra-hta replied, "Now art thou indeed a *nat,* but I can make thee greater even among *nats.* I appoint thee guardian spirit of all the *ko-khayaing.*" And to this day the proud King of Myo-hti is worshipped under the name of the Thein *nat,* or the Kothein Shin *nat.*

The Māgari *nat.*

The common tale of the origin of the Māgari *nat* is told with slight variants and amplifications in the Kyauksè district. In Tagaung there lived an ambitions and daring man called Maung Tin Tè. The King feared him and tried to seize him, but Maung

Tin Tè fled, notwithstanding that the King was married to his sister. It was indeed through his sister that Maung Tin Tè was ruined. The King pretended that he wished to confer a *Myowun*ship on his brother-in-law, and got the Queen to intimate as much. Maung Tin Tè came, was seized and burnt alive at the foot of a *Sanga* tree within the Palace walls. The Queen begged permission of the King to bid farewell to her brother, went up to the burning pile, and throwing herself in perished with him.

On their death the two became *nats* and took up their abode in the *Sanga* tree, and became known as the Maha-giri *nats*. In process of time this name was corrupted into Māgari. The two spirits took to eating human beings, so the king had the *Sanga* tree uprooted and thrown into the Irrawaddy river. It drifted down with the current until it stranded on the river-bank close to one of the gates of the city of Pagan.

The *nats* were still in the tree, and they saw the King Thilachaung and were by him allotted an abode on Popa hill. Later they were of great service to King Kyanyittha, both before and after he succeeded to the throne of Pagan. In return the King issued an edict that all his subjects should honour these two *nats* by suspending cocoanuts to them in their houses. This has been done in all parts of Burma ever since.

The Myin-byu-shin *nat*.

The Myin-Byu-Shin *nat*, or spirit of the white horse, is also greatly honoured. His history is thus related—King Nara-theinga of Pagan fell in love with Welu Dewi, the wife of his younger brother Nara-padi, who was Heir-Apparent to the throne. He therefore sent off the Prince to put down a rebellion in Tagaung. Nara-padi had suspicions of his brother's intention and left a spy behind in the person of his faithful groom, Maung Pyi. The groom was to ride off hot-foot on the slightest show of treachery on the part of the King, and not to draw rein till he reached his master's camp.

As was suspected, so it befell. Before long the King made masterful love to Welu Dewi. Maung Pyi mounted and rode off at speed. All day long he galloped and at nightfall came to what he thought was a broad river stretched right across his path. He dismounted and picketed his horse for the night. Now this apparition which the groom took to be a river was nothing but a mirage. Maung Pyi was really close to Nara-padi's camp.

During the night the wind blew from the camp and the horse became aware that his master was near and neighed. The Prince heard the neigh and thought he recognized it. To make sure he prayed that, if the horse that neighed was really his white horse, the pillow might give way if he merely brushed it with his hand. He touched his pillow with a pressure no heavier than that of paddy-bird's down, and it sank beneath his touch. The place was known afterwards as Ma Lwè U Pauk (the pillow burst). The Prince then knew that it was indeed his pony, and slept no more that night.

Next morning Maung Pyi rode in and told his tale. The Prince was furious at the delay. "Your folly," he said, "has cost me burning torture and has lost hours in which plans might have been formed." So he slew the groom in his anger, and the groom became a spirit.

Nara-padi then marched back to Pagan with his army. On the way he saw the spirit of Maung Pyi following him close as he used to do in life

He was smitten with remorse, and appointed Maung Pyi guardian of the villages and towns in his country under the name of the Myin Byu Shin. And to this day the people honour him with offerings of cocoanuts, and plantains and pickled tea.

The Sè-daw-u *nats*, or spirits of the Irrigation weir, are purely local.

The Sè-daw-u *nats.*

When King Nawra-hta had finished building the nine weirs, nine canals, and nine villages, he asked in open council if there were any one who wished to look after these weirs and canals. One of the Queens, thinking it was a light matter and asked in joke, said that there was such a person and that that person was herself. On this the King had the lady buried alive at the head of the weir. One of the ministers, brother of the hapless Queen, spoke hotly to His Majesty and was buried alive beside her. The two became *nats*, and are known as the Sè-daw-u *nats*. The *sè-gyis*, lockmen, and cultivators who depend for their living on the irrigation canals, make them offerings of cocoanuts, plantains, sweetmeats, red and white betel leaf, rice, and pickled tea, as well as offerings of cloths, skirts, and waistcloths and turbans. Often these offerings are made to the sound of music and with the performance of marrionette plays.

The Pômma-gyi *nat.*

The tale of the Pômma-gyi *nat* is not so startling. The King of Rekkadipa, the country of the *bilus*, or ogres, had a daughter. Being a *biluma* she naturally went in quest of men to eat. On one of her expeditions she came across a princess, the daughter of the King of the Tekkatha country. The princess had her child with her and, having lost her husband in a journey through the forest, was wandering alone. Now it happened that the princess and the *bilu-ma* had, in former existences, been mutual enemies, and the influence of their deeds and prayers had once more brought them across one another's paths.

The princess with her child fled fast through the forest, closely pursued by the ogress. Fortunately for her the princess was aware of the hut of a holy hermit who could tell what had befallen in the last five hundred existences and what was to happen in the five hundred to come. There she took sanctuary, only a few paces in front of the *bilu-ma*. The she-ogre loudly demanded the surrender of the princess and her child. But the hermit preached to her on the wickedness of her habits and adjured her to live a harmless and peaceful life. He wound up his exhortation by relating to her the stories of the hen and the cat, the tigress and the hind: how in one existence the cat had killed the hen, and in the next the hen became the tigress and devoured the hind, into which the cat had been transformed. Finally he revealed the fact that the hen and the tigress were no other than the princess, while the *bilu-ma* herself had lived as the cat and the hind. Now, if one of them did not amend, there could be no hope of a cessation of such mutual destructiveness.

The *bilu-ma* heard and was affected. She took to heart the holy man's preaching and was transformed from a man-eating ogress into a harmless woman.

In that shape she dared not return to her father's country, so under the name of Mi Pôppa she lived a peaceful and pious life near the hermit's cell.

One day she asked the hermit in what form she would appear in her next existence. He told her that on her death she would become a *nat* and be known by the name of Pômma-gyi, and that her duty would be to keep a watchful eye on the stretch of land known as the Pômma-gyi-*pe*, in return for which she would be revered by the cultivators, all which duly happened as he foretold.

KYAUK-SÈ.—A subdivision of the district of the same name, with its headquarters at Kyauksè town, is bounded on the north by Mandalay district; on the east by part of the Southern Shan States; on the south by part of those States and by the Myittha township; and on the west by Sagaing district. It comprises the townships of Singaung and Minzu and the hilly country known as the Yè-yaman Tract.

KYAUK-SÉ TOWN.—The headquarters of the district and subdivision of the same name and of the Minzu township, is situated on the Zaw-gyi river. It comprises an area of about one square mile, and includes twelve circles, administered by a Municipal Committee. The town has regular streets and is well laid out and picturesque. The Zaw-gyi, which skirts it at the foot of the Shwe-thayaung hill, usually floods its banks once in three years. The flood of August 1898 was the highest recorded, a great part of the district west of the railway line, which was breached south of Kyauksè town, coming under water. The town itself was flooded and great damage was done to standing crops.

Rainfall and climate.

The average rainfall in the town amounts to 28 inches. Late rains often fall in September and October. In Burmese times Kyauksè had a bad reputation for fever, but sanitary improvements have made it since the Annexation much more healthy. It has an approximate population of 7,201, mostly Burmans, with a small colony of natives of India, attracted by the trade of the town.

Antiquities.

The Shwe-tha-gaung Pagoda, which crowns the hill of that name, and the Shwe-môk-tho, at its foot, are of some note. The Shwe-môk-tho is said to have been originally erected by the Emperor Asoka of Patna in India, and to have been re-built by King Nawra-hta of Pagan to commemorate the Kyauksè weir. It was kept in repair by the Burmese Kings of the last dynasty. The annual pagoda festival ceased after the Annexation, but has been revived since 1896 and is now held on the full moon of *Tazaung-môn* (November).

KYAUK-SÈ.—A village in the Padu township, Sagaing subdivision and district, containing one hundred houses. It lies eleven miles north-west of Sagaing town, on the main road to the north through Ondaw and Shwebo. It has a pagoda called the Chantha-gyi-paya, which was built by King Thiridhamma-thawka in the year 228 B.E. (A.D. 866).

KYAUK-SIN.—A circle in the Ti-gyaing township, Katha subdivision and district, including Ngu-gôn village.

Legend.

Near the village is a lake where there is a large rock resembling an elephant; men from Pagan came and searched for the elephant in the lake and tried to carry it away. At dawn of day they were detected by the villagers and had to leave the treasure and fly. This is the common folk-story to account for the name of the villages.

There are fifty-two houses in the circle. *Taungya* and *kaukkyi* are raised, but no *mayin*. The villagers are Burmans and Shans and cut wood and bamboos in addition to crop-raising.

KYAUK-SIT.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of fifty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 290 for 1897-98.

KYAUK-SIT-PÔN.—A village of two hundred and forty-nine houses in the circle of the same name in the Mônywa township, Lower Chindwin district, six miles north-east of Mônywa. In 1891 the population was 1.284; in 1896-97 the revenue from *thathameda* amounted to Rs. 2,030. The cattle in the circle number 600. The principal products are jowar and sessamum; there is no paddy cultivation.

KYAUK-SU.—A village in Kyauk-su circle of Pang-tara State, Myelat district of the Southern Shan States, lying to the north-east of the *ngwe-kun-hmu's* village. It contained in 1897 seventy-seven houses, with a population of four hundred and thirty persons, who paid Rs. 614 annual revenue.

KYAUK-SWÈ.—A village in the Kyauk-swè circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and eighty-five persons, according to the census of 1891, and a revenue of Rs. 330 in 1897.

KYAUK-TA.—A village five miles north of Sagaing town, in the Sagaing subdivision and district; it has one hundred and ninety houses, and is famous for the export of *thanakha* grinding-stones.

KYAUK-TA-GA.—A village in Loi Lông Myelat division of the Southern Shan States. It is situated on the top of Ye-bu hill, on the main trade route to Pyinmana. The population is half Zayein Karen and half Taungthu, and there were thirty-one houses in 1893, with a population of one hundred and thirty-one persons. Kyauk-taga is exempted from the payment of revenue on the condition of working the fields of the neighbouring *taungsa*, or circle official. The villagers have a few wet fields of their own. The rest is hill cultivation.

KYAUK-TAING.—A village in the Seiksin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifteen persons, according to the census of 1891. The *thathameda* amounted to Rs. 260 for 1897-98.

KYAUK-TA-LÔN.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 145 and the *thathameda* amounted to Rs. 150. No land revenue was collected in the circle.

KYAUK-TA-LÔN.—A village on the right bank of the Irrawaddy in the Shwegu subdivision of Bhamo district. The villagers are mostly fishermen, and work also a little *lè*; they own twelve buffaloes.

KYAUK-TA-LÔN.—A village of one hundred and eighty-four houses in the Myotha township of Sagaing district, seventeen miles south-east of Myotha.

Cotton.

The Irrawaddy Flotilla Company's ferry steamers call here, and there is a large export trade in cotton carried on by Chinamen. Most of the cotton in the subdivision finds its way here, where it is cleaned, baled, and exported to China *viâ* Bhamo or Rangoon.

There was an old Burmese custom-house at Kyauktalôn, which has since the Annexation been dismantled and the materials used in the erection of a Government rest-house.

There is a noticeable pagoda, which has been restored, and near it stands an old military signalling station, used at the time of the Occupation. On the eastern slopes of the hill on which this pagoda stands are some small natural caves which were artificially enlarged and used for a time as monastic dwellings, but are no longer habitable, as innumerable bats have taken possession of them.

Recently advantage has been taken of a big fire to lay the village out with fairly broad streets. Kyauktalôn is the headquarters of the Kyauktalôn *Myothugyi*, who has sixteen villages in his jurisdiction. There are five subordinate *ywathugyis* under him—

(i) at Chintha-let, eight houses, over Chintha-let and In-e-lya, sixty-three houses;
(ii) at Shwe-dwingôn, over Shwe-dwingôn, thirty-nine; Tamabin, forty-three; Ma-le-gyin; fifty-two; and Kyauk-taing, thirty houses;
(iii) at Payatu, one hundred and six houses; over Payatu and Tanzinhla, sixty-seven houses;
(iv) at Ywa-thit, sixty-seven houses; and
(v) at Kyimana, thirty houses.

The villages of Ma-le-gyin, Tamabin, Shwe-dwingôn, and Chintha-let are on the main road from Kyauktalôn to Myotha.

KYAUK-TAN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes one village only, and paid a revenue of Rs. 220 in 1897.

KYAUK-TAN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes two villages, and paid Rs. 262 revenue in 1897.

KYAUK-TAN or CHAUNG-GWA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 71, according to the census of 1891, and a revenue of Rs. 250.

KYAUK-TAN.—In the Ma-hlaing township, Northern subdivision of Meiktila district, has a population of about 1,000, engaged in agriculture and toddy-palm cultivation.

KYAUK-TAT.—A village in the Kyauktat circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of two hundred and twenty one persons, according to the census of 1891. The *thathameda* amounted to Rs. 390 for 1897-98.

KYAUK-TAT.—*See* under Kyawk Htap (Yawng Hwe sub-State).

KYAUK-TAUNG.—A village in the Chaungzôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of seventy-two persons, according to the census of 1891. The *thathameda* amounted to Rs. 660 for 1897-98.

KYAUK-TAUNG.—A village in the Kyauktaung circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 660 for 1897-98.

KYAUK-TAW.—A village in the Letyama circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 210 for 1897-98.

KYAUK-SET.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population numbered 120 and the *thathameda* amounted to Rs. 140. No land revenue was collected in the circle.

KYAUK-THAN-BAT.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, includes five villages. The land revenue paid by the circle in 1891 amounted to Rs. 2,874.

KYAUK-THAN-BAT.—A village in the revenue circle of the same name in the Pathein-gyi township, Amarapura subdivision of Mandalay district, seventeen miles north-north-east of headquarters. It had a population of eighty-nine persons at the census of 1891, and paid Rs. 1,840 *thathameda* tax.

KYAUK-THIN.—A village in the Kyaukthin circle, Yeza-gyo township Pakôkku subdivision and district, with a population of sixty-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 150 for 1897-98.

KYAUK-TU.—A village in the Kyauktu circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of sixty-six persons, and a revenue of Rs. 130 in 1897.

KYAUK-TU.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and eight persons, according to the census of 1891. The *thathameda* amounted to Rs. 250 for 1897-98.

KYAUK-YAN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population numbered 135, and the *thathameda* amounted to Rs. 140. No land revenue was assessed in the cir-cle.

KYAUK-YÈ.—On the eastern bank of the Irrawaddy river, about four miles south of Sa-le, in the Kyaukyè circle, Sa-le township, Pagan subdivision of Myingyan district.

Etymology.

A large rock in the shape of a buffalo formerly stood in the river-bed opposite the village, which thus came to be known as *Kyauk-kywè* (stone buffalo village) and this was gradually worn down into Kyaukyè.

The residents are chiefly cultivators and boatmen. The population of the circle in 1895-96 was 2,180, and the *thathameda* amounted to Rs. 3,758. No land revenue was collected.

KYAUK-YE-KYUN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population numbered five hundred and twenty persons, the *thathameda* amounted to Rs. 940, the State land revenue to Rs. 1,694-13-4, and the gross revenue to Rs. 2,634-13-4.

KYAUK-YIT.—A newly formed township in the Myinmu subdivision of Sagaing district. There is a police-station at Kyaukyit with a force of twenty-five Civil Police, and lately a Head Constable has been sent there. It is the only police-station in the township. The villagers are mostly fishermen and cultivators.

KYAUK-YIT.—A village of one hundred and twenty-seven houses, the headquarters of the Kyaukyit township of Sagaing district. It lies eighteen miles to the south-west of Chaung-u, and is twenty-five miles west of Myinmu. A Civil Police post has been established here, and there is a rest-house, but no bazaar, though there is a very fine site. The Kyaukyit pagoda has a largely attended festival, which occurs during the rains. Kyaukyit was one of the five towns which were under the *Nga-myo Wun*.

The Kyaukyit township was formed in May 1892.

The village is situated on the old bank of the Irrawaddy, and in heavy floods small steamers can even now take a short cut to the Chindwin past the village.

KYAUNG-BAN-DAW.—A village in the Ye-u township and subdivision of Shwebo district, eighteen miles from Ye-u. It has sixty-four inhabitants and twenty-seven acres of cultivated land, under paddy chiefly. The *thathameda* revenue amounted for 1896-97 to Rs. 190.

KYAUNG-BYU.—A village in the Ye-u township and subdivision of Shwebo district, eight miles distant from Ye-u town. The population numbers 108, and the area under cultivation is 213·6 acres. Paddy is the chief crop. For 1896-97 the *thathameda* revenue amounted to Rs. 980.

KYAUNG-BYU-GAN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population numbered three hundred and twenty-five persons, and the *thathameda* amounted to Rs. 305. No land revenue was collected in the circle.

KYAUNG-BYU-GÔN.—A village in the Nyaung-byu-gôn circle, Yezagyo township, Pakôkku subdivision and district, with a population of forty-five persons, according to the census of 1891, and a revenue of Rs. 90.

KYAUNG-DAIK.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty persons, according to the census of 1891, and a revenue of Rs. 230, included in that of Chaung-zôn-gyi.

KYAUNG-GÔN.—A village in the Madaya township and subdivision of Mandalay district, north-east of Madaya. It has fifty-five houses, and its population amounted in 1897 to 180 approximately. The villagers are cultivators.

KYAUNG-GÔN.—A village in the Kyun-lè-ywa circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Hinthabo. The village has twenty-five houses, and its population numbered in 1897 110 persons approximately. The villagers are cultivators and fishermen.

KYAUNG-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of four hundred and two persons, according to the census of 1891, and a revenue of Rs. 790.

KYAUNG-GYI.—A circle in the Myothit township of Magwe district, including the village of Tantabin only.

KYAUNG-HLYA.—A village in the Nge-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters. It had a population of one hundred and twenty-five persons, at the census of 1891, and paid Rs. 280 *thathameda*-tax.

KYAUNG-NAN.—A revenue circle in the Nato-gyi township, Myingyan subdivision, and district. In 1895-96 the population numbered 535, and the

thathameda amounted to Rs. 665. No land revenue was collected in the circle.

KYAUNG-ÔN.—A village in the Ali-gan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty-eight persons, according to the census of 1891. The *thathameda* amounted to Rs. 260 for 1897-98.

KYAUNG-PYAUK.—A circle in the Myingun township of Magwe district. It includes Kyaung-pyauk, Kya-byit In, and Thayettebin villages.

KYAUNG-SEIK.—A village in the Ywa-shè circle, Nga-singu township, Madaya subdivision of Mandalay district, east of Chaungwa. It has twenty-one houses, and its population amounted in 1892 to 105 approximately. The villagers are cultivators and fishermen.

KYAUNG-SU.—A village between Kamaing and the Nan Ten *chaung* in the Mogaung subdivision of Myitkyina district.

KYAUNG-THAN.—A revenue circle and village in the east of the Mintaingbin township, Lower Chindwin district, with two hundred and eighty-one inhabitants. The *thathameda* amounted to Rs. 940 for 1896-97.

KYAUNG-THIN-AING.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of five square miles of attached lands. In 1891 the population numbered 300, and the area under cultivation was seventy-one acres. Paddy, *thitsi*, and jaggery are the chief produce. The *thathameda* revenue in 1896-97 amounted to Rs. 700. The village is sixteen miles from Ye-u. There is a pagoda here (the Shwe Theindaw), the founder of which is unknown. It was repaired by the monk Ekayaza. There is an annual festival on the full moon of *Nattaw* (December).

KYAUNG-THIT.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population numbered 442, the *thathameda* amounted to Rs. 800, the State land revenue to Rs. 72-12-0, and the gross revenue to Rs. 872-12-0.

KYAUNG-YAT.—A village in the Kyaukkan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and twenty-five persons, according to the census of 1891, and a revenue of Rs. 470, included in that of Kyaukan.

KYAUNG-YWA.—A village in the Kyauktu circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and twenty-seven persons and a revenue of Rs. 470 in 1897.

KYAUNG-YWA.—A village in the Kawtôn circle, Seik-pyu township, Pakôkku subdivision and district, with a population of two hundred and twenty persons, according to the census of 1891. The *thathameda* amounted to Rs. 400 for 1897-98.

KYAUNG-YWA.—A village in the Wayônbyin circle, Seik-pyu township of Pakôkku district, with a population of one hundred and seventy-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 530 for 1897-98.

KYAUNG-YWA.—A village in the circleof the same name in the Mônywa township, Lower Chindwin district, nine miles south-east of Mônywa. In 1891 the population numbered 443, and in 1896-97 the revenue from

thathameda amounted to Rs. 960, and from State lands to Rs. 22-4-0. The cattle in the circle number 450. The principal grain crop is paddy.

KYAUNG-ZU.—A village in the A-lè-gyaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and sixty-eight persons, according to the census of 1891, and a revenue of Rs. 680.

KYA-U-YIN.—A circle in the Nga-singu township, Madaya subdivision of Mandalay district, between the circles of Ketthin and Tharrawaddy, including three villages.

KYA-U-YIN.—A village in the Kya-u-yin circle, Nga-singn township, Madaya subdivision of Mandalay district, south of Ketthin. The village has one hundred houses and the population amounted in 1892 to four hundred persons approximately. The villagers are traders and cultivators.

KYA-U-YIN.—A village in the Tilin towuship, Pauk subdivision of Pakôkku district, with a population of seventy-three according to the census of 1891, and a revenue of Rs. 180.

KYAW.—A village in the Kyein-gyi circle, Laung-she township, Yawdwin subdivision of Pakokku district, with a population of one hundred and thirty-five persons and a revenue of Rs. 370.

KYAW.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and forty-one persons, according to the census of 1891, and a revenue of Rs. 240.

KYAW.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and eighteen persons, according to the census of 1891. The *thathameda* amounted to Rs. 400 for 1897-98.

KYAW.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of six hundred and eight persons, according to the census of 1891. The *thathameda* amounted to Rs. 2,140 for 1897-98. There is a civil bungalow here.

KYAW, SOUTH.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of sixty one persons, according to the census of 1891, and a revenue of Rs. 210.

KYAW-DIN-GÔN.—A village in the Paunglaung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of sixty five persons, according to the census of 1891. The *thathameda* amounted to Rs. 220 for 1897-98.

KYAWK HNGET.—A village in the Ye Ngan State, Myelat district of the Southern Shan States. It lies on the eastern side of the State, on the high road to Lawk Sawk. It contained in 1897 fifty-three houses with a population of two hundred and eighty-six persons, who paid Rs. 277-8-0 revenue.

KYAWK HTAP (KYAUK-TAT).—A circle in the Yawng Hwe State of the Southern Shan States. It has an area of 48·95 square miles, and is bounded on the north by the Maw Sön State; on the west by the Maw Sön and Pwe La States; and on the south and east by circles of the Yawng Hwe State.

Area and boundaries.

Its physical features are not unlike those of the neighbouring States of Pwe La and Maw Sön in the Myelat. There is no perennial stream in the circle and hardly any forest

Physical features.

land. The highest hills are Môksoma Taung, on the Maw Sön border, rising to 5,287 feet, and Mogaung Taung on the Pwe La border, rising to 4,919 feet.

Minerals.

Argentiferous galena occurs here and there in the circle, but is not sufficiently plentiful to be worked at a profit. The ore is found in yellow clay in fissures of the limestone rocks near Bawlôn village, also in the form of pebbles, and in a fissure close to the stream (dry in summer) near Ôkpo. The ore is said to contain 74·29 per cent. lead and 13 oz. 7 dwts. 20 grs. silver by dry assay, with a trace of gold.

In the stream bed near Yebôk, a mile from Kyawk Htap village, there is an exposure of dark grey shales containing a quantity of nodular iron pyrites; this was formerly collected and subjected to distillation in earthenware retorts in order to obtain sulphur.

Copper is also found near Kyawk Htap in the form of green carbonate, associated with quartz.

Pagodas.

The pagodas of any importance in the circle are the Naung Lwe pagoda, near the village of the same name; the Shwe-bôkdaw pagoda, near Kyawk Htap, said to have been erected by, or under the orders of, Nara-padi Sithu *Min*; the Maha Shwe Paing-ne and the Zedi-gyi, both near Kyawk Htap. Annual festivals are held at these pagodas and draw from 1,000 to 2,000 people.

Revenue details.

The circle in 1897 contained twenty-eight villages and hamlets, with four hundred and twenty houses and a population of 2,072 persons.

The distribution of races was as follows:—

	Houses.
Danu	211
Taungyo	136
Taungthu	68
Shan	3
Burman...	2
	420

Three hundred and thirty-one houses were assessed, and paid Rs. 1,762 *thathameda* and Rs. 248 land tax.

The area under cultivation was estimated at 531 acres, and the live-stock in the villages at the same time aggregated—buffaloes 64, cows and calves 94, pack and cart bullocks 542, ponies 20; there were also eight carts.

Industries.

Paddy is the chief crop grown yielding from fifteen- to thirty-fold. Potatoes and ground-nuts are also raised as well as vegetables. Since the opening of the cart-road the price of salt has fallen from Rs. 25 to Rs. 16 per 100 viss.

There is a bazaar at Kyawk Htap with about sixty stalls, held every fifth day.

All papers relating to the history of Kyawk Htap have been destroyed.

History.

Before it became a *ngwe-kun-hmu*ship it appears to have formed a part of the Yawng Hwe State, but when and why it became a separate State cannot now be stated. The existence of silver and lead in Maw Sön and Kyawk Htap was known as far back as 788B.E. (1426A.D.), when the King of Burma, Mo-hnyin Mintaya, sent men from Mogaung under two brothers, Nga Mu Nwe and Nga Mu Thi, to work the mines. The latter took charge of the Kyawk Htap portion, and his descendants were *kyaws*, and later on *ngwe-kun-hmus*, of the State.

Kyawk Htap village rose to be a place of some importance, and in the days of *Ngwe-kun-hmu* Nga Maung had fully a thousand houses. It was then the chief trading centre in the Myelat. A telegraph office was located here under the Burmese Government.

The latter years of Kyawk Htap, before the British Occupation, were years of strife and bloodshed. For the part it took in the Yawng Hwe rebellion, about 1863, it was overrun by the levies of the Burmese Government.

As a result of the *Sawbwa's* representations at Mandalay, in or about 1875, Kyawk Htap, as well as other States of the Myelat was incorporated in the Yawng Hwe State, and remained under Yawng Hwe till 1882, when all were handed back to the various Chiefs, through the instrumentality of the Myelat *Wun*, Maung Kyaw Gaung.

Towards the end of 1885 a dispute between Kyawk Htap and Maw Sön over some land ended in the villages of both places being reduced to ashes. In the beginning of the following year San Waing, the *Ywa-ôk* of Kyawk Htap, proceeded against Pindaya (Pangtara) for helping Maw Sön, and lost his life in an encounter at Thitebin in the Pangtara State. Yawng Hwe then regained possession of Kyawk Htap, and has remained in possession ever since. The following persons have been in charge of Kyawk Htap :—

Myat Bwin, as *Ngwe-kun-hmu*.

Son Nga Maung, as *Ngwe-kun-hmu*.

Shwe Kyaw, *Ywa-ôk*, appointed by the Burmese Government.

Nga Maung, *Ngwe-kun-hmu* a second time, was about fifteen years in charge.

Son Nga Po Cho, twice *Ngwe-kun-hmu*. He was out of office during the period the State was under Yawng Hwe. He was seven years in office, and then fled to Toungoo for failing to supply fifty armed men to quell the Möng Nai rebellion.

Brother Nga Po O, *Ngwe-kun-hmu*, held charge one year.

San Waing, *Yaw-ôk*, appointed by the Burmese Government, was in charge three years.

Nga Paw, *Ywa-ôk*, appointed by the Yawng Hwe *Sawbwa*, held charge two years.

Nga Tôk Gyi, *Ywa-ôk*, appointed by the Yawng Hwe *Sawbwa*, was seven years in charge.

Son Nga Po Ma, *Ywa-ôk*, appointed by the Yawng Hwe *Sawbwa* in 1896.

As recently as 1865, Mr. Fedden, of the Geological Survey of India, says: "Kyawk Htap is a large town, or rather overgrown village, and one of the most populous in the States."

Kyawk Htap in 1865.

In 1887, when the first British troops entered the Shan States, not only had Kyawk Htap village absolutely ceased to exist, but there were not more than three or four houses in the whole territory. Mr. Fedden says: "Here there were some smelting works of argentiferous "galena that occurs in the limestones and calcareous deposits of this district, "but it was impossible to ascertain from the natives the precise localities "where it was got. The ore is purchased by the smelter "at the rate of two to three and a half tickals of silver "(*baw*) per basket measure (about a bushel) of ore, "uncleaned, often containing a good deal of rubbish apparently. It must "be rich, however, in silver, or this metal could not be extracted by the "simple and rude method practised.

The silver smelting.

"The larger lumps being broken up, the ore is first put into a small "cupola or blast-furnace, together with charcoal and a proportion of broken "slag. These cupolas are of clay and built upon the ground, two and a "half or three feet in height and fourteen to sixteen inches in diameter. "Women are employed, standing on raised platforms, to pump the blast, "generally two to each furnace. As the sulphur is driven off, the reduced "metal accumulates at the bottom of the furnace and is ladled, or rather "scraped out from below (the scoriæ being removed), into moulds in the "ground, where it assumes the form of massive lenticular ingots.

"When cool and set, these ingots are removed to the refining shed and placed in small reverbatory furnaces, with the fuel (large pieces of charcoal) "supported on fireclay bars above the metal, which is thus kept in a fused "state for about twenty-four hours. During this time, as the lead becomes "oxidized, it is removed by gently revolving over the surface an iron rod, "around which the lead, in the form of litharge, solidifies, and as this process "is continued it accumulates in a number of coakings or layers, one upon "the other. When all the lead has been thus removed, the silver residue "is taken out as a button or plate on an iron ladle. The rollers of litharge "have of course to be again reduced in order to convert them into metallic "lead, and there must be a considerable loss of the metal during this as "well as the former process."

Attempts have been made to revive the industry, but hitherto without success, though the neighbouring Maw Sön mines are regularly worked.

KYAWK HTAP.—A village in the circle of the same name, in the Yawng Hwe State of the Southern Shan States. The village is divided into five quarters or hamlets known as the Myauk-su, Taung-su, Ashe-su, Myaukkôn, and Tat-kôn. In 1897 these hamlets contained one hundred and forty houses, with a population of six hundred and thirty inhabitants. One hundred and nine houses were assessed, and paid Rs. 742 annual revenue.

A five-day bazaar is held in the village.

KYAWK-KU HSI-WAN (Burmese, Kyauk-ku Le-ywa.)—A State in the Myelat district of the Southern Shan States, with an approximate area of ninety square miles. It is bounded on the north by the State of Ye Ngan; on the east by the

Area and boundries.

Pangtara State [in the exteme north-east the three States of Kyawk-ku Hsi-wan, Ye Ngan, and Pangtara meet, and the point of junction is marked by three stone cairns] ; on the south by the States of Nam Hkōm and Kyōng; on the south-east by the Kyot Kyet circle of Pwe La ; and on the south-west by the Tat Pot circle of the same State and Meiktila district of Upper Burma ; and on the west by the Ye Ngan State.

Natural features.

The Kyawk-ku Hsi-wan State is extremely hilly, especially on the eastern side, where there is a lofty ridge. It is well watered by a number of streams, none of which are of any great size. The two chief points in the eastern range are the Myin-ôn (or Taung Myin-gyi) hill, which rises to a height of 6,151 feet above sea-level, and Loi Yatha-gyi or Ya-gyi Taung, 5,907 feet. The latter peak is about two miles to the south-east of the Alè-chaung village, the chief village of the circle of that name. The Panlaung river, which runs north into Kyauksè district, rises in the Singaung circle of Kyawkku Hsī-wan at In-twet, in the north-west of the State. It is nowhere navigable.

Formerly there were copper mines in the Alè-chaung and Myindwin circles, but they have been long disused.

There is much jungle, but no forest land in the State.

Climate.

The climate does not differ greatly from that of the Myelat as a whole, but the rainfall is exceptionally heavy, and hoar-frosts are more prolonged in the winter months. The State bears the name of being unhealthy, and it is said that none but the residents on its immediate border will venture to settle in it. Fever and dropsy are the prevailing ailments. Nevertheless the population increased 27·29 per cent. between 1892—97, which seems to show that the popular idea is wrong or is disregarded.

Pagodas.

In the Singaung circle there is a pagoda said to have been erected by Kalathawka, Prince of Vesali, over two thousand years ago. It has naturally been many times repaired, and its outward appearance gives no hint of its age. It is of the familiar inverted alms-bowl pattern with a circular base, and is of no great size or pretentiousness.

At Kyawk-ku-gôn there is another shrine, ascribed to Prince Thiri Dhamma-thawka, also founded two thousand years since. This also is of the *thabeit-hmauk* pattern, with a square base, and is quite insignificant in size.

A third pagoda, also ancient, exists at Yagyi in the Myin-dwin circle. It is of slightly larger size, and near it is a large tank, dug, it is said, by Manithesu *Min* for the watering of his elephants.

Industries.

The State produces chiefly paddy, but there is a certain quantity of *thanatpet* (cigar-wrapper) leaf grown, and the Palaungs produce a certain quantity of opium.

Population and races.

According to the census of 1897 the State had a population of three thousand seven hundred and twelve persons, living in twenty-one houses, giving an average of 6·66 per house. There has been an increase of about 27 per cent. since

the Annexation. This population was made up as follows:—

					Population.
Danu	...	...	...	...	2,214
Taungyo	...	...	...	...	747
Taungthu	...	...	...	...	357
Palaung	...	...	...	...	255
Dayè	...	...	...	...	78
Burman	...	...	...	...	31
Shan	...	...	...	...	30
			Total	...	3,712

Revenue division.

The State is divided into four circles—Singaung or Le-ywa, Alèchaung, Myin-dwin, and Kyawk-ku Hsi-wan *U-taik* (*q. v. sub. voce*), with thirty-four villages, all of insignificant size, except Myin-kya-do, Alèchaung, and Myindwin. Out of the revenue collections of Rs. 2,814, Rs. 1,000 is paid as tribute.

The legend of Me Ya and the Ya-gyi hill.

There is a legend attached to the Ya-gyi hill, which forms the boundary between Kyawk-ku Hsi-wan and Pangtara States, giving the history of Shin Mè Ya, who is the guardian spirit of the hill.

Yamani Thesu, a Prince of Pagan, made a tour of his dominions in the *set-kya paung*. While he was halting near Ya-gyi one of his minor queens, Mè Ya, died in childbirth, and was buried near the spot where the Ya-gyi pagoda now is. As is usual in such cases, she became a spirit and, when the Prince was leaving the place in his *set-kya paung*, that royal litter was suddenly stopped and the figure of a woman appeared. The King asked who the woman was and why his *paung* was thus arrested. The apparition then replied that she was the royal lady who had died in childbirth and had become a spirit, but because she was not a native of the place she had no power over the other disembodied spirits. Upon this Yamani Thesu issued a proclamation that Shin Mè Ya was the guardian spirit of the Ya-gyi range, and that all beings were to honour her as such. Since then it has been the custom to worship her twice yearly, once in *Kasôn* or *Nayôn* (April or May) and once in *Nat-daw* or *Pyatho* (December or January) on a holy day. On such occasions a complete set of the articles ordinarily used by a woman are offered by each village in the Ya-gyi range. These are a weaving shuttle and frame in miniature, a spinning wheel, a skirt, jacket, neck-kerchief or scarf, sandals, looking-glass, comb, *thanaka* (fragrant powder), and the stone slab on which the *thanaka* is ground down, besides other feminine requisites.

In addition each village offers two fowls, a cock and a hen, and it is imperative that these fowls should be purchased, paid for with money. Rice, condiments, and liquor are also added. These are not necessarily offered on the hill. Latterly fish, fresh or dried, have been substituted for the fowls. Most villages have a *nat-sin* to Shin Mè Ya close to their gates. A few of the Pangtara and Ye Ngan villagers join in the worship of Shin Mè Ya.

Besides Shin Mè Ya, the Myin-byu Yin or Shin-byu Yin, worshipped in many parts of Burma and the Shan States, is reverenced and is regarded as the guardian *nat* of the State.

Nothing is exported from the State but a small amount of *thanat-pet*.

Trade.

The imports are the ordinary articles : Manchester goods, *ngapi*, salt, jaggery, areca-nuts, and betel-vine leaves. The State has no special handicrafts or industries.

Revenue in Burmese times.

The revenue was collected under Burmese rule by the Chief, and by him remitted to Indein-gôn to the Myelat *Wun*. The following statistics are given :—

Number.	Name of Chief.	Amount.	Year	Rank.	Remarks.
		Rs.			
1	Nga San Bôn ...	60	...	*Ngwe-kun-hmu*	
2	Nga San Mya ...	60	...	ditto ...	Son of No. 1
3	Nga San Ma ...	160	...	ditto ...	Son of No. 2
4	Nga Kaw Tha ...	160	1145 B.E. (1783).	ditto ...	Son of No. 3
5	Nga Thi Ri ...	390	1182 B.E. (1820).	ditto ...	Son of No. 4
6	Nga Chit Win ...	9 0	1183 B.E. (1821).	ditto ...	Son of No. 5
7	Nga Shwe Maung ...	390	1206 B.E. (1844).	ditto ...	Son of No. 6
8	Nga Shwe Yit ...	390	1214 B.E. (1852).	*Ywa-ôk.*	
9	Nga Shwe Maung ...	390	1218 B.E. (1856).	*Ngwe-kun-hmu*	Reinstated.
10	Nga Yan Kôn ...	390	1225 B.E. (1863).	*Ywa-ôk.*	
11	Nga San ...	1,000	1227 B.E. (1865).	*Ngwe-kun-hmu*	Brother of No. 6.
12	Nga Shwe Maung ...	800	1235 B.E. (1873).	*Ywa-ôk.*	
13	Nga Tha U	800	1236 B.E. (1874).	ditto ...	Held charge of Pangtara and Hsa Mōng Hkam also.
14	Nga Tun	850	1238 B.E. (1876).	ditto.	
15	Nga Pai Su (*alias* Nga Pyan).	1,400	1239 B.E. (1877).	ditto ...	Also *Ngwe-kun-hmu* of Nam Hkōm.
16	Nga Thaing ...	750 1,000	1243 B.E. (1881). 1893 A.D.	*Ngwe-kun-hmu*	Son of No. 11.

Nga San Bôn is the first recorded *Ngwe-kun-hmu* of Kyawk-ku Hsi-wan.

Early history from native sources.

Before his time it is not known how, or by whom, the State was administered. It seems most probable that there was no head, but that each village had its own headman and constituted a community in itself.

It is not known when, or for how long, Nga San Bôn ruled the State. He is simply said to have been succeeded by his son, Nga San Mya, who in

turn was succeeded by his son Nga San Ma, and he again by his son Nga Kaw Tha in the year 1140 B.E. (1778 A.D.), or (some say) five years later. From this time dates are consecutive, but events seem to have been not worth chronicling until the year 1175 B.E. (1813), when a dacoit leader Nga San Ya made his appearance.

Nga San Ya's rising of 1814.

Whence he came is not recorded, but he gathered a force of two thousand men and with it proposed to overawe the petty Chiefs of the Myelat and to appoint himself *wun*. The Burmese Government sent up a force of two thousand five hundred men to oppose and capture him. These were under the command of the Taung *Bo* and encountered Nga San Ya near Pa In. The Royalists were utterly routed and dispersed, and San Ya himself went in hot pursuit of the Taung *Bo*. He had nearly come up with him when he heard the Taung *Bo* call for his gun. This was handed by a servant, who said it was not loaded. San Ya rushed upon the Burmese leader to seize him. The latter fired the gun, which turned out to be loaded after all, and San Ya fell dead. Upon this, in true Oriental fashion, his followers fled and the rising ended.

Though this is recorded as a portion of Kyawk-ku history, it does not appear that Nga Kaw Tha took a prominent, or indeed any, part in the fight on either side. He died a few years later, in 1820, and was succeeded by his son Nga Thi Ri, who died after a year's rule and was succeeded by his son Nga Chit Win.

Chit Win's rule.

Chit Win seems to have been a person of some intelligence and good report, for in addition to being Chief of Kyawk-ku, he was appointed to administer criminal justice in Pang-tara, Maw Sön, Pwe La, Kyawk Tat, Kyōng, and Nam Hkôm, and was supplied with a personal guard of forty men from the Royal troops in Möng Nai. The necessity of these was soon apparent, for a man Tha Mwe Paung (so called because his thighs were not tattooed), who had been one of San Ya's Lieutenants, collected a band of five hundred men, with which he proposed to attack Chit Win. He sent a spy into Chit Win's camp to ascertain the strength of his forces, but this man, Nga Kyat, was recognized, arrested, and crucified on a frame fifteen feet high. This so scared Tha Mwe Paung's following that they dispersed, and their leader was caught six months afterwards and shot on a crucifix, like Nga Kyat.

A glimpse of the tortuousness of Burmese policy is given by the bald statement that in 1199B.E. (1837) Chit Win was called on to collect troops from all the States in his charge and attack the *Sawbwas* of Yawng Hwe and Ho Pōng. These Chiefs were on their way down to Ava to answer a charge of raising rebellion against the Burmese Government. Either Yawng Hwe and Ho Pōng were in too strong force for Chit Win, or he was not able to raise his levies; at any rate he did nothing.

Shwe Maung's rule.

Chit Win died in 1843, the year in which the Karen-ni raided the Myelat, and his son, Shwe Maung, who succeeded him, took an active part in the expulsion of the Red Karens, which was not effected till the following year. In 1852 he was removed from his appointment as one of the supporters of the Pagan Min in an attempt to dethrone King Mindôn, and the State was placed in charge of Shwe Yit, a Danu, with the title of *Ywa-ôk*. Shwe Yit failed so completely to control Kyawk-ku that he recognized the fact himself and sought for peace and security at Toungoo in British territory. Shwe Maung was

thereupon reinstated, and so far regained favour and credit that, besides being in police charge of the States assigned to his father, he had Maw added to them, and in 1860 was put in command of a large body of troops at Möng Pai, near the Karen-ni border. In 1864 he gained still further promotion and was appointed *Myoôk* of the State of Wan Yin, while the regular *ngwe-kun-hmu* (the present title is Myoza) was at the Ava Court. A *ywa-ôk*, named Yan Kôn, was then placed in charge of Kyawk-ku Hsi-wan. Before long, however, his patron was dismissed from his post in Burma, and Yan Kôn fell with him.

Recent history.

Nga San, Chit Win's brother, now (1866) became *ngwe-kun-hmu* and remained in charge for eight years, but was then abruptly deposed, the only reason given being that the Myelat *Wun*, U To, had a personal dislike to him.

Nga Shwe Maung, a clerk of the Magwe *Wundauk's*, was then appointed *ywa-ôk*, but he died within the year, and was succeeded in 1875 by another *ywa-ôk*, Nga Tha U, who at the same time received charge of Pangtara and Hsa Möng Hkam. Nga Tha U, however, within the twelve months, was found to be embezzling monies advanced by the King for mining experiments and was dismissed.

Nga Tun, another follower of the Magwe *Wundauk*, succeeded him, but was murdered shortly afterwards in the Nat-teik pass by some followers of Nga Yôn, the *kin-bo*, or Captain of the Pass.

The *Ngwegunhmu* of Nam Hkom, called variously Nga Pyan and Nga Pai Su, received charge upon this in 1878, but only held the title of *Ywa-ôk* of Kyawk-ku. He was made a prisoner in Mandalay on a charge of defrauding the revenue and in 1882 Nga Thaing, a son of Nga San, the last regular *ngwe-kun-hmu*, was appointed. He submitted immediately on the British occupation of the Myelat, and still remains in charge.

KYAWK-KU HSI-WAN *U-taik*.—Also known as Ye Hla *taik*, a circle of the Kyawk-ku Hsi-wan State, Myelat district of the Southern Shan States, comprising all the villages which pay directly to the *ngwe-kun-hmu* through their headmen. It numbered in 1897 six villages, with one hundred and ten houses and a population of six hundred and eighty-one persons. The amount of revenue paid amounted to Rs. 406.

KYAWK ME.—A circle in the Northern Shan State of Hsi Paw; it included twelve villages in 1898, and had a population of 1,037 persons It is in charge of a *nè-baing*, and is bounded on the north by Nam Sim; on the south and east by Kywai Kung; on the west by Man Ka; and on the north-west by Pūng-Lōng.

In the same year it paid Rs. 1,931-8-0 net revenue, and supplied two hundred and fifty baskets of paddy. It had also six hundred and eight revenue-paying *thanatpet* trees, for which Rs. 96 were rendered.

The population is engaged in paddy cultivation, both lowland and upland. There is a fair-sized bazaar in the circle, which is attended by Palaungs. Carts can reach Kyawk Mè. There are also some caravan traders. The railway line passes through the circle, which is therefore likely to become of increased importance, and a railway station is being built near Kyawk Mè village.

KYAWK PYU.—A Palaung village of sixty-five houses in Tawng Peng State, Northern Shan States. The population in 1897 aggregated ninety-

six men, ninety-eight women, twenty-three boys, and twenty-five girls, and owned nineteen cattle and seven ponies. Much tea is cultivated, and there is a good monastery, three *zayats*, and some pagodas. The villagers are of the Sāmlōng tribe.

KYAW-MA-KYA.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 55 for 1897-98.

KYAWNG HKAN.—A Palaung village in North Hsen Wi, Northern Shan States, in Ho Wa circle of Möng Si; it contained twenty houses in 1894, with a population of fifty-seven persons, and the revenue paid was one rupee per household. The occupation of the people was paddy, maize, and tobacco cultivation, and they owned fifteen bullocks, five buffaloes, and eight ponies. The price of paddy was eight annas the basket.

KYAW-THA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and fifty-five persons, according to the census of 1891, and a revenue of Rs. 150.

KYAW-YWA.—A revenue circle with nine hundred and forty-three inhabitants in the Kani township of Lower Chindwin district, on the left bank of the Chindwin river, north of Kani: it includes the villages of Kyaw-ywa, Zibyu-gôn, Kanziba, and Kywèt-et. Paddy, jowar, sessamum, and peas are the chief crops raised. The revenue in 1896-97 amounted to Rs. 2,050, from *thathameda*.

KYAW-YWA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes two villages, and paid a revenue of Rs. 360 in 1897.

KYAW-YWA.—A village in the Sinzwè circle, Myaing township, Pakôkku subdivision, and district, with a population of one hundred and seventy-nine persons, according to the census of 1891, and a revenue of Rs. 440, included in that of Sinzwè.

KYAW-ZI.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population numbered 1,805; the *thathameda* amounted to Rs. 2,783, the State land revenue to Rs. 1,468-5-9, and the gross revenue to Rs. 4,251-5-9.

KYÈ.—A village in the Saga circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and eighty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 170 for 1897-98.

KYE-BIN.—A village in the State of Loi Lông, Myelat division of the Southern Shan States. It lies on the main-road through the State to Kaung I in Möng Pai and contained in 1893 seventy houses with a population of two hundred and seventy-six persons, all Taungthus. Both wet and dry cultivation is carried on.

KYÈ-BO-GYI.—A State in Western Karen-ni, lying westwards from Saw Lôn, the capital of Gantarawadi.

The present Myoza of Kyèbo-gyi is Hkun U, who was born about 1857 and succeeded to the Myozaship in 1890. He is by race a Red Karen, and by religion a spirit-worshipper.

The area of the State is about nine hundred and fifty square miles, and the population about 12,000.

The boundaries of the State are as follows (*vide* also under Bawlakè):—

Boundaries.

Kyèbo-gyi-Eastern Karen-ni boundary.—From the spot where the dry nullah joins the Lyadu dry nullah (*vide* Eastern Karen-ni-Bawla-kè boundary) north along the Lyadu to its head; thence to the summit of the Kumaw So, across the main road, to the Mutaw So; along this range to the Tuto So, west of Dawtada; then along the range, not particularly well defined, crossing the hills Lasawwo So, Muri So, and Hotare So, to the summit of the Di-maw So (Ngwe-daung, the most sacred hill in Karen-ni), from which due north through the Uyiku (old city) to the Tasawlya, by which name the Ngwe-daung *chaung* is here known.

Kyèbo-gyi-Naungpa-le boundary.—The Ngwe-daung *chaung* along its course.

The chief town of the Kyèbo-gyi State is a town of the same name, lying about midway on the road between Naungpalè and Bawla-kè; here the *Myoza* of the State resides.

Villages.

List of villages in Kyèbo-gyi States.

Serial No.	Name of village.	Name of headman.	Number of houses.	Remarks.
1	Tokwiso	Daw Ē	41	
2	Krükü	Taw Ē	70	
3	Rikiko	Riraw	20	
4	Kawthakaw	Ku-i	20	
5	Thabapo	Tèpì	35	
6	Thabapo	Rihaw-i	31	
7	Tilopu	Mahpo	82	
8	Kawlē	U Po-i	20	
9	Sawpalēko	Sawtha	25	
10	Ha-o	Ritai	35	
11	Kabè	U D	40	
12	Lokopra	Porè	70	
13	Hoya	Roka-i	30	
14	Tēku	Klorè	30	
15	Doraw	Sa-i	60	
16	Biya	Naw-i	20	
17	Rawthaprè	Maw-i	85	
18	Bwèba	Raw-i	32	
19	Papo	Tamarè	29	
20	Moso	Mirè	60	
21	Tidiku	Hèrè	30	
22	Dawkrauku	Klorè	21	
23	Dawkulè	Naulan	31	
24	Prusaw	Hèrè	20	
25	Lotawtanaw	Sawpè	20	
26	Doprè	Pyakalè	30	
27	Lawza	Lasaw	50	
28	Lawkuku	Laki	35	
29	Kawthamaw	Pèthu	25	
30	Sawlyaku	Pyarè	66	
31	Dawkuku	Koki	35	
32	Lawchadaw	Myarè	25	
33	Tiposo	Lupè	19	
34	Kadalya	......	28	

KYE-GAN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with five square miles of assigned lands. It has two hundred and twenty-three inhabitants, and there are fifty-five acres of cultivation. The chief products are paddy, jaggery, and *thitsi*; the *thathameda* revenue in 1896-97 amounted to Rs. 520. The village is sixteen miles from Ye-u and is in the Kaduma thugyiship.

KYE-GYAUNG.—A circle in the Natmauk township of Magwe district, including the villages of Kyin-de-gôn, Kyauktaga, Pettaw, and Tanbingôn.

KYEIN-GYI.—A village in the Kyein-gyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and forty-four persons, according to the census of 1891, and a revenue of Rs. 330.

KYE-MÔN.—A large village, with five *zayats*, on the Mônywa-Myinmu road, ten miles from the former place, in the Mônywa township of Lower Chindwin district. In 1891 the population numbered 1,521; in 1896-97 the revenue from *thathameda* amounted to Rs. 3,941-8-0, and from State lands to Rs. 8. The principal products are paddy, jowar, and sessamum.

KYE-MYIN.—A revenue circle in the Ye-nan-gyaung township of Magwe district. The village is four miles from Ye-nan-gyaung, along the north bank of the Pin stream. Kye-myin was a stronghold of dacoits in the early times after the Annexation, but has long been quite peaceful. Pot-making and jaggery manufacture supplement the agricultural gains of the people. They cultivate in the bed of the Pin stream, and also grow paddy in the alluvial soil of the right bank.

KYENG HUNG.—A Kachin village in North Hsen Wi, Northern Shan States, the chief village in a circle of the same name under Möng Si; it contained thirty houses in 1894, with a population of two hundred persons. The revenue paid was two rupees eight annas per household, and the people were paddy, maize, and opium cultivators by occupation, and owned one hundred bullocks, thirty buffaloes, ten ponies, and two hundred and fifty pigs. The price of paddy was eight annas the basket.

KYE-NI.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population numbered 425, and the *thathameda* amounted to Rs. 546. No land revenue was collected in the circle.

KYE-NIN.—A revenue circle in the east of the Mintaingbin township of Lower Chindwin district, with seven hundred and forty-three inhabitants. There are three villages in the circle—Nadaw-nauk, Thintikan, and Kye-nin. The revenue amounted to Rs. 2,670, from *thathameda*, and Rs. 24 from State land, for 1896-97.

KYE-THA-MYA.—A revenue circle in the north of the Mintaingbin township of Lower Chindwin district, with two hundred and ninety-five inhabitants. It includes two villages, Kye-thā-mya East, and Kye-thā-mya West. The revenue amounted to Rs. 800 from *thathameda* and Rs. 29 from State lands, in 1896-97.

KYET-KAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of forty-three persons, according to the census of 1891, and a revenue of Rs. 60, included in that of Kyaukka.

KYET-LEIN.—A village in the Kyet-lein circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of three hundred and one persons, and a revenue of Rs. 630 in 1897.

KYET-MAUK.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Letpanbin and Peinnebin.

KYET-MAUK.—A village in the Kyetmauk circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 510 for 1897-98.

KYET-NA-PA.—A village in the Mogôk township of Ruby Mines district, twelve miles from Mogôk on the road to Momeik. It is inhabited by Palaungs only.

KYET-PA-NET.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including a single village. The population in 1891 numbered two hundred and twenty-two persons, and the revenue amounted to Rs. 550.

KYET-PYU-DAW.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Kyet-pyu-daw.

KYET-SA.—A village in the Kanlè circle, Myaing township, Pakôkku subdivision of Pakôkku district, with a population of 165, according to the census of 1891. The *thathameda* amounted to Rs. 380 for 1897-98.

KYET-SALÈ-MA.—A revenue circle in the Pyinmana subdivision of Yamèthin district, in the south-western part of the subdivision, near Taungmyo.

Legend.

It was first called Kyet-sa because the golden cock of King Thawun-ngè of Toungoo, which he kept to tell him the time of day and night, was lost in the jungle here, and the King dedicated it to his use and support.

The original village of Lema, which has superseded the name of Kyetsa, is said to date from 1507 A.D. It had thirty houses in 1892. The tract was considered an important *myo* in Burmese times, and it is claimed that the *myothugyi*ship remained practically in the same family from the fifteenth century, when King Thawun-ngè established Kyetsa *myo*.

KYET-SHA.—A circle in the Taungdwin-gyi township, of Magwe district, including the village of Kyetsha only.

KYET-SU-GAN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of six square miles of assigned lands. The population numbers three hundred and sixty-two persons, and there are one hundred and sixteen acres of cultivation. The chief products are jaggery, rice, and *thitsi*. The *thathameda* revenue in 1896-97 amounted to Rs. 720. The village is under the Kaduma Thugyi.

KYET-SU-GYAUNG.—A circle in the Ti-gyaing township, Katha subdivision and district, including four villages, with sixty-eight houses. The inhabitants are Shans. They are fishermen, and cultivate also *kaukkyi*, *mayin*, and *taungya*.

KYE-TSU-GYIN.—A village in the Tha-bye circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of five hundred and three persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,060 for 1897-98.

KYET-TAUNG.—A village situated at the foot of the Sagaing range in the Sagaing subdivision and district.

KYET-TAW-ZE.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u. The village has an area

of two square miles of attached lands, and the population numbers 82, with thirty-three acres under cultivation. Paddy is the chief crop: Rs. 240 *thathameda* revenue were paid in 1896-97.

KYET-THA-YE-CHAUNG.—A circle in the Ti-gyaing township of Katha subdivision and district.

Etymology.

From the Myata-theindan hill-range a stream flows into this village, and local tradition says that, as fowls were drowned in their attempts to fly across it, it was named Kyet-the-chaung (the stream where fowls die). After the Annexation, Mr. R. C. Stevenson, the Deputy Commissioner, thought that the village was improved by having this *chaung* running through it, and ordered that it should be called Kyet-tha-ye-chaung instead of Kyet-the-chaung.

Almost all the inhabitants are cultivators. There are sixty houses in the circle, and *kaukkyi*, *mayin*, and *taungya* paddy crops are raised.

KYET-THUN-GIN.—A circle in the Ti-gyaing township, Katha subdivision and district, with thirty-two houses. The inhabitants are cultivators of *mayin* only and fishermen. They are Burmans.

KYET-YIN.—A revenue circle in the west of the Mintaingbin township, Lower Chindwin district, with one hundred and forty-seven inhabitants, who are for the most part cultivators and bamboo mat manufacturers; the circle contains two villages—Gaungpwa and Kyetyin. *Thathameda* is the only source of revenue, and amounted to Rs. 450 for 1896-97.

KYET-YIN.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 18′ north latitude and 97° 27′ east longitude. In 1892 it contained nineteen houses, with a population of sixty-eight persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own three bullocks and one buffalo.

KYET-YO.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of eighty-one persons, according to the census of 1891. The *thathameda* amounted to Rs. 330 for 1897-98.

KYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u. It has two hundred and sixty-nine inhabitants, and in 1896-97 Rs. 860 *thathameda* revenue were paid. Paddy cultivation is the chief occupation of the people. There is a tank near the village.

KYI-BIN-GAN.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population numbered 603, and the *thathameda* amounted to Rs. 928. No land revenue was collected in the circle.

KYI-BIN-GAN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of ninety persons, according to the census of 1891, and a revenue of Rs. 170, included in that of Myaing-a-she-zu.

KYI-BIN-YWA.—A village in the Chindaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of one hundred and twelve persons, according to the census of 1891, and a revenue of Rs. 270, included in that of Su-le-gôn.

KYI-DAUNG.—A circle in the Pyinmana subdivision of Yamèthin district.

History.

It was founded in 970 B.E. (1608), under orders from Sinbyushin Mintaya of Toungoo, by a Karen named Than Gauk, who brought one hundred households from Ngwe-daung Naungpalè in

Western Karen-ni. Than Gauk received the title of *Ahum Pôn-nya Sekka*, and his method of increasing the size of Kyidaung was to attack the neighbouring villages, burn them, and carry off the inhabitants to his own settlement.

The Ledwin-taung pagoda, built by a *pôngyi* called Kin-gyi-pyu in 1598, has an annual fair, which is still kept up. It is a little distance to the north of Kyi-daung.

The village had sixty-five houses in 1897. Yesin, to the north-west, had seventy in the same year. The original settlers here also were Karens.

Area and boundaries.

KYI-DAUNG-GAN.—A township in the Pyinmana subdivision of Yamèthin district, with an area of 4,399 square miles. It is bounded on the north by Yamèthin subdivision; on the east by the Myelat State of Loi Lōng and by Bawgata; on the south by the Pyinmana and Lèwe townships; and on the west by the Magwe district.

Revenue details.

The average revenue over a period of three years was—

	Rs.
Thathameda tax	28,768
State lands	6,433
Excise	28

The number of revenue circles is 24, and the population at the time of the census of 1891 numbered 17,641. No later details have been furnished. Kyi-daung-gan village is on the railway, and had in 1897 one hundred and twenty-nine houses. There are fourteen villages in the township with over fifty houses.

KYI-DAUNG-GAN.—The headquarters of the township of the same name in the Pyinmana subdivision of Yamèthin district.

KYI-DAUNG-U.—A village of twenty-three houses, three and a half miles south-east of Hsi Hkip, in the Yawng Hwe State of the Southern Shan States. The population, consisting entirely of Taungyos, numbered one hundred and eight persons in 1897, and paid Rs. 111-4-0 annnal revenue.

KYI-GAN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population numbered 1,755 persons, and the *thathameda* amounted to Rs. 1,952. No land revenue was collected in the circle.

KYI-GAN.—A village in the Kyigan circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of three hundred and thirty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,120 for 1897-98.

KYI-GAN.—A village in the Kyigan circle, Myaing township, Pakôkku subdivision and district, with a population of six hundred and forty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 2,720 for 1897-98.

KYI-GAN-DAUNG.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages, with ninety-four houses. The villagers are Burmans, and cultivate *kaukkyi*, *mayin*, and *taungya*; a few are fishermen.

KYI-GÔN.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population numbered 3,930 persons, and the *thathameda* amounted to Rs. 2,813. No land revenue was collected in the circle.

KYI-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. Kyigôn village is situated five miles north-east of headquarters. It had a population of seventy-five persons at the census of 1891, and paid Rs. 150 *thathameda* tax and Rs. 570 land revenue.

KYI-GÔN.—A village in Meiktila township, Southern subdivision of Meiktila district, has fifty-five houses and a population of two hundred and fifty-six persons.

KYI-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with four and a half square miles of appropriated land. The population in 1891 numbered 124, and there were fifty-three acres of cultivation. The principal products are paddy and jaggery. The village is twelve miles from Ye-u, and paid Rs. 222 *thathameda* revenue in 1896-97. It is under the Ywama *thugyi*.

KYI-GYI-ZU.—A village in the Pathein-gyi revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, fifteen miles north-north-east of headquarters. It had a population of one hundred and twenty persons at the census of 1891, and paid Rs. 240 *thathameda* tax.

KYI-MYIN-DAING.—A revenue circle in the Amarapura township and subdivision of Mandalay district, including five villages. The land revenue derived from the circle in 1891 amounted to Rs. 1,071.

KYI-MYIN-DAING.—A village in the Kyi-myin-daing revenue circle, Amarapura township and subdivision of Mandalay district, ten miles south-south-west of headquarters. It had a population of one hundred and forty-five persons at the census of 1891, and paid Rs. 230 *thathameda* tax. The population is chiefly Mahomedan.

Near the island on which the village is built is the site of the camp of a Shan Prince, conqueror of a king of one of the older Burmese dynasties.

KYIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 255, according to the census of 1891, and a revenue of Rs. 470.

KYING YAM.—A village of Chins of the Tashon tribe in the Central Chin Hills. In 1894 it had twenty houses: Krang Tinteao was the resident Chief. It lies about four miles north of Dihai, and can be reached *viâ* Kangli and Dihai. The people are Shunklas, tributary to Falam. There is a small stream or spring with plenty of water near the village.

KYIN THI, also called NAM HSIM.—A circle and village in the Northern Shan State of Hsi Paw. It is in the charge of a *nè-baing*, and includes twenty-nine villages. In 1898 it had a population of 1,361 persons.

It is bounded on the north by Ta Hkam and Maw Kio; on the east by Sè Mun and Loi Mawk; on the south by Tôn Pe and Soi Kông; and on the west by Kyawk Mē.

The circle paid Rs. 2,762 net revenue in that year, besides nine hundred and sixty-eight baskets of paddy. The main village is at the junction of the Nam Hsim with the Nam Tu, and both the cart-road and the railway pass through the circle. The villagers cultivate paddy, wet and dry. There is a Government bungalow here.

KYIN-YWA.—Not far from Yôndaw in the Ma-hlaing township, Northern subdivision of Meiktila district, an agricultural village of two hundred houses. The Sè stream passes near the village.

KYITHI BANSAN.—*See* under Kehsi Mansam.

KYI-YWA.—A revenue circle in the Myingyan township, subdivsion, and district. In 1895-96 the population numbered three hundred and twenty-four persons and the *thathameda* amounted to Rs. 528. No land revenue was collected.

KYI-YWA.—A village in the Kyi-ywa circle, Pakôkku township, subdivision, and district, with a population of two hundred and nineteen persons, according to the census of 1891. The *thathameda* amounted to Rs. 610 for 1897-98.

KYO-BIN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, west of Wayôngôn. The village has twenty houses, and a population of eighty persons approximately. The villagers are cultivators.

KYO-BIN-THA.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population numbered one hundred and ten persons, and the *thathameda* amounted to Rs. 147. No land revenue was collected in the circle.

KYO-GÔN.—A village of nine houses on the Nga-bat stream, in the Shwegu subdivision of Bhamo district. The villagers own eight buffaloes, and cultivate paddy in the fields round the village.

KYÔK-THA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including a single village with an approximate area of eight square miles of conjoined lands. The population numbered one hundred and thirty-three persons and the revenue amounted to Rs. 387 in 1891.

KYŌNG (Burmese KYÔN).—A small State in the Myelat district of the Southern Shan States, with an area of 24·38 square miles.

Area and boundaries.

It is bounded on the north by Kyawk-ku Hsi-wan and Pwe La; on the east by Pwe La; on the south by Hsa Möng Hkam; and on the west by the Myinmu circle of Pwe La.

Natural features.

The State consists entirely of grassy downs, and is very dry. Hardly even a rivulet passes through it, and water has to be drawn from wells and tanks.

Population and races.

In 1897 the population of the State amounted to two thousand one hundred and forty-two persons of the following races:—

	Races.
Dayè (Shan)	394
Taungthu	848
Danu	455
Taung-yo	439
Burman	6
Total ...	2,142

History.

The State has no extant history, and probably very seldom existed as anything but a dependency of one of its neighbours. The population is crowded into twenty villages, of some size, in comparison with other Myelat villages, and this enabled the *ngwe-kun-hmu* to preserve a nominal independence until the British Occupation. He was then confirmed in charge of them. Otherwise he would have shared the fate of much larger circles and have become a dependency of Hsa Möng Hkam or Pwe La.

The Chief's village had in 1897 fifty-eight houses, with a population of two hundred and forty-three persons, and was, according to custom, exempted from the payment of tribute on the condition of rendering service.

Revenue details.

The twenty villages contained five hundred and three houses, of which three hundred and forty-four were assessed: the heads of revenue were—

					Rs.
Thathameda	...	...	...	...	1,520
Lè-gun	...	...	...	...	136
Ya-gun	...	...	...	...	344
			Total	...	2,000

Of this amount Rs. 1,000 is the annual demand as tribute.

KYÔN-YWA.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta-*chaung*, between Madaya and Taungbyôn. It has sixty-five houses and its population amounted in 1897 to two hundred and fifty persons approximately. The villagers are cultivators.

KYO-TAING.—A village in the Ye-u township and subdivision of Shwebo district, eleven miles from Ye-u town. The population numbers one hundred and fifty-two persons and the area under cultivation is 28·96 acres. Paddy, til-seed, and *pènauk* are grown; the *thathameda* revenue paid in 1896-97 amounted to Rs. 210. The village is under the Thugyi of Madaingbin.

KYU-DAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and twenty-six persons, according to the census of 1891, and a revenue of Rs. 360, included in that of Taungbet.

KYU-DAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u. It has sixty-three inhabitants, all of whom are engaged in rice cultivation; in 1896-97 the *thathameda* revenue amounted to Rs. 112. The village stands on the Mu river.

KYU-GYAUNG.—A circle in the Natmauk township of Magwe district. It includes the villages of Kyu-gyaung and Thamônbin.

KYUN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including a single village, with an approximate area of half a square mile of attached land. The population in 1891 numbered sixty-two persons, and the revenue amounted to Rs. 170.

KYUN-BIN.—A circle in the Katha subdivision and district, includiug in 1897 one village with thirty-eight houses. It lies on the borders of the Peinnè-gyaung circle.

KYUN-BO-BIN.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision, with a population of four hundred and six persons, according to the census of 1891, and a revenue of Rs. 621.

KYUN-BYAT.—A village in the Kyunbyat circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and twenty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 620 for 1897-98.

KYUN-DAING.—A village in the Pauk township and subdivision o Pakôkku district, with a population of 2,361 persons, according to the census of 1891, and a revenue of Rs. 760.

KYUN-DAW.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Kyundaw.

KYUN-DAW.—A village in Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from from Ye-u. It has eighty-nine inhabitants, mostly paddy cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 450.

KYUN-DAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-six miles from Ye-u. The population numbers one hundred and fourteen persons, and paid in 1896-97 Rs. 280 *thathameda* revenue. All the villagers are rice cultivators.

KYUN-DAW.—A village and island in the Irrawaddy in the Shwegu subdivision of Bhamo district. The village contains thirty-six houses. The inhabitants live by building small pagodas, four cubits square, for Shans and others, the cost of each being Rs. 75. They own fifty buffaloes also, which they let out on hire to neighbouring villages, and also do a little fishing in the Irrawaddy.

KYUN-GA-LE.—A village in the Linbin circle, Pakôkku township, subdivision, and district, with a population of three hundred and twenty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 900 for 1897-98.

KYUN-GÔN.—A village in the Pôndaw-byi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of six hundred and three persons, according to the census of 1891, and a revenue of Rs. 1,160.

KYUN-GYAUNG.—A revenue circle in the south of the Budalin township, Lower Chindwin district, bordering on the Mônywa township. It includes the villages of Kyun-gyaung, Kantha, Sin-win, Thanat-kyin, Pauk-sein-bauk, Yandaw, Min-ywe, Kônpyaung, and Aungchantha. The population in 1891 numbered six hundred and eighty-eight persons. The revenue in 1896-97 amounted to Rs. 1,710 from *thathameda*.

KYUN-GYI.—A village in the Taungbôn circle, Pakôkku township, subdivision, and district, with a population of six hundred and ninety-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 400 for 1897-98.

KYUN-GYI.—A village in the Linbin circle, Pakôkku township, subdivision, and district, with a population of three hundred and forty-seven persons, according to the census of 1891, and a revenue of Rs. 510, included in that of Kyun-ga-le.

KYUN-GYI.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and eighty-eight persons, according to the census of 1891, and a revenue of Rs. 760, included in that of Natha.

KYUN-GYI.—A village in the Myo-gyi valley of the Maw State, Myelat district of the Southern Shan States, about two miles from Myo-gyi, on the bank of the Zaw-gyi stream. In 1897 it had thirty-nine houses with a population of one hundred and fifty-one persons, and paid Rs. 448 annual revenue. The villagers grow rice, onions, garlic, and beans, and are able to export their surplus stock by carts to the railway stations in the Kyauksè district of the Meiktila division.

KYUN-GYI.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of The-in. The village has fifty houses, and its population amounted in 1897 to too hundred persons approximately. The villagers are cultivators and coolies.

KYUNG-YI A-TET.—A village of seventy houses on Kyun-gyi, an island in the Irrawaddy opposite to Sinkan, in the Bhamo subdivision and district.

The inhabitants buy salt at thirteen rupees the hundred baskets, and exchange twenty-five viss of it for one basket of sessamum, and ten viss for three baskets of paddy, the trade being carried on with the Molè villages.

KYUN-GYI AUK.—A village of seventy-six houses on Kyun-gi, an island in the Irrawaddy opposite Sinkan, in the Bhamo subdivision and district. Most of the inhabitants trade with Myitkyina and the Molè villages. Twelve households work *taungya* at Mya-zedi, west of Thapanbin, and a very little *mayin* is cultivated at Sintaw. The villagers own forty-five bullocks, which they use to express sessamum oil, buying the *hnan* from the Molè villagers and Myitkyina. One basket of *hnan* yields four viss of oil.

KYUN-HLA.—The headquarters village of the Indaing township, Tantabin subdivision, of Shwebo district, on the Mu river, forty-seven miles from Ye-u. There are both Civil and Military Police posts in the village, which in 1891 had a population of four hundred and forty-seven persons. Paddy cultivation is the chief industry: the *thathameda* revenue in 1896-97 amounted to Rs. 550.

KYUN-LA-YIN.—A village in the Chinya circle, Yezagyo township, Pakôkku subdivision and district, with a population of one hundred and eighteen persons, according to the census of 1891, and a revenue of Rs. 280.

KYUN-LE.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population of four hundred and fifty persons in 1891. The principal crop is paddy; the *thathameda* revenue for 1896-97 amounted to Rs. 1,040. The village is twenty-one miles from Ye-u.

KYUN-LE-YWA.—A circle in the Nga-singu township, Madaya subdivision of Mandalay district. Kyun-le-ywa is an Irrawaddy island circle and includes twelve villages.

KYUN-NYO-GYI.—A village in the Kyun-nyo-gyi circle, Pakôkku township, subdivision, and district, with a population of three hundred and thirty-three persons, according to the census of 1891. The *thathameda* amounted to Rs. 920 for 1897-98.

KYUN-O.—A village in the Kun-ywa circle, Pakôkku township, subdivision, and district, with a population of eighty-five persons, according to the census of 1891, and a revenue amounting to Rs. 210, included in that of Ma-gyi-bin-bu.

KYUN-PAW-LAW.—A village in the Kyun-paw-law circle, Pakôkku township, subdivision, and district, with a population of two hundred and thirty-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 820 for 1897-98.

KYUN-U.—A village in the Kyun-nyo-gyi circle, Pakôkku township, subdivision, and district, with a population of sixty-four persons, according to the census of 1891, and a revenue amounting to Rs. 180.

KYUN-U.—A village in the Myintha circle, Pakôkku township, subdivision, and district, with a population of four hundred and seventy-three persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,020 for 1897-98.

KYUN-U.—An island village in the Thayettabin circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, seven miles north of headquarters. It had a population of four hundred and fifty-eight persons at the census of 1891.

KYUNU.—A Kachin village in Tract No. 24, Bhamo district, situated on an island in the Irrawaddy in 24° 17′ north latitude and 97° 14′ east longitude. In 1892 it contained thirty-three houses with a population of one hundred and forty-five persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

KYUN-YIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 1,024 persons, according to the census of 1891, and a revenue of Rs. 2,420.

KYUN-YIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u. The population numbers one hundred and sixty-nine persons, and rice cultivation is the chief industry. The *thathameda* revenue in 1896-97 amounted to Rs. 510.

KYUN-YWA-THIT.—A village in the circle of the same name, in the Mônywa township, Lower Chindwin district, four miles south of Mônywa. In 1891 the population numbered two hundred and ten persons. For 1896-97 the revenue (*thathameda*) amounted to Rs. 520.

The cattle in the circle number 700. The principal products are peas, jowar, chillies, and tomatoes. The village is situated on the left bank of the Chindwin river. The village lands are low and are under water each year for about three months when the Chindwin is in flood.

KYUN-ZI.—A village in the Shwe-pyi circle, Nga-singu township, Madaya subdivision of Mandalay district, west of Shwe-gôn-daing-zu. The village has one hundred and ten houses and a population of five hundred and twenty-five persons, on an approximate calculation made in 1897. The villagers are cultivators.

KYUN-ZIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population numbered two hundred and ten persons and the *thathameda* amounted to Rs. 165. No land revenue was collected in the circle.

KYUN-ZU.—A village in the Pakôkku circle, township, subdivision, and district, with a population of four hundred and one persons, according to the census of 1891. The *thathameda* amounted to Rs. 860 for 1897-98.

KYUN-ZU.—A village in the Nônbo circle, Pakôkku township, subdivision, and district, with a population of two hundred and seventy-six persons, according to the census of 1891, and a revenue of Rs. 500, included in that of Nônbo.

KYUN-ZU.—A village in the Kyun-nyo-ga-le circle, Pakôkku township, subdivision, and district, with a population of one hundred and thirty-two persons, according to the census of 1891, and a revenue of Rs. 300, included in that of Kyun-nyo-ga-le.

KYUN-ZU.—A village in the Leya circle, Pakôkku township, subdivision, and district, with a population of one hundred and sixty-seven persons, according to the census of 1871. The *thathameda* amounted Rs. 390 for 1897-98.

KYUN-ZU.—A village in the Nyaungzauk circle, Yeza-gyo township, Pakôkku subdivision, and district, with a population of one hundred and eighty-one persons, according to the census of 1891. The *thathameda* amounted to Rs. 420 for 1897-98.

KYUN-ZU.—A village in the Naung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and twenty persons, according to the census of 1891, and a revenue of Rs. 580.

KYUTHA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and seven persons, according to the census of 1891, and a revenue of Rs. 190.

KYU-YWA.—A village in the Kyu-ywa circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and fifty-two persons, according to the census of 1891. The *thathameda* amounted to Rs. 690 for 1897-98.

KYWE.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district. It includes a single village, and paid Rs. 430 revenue in 1897.

KYWE-BA-GAN.—A village in the Lan-ywa circle, Pakôkku township, subdivision, and district, with a population of one hundred and forty-two persons, according to the census of 1891, and a revenue of Rs. 370, included in that of Lan-ywa.

KYWE-BÔK.—A village in the Myotha circle, Myaing township of Pakôkku district, with a population of two hundred and eighty three persons, according to the census of 1891. The *thathameda* amounted to Rs. 530 for 1897-98.

KYWE-BÔN.—A village of forty-three houses in the Sagaing subdivision and district, twenty-six miles north-west of Sagaing. Jaggery is produced from the many toddy palms in the neighbourhood, and there is extensive cultivation of *mayin* paddy.

KYWE-BYU-GAN.—A circle in the Taungdwin-gyi township of Magwe district, including the village of Le-byintha.

KYWE-DÈ.—A village in the Kywe-dè circle, Pakôkku township, subdivision, and district, with a population of four hundred persons, according to the census of 1891. The *thathameda* amounted to Rs. 3,110 for 1897-98.

KYWE-DI.—A village in the Sagu township, Minbu subdivision and district, manufactures porous drinking pots extensively.

KYWE-DO-CHÔN.—A village in the Mayagan township, Ye-u subdivision of Shewbo district, on the Mu river, twelve miles below Ye-u. It has seventy-one inhabitants, all of whom are engaged in paddy cultivation. The *thathameda* revenue amounted for 1896-97 to Rs. 91.

KYWE-GAING.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and ten persons, according to the census of 1891, and a revenue of Rs. 200.

KYWE-GYA.—A village in the Madaya township and subdivision of Mandalay district, south of Thabyela. It has thirty-five houses, and its population amounted in 1897 to one hundred and forty persons approximately. The villagers are cultivators.

KYWE-GYAW.—A village in the Banmauk township and subdivision of Katha district. The village is situated on the bank of the Meza, and does a considerable trade in rice with people from the lower reaches of that river and from the Irrawaddy. Much of the rice comes from Simaw and

other villages further inland. Kywè-gyaw serves as the bazaar for Banmauk, from which it is five miles distant.

KYWE-GYO.—A village of thirty-three houses on the right bank of the Taping *chaung* in the Bhamo subdivision and district. It is out of reach of all but the highest floods. Paddy is cultivated and there are a considerable number of fruit trees.

KYWE-HLA—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, including three villages. Kywe-hla village is situated two miles south of Pyintha, and has a population of eighty persons, according to the census of 1891. The *thathameda* paid by the circle for 1890 amounted to Rs. 430. The villagers are *taungya* cultivators.

KYWE-LE-BIN—A village in Thazi township, Southern subdivision of Meiktila district, with seventy houses and a population of three hundred and fifty persons.

Antiquities.

Near it stands one of the eight thousand and four hundred pagodas which King Thiri-dhamma of Patalipôk (Patna) ordered his tributary princes to build, and underneath is buried a portion of the ashes (*dattaw*) of Gaudama. The *hti* of the pagoda fell to the ground during an earthquake on the 15th waxing of *Tagu* 1200 B. C. (April 1838 A. D.), and a *na-be* tree grew up in its place. There was a prophecy that a tree would take the place of the *hti* and that a village would spring up near the pagoda, which would be known as "Ma-hein-tha-gi-wa." *Maheintha* is the Pali for buffalo, and *giwa* means neck, and the whole translated becomes Kywe-le-bin, the name of the village. The derivation shows much ingenuity.

KYWE-LU.—A circle and village of seventy houses in the Sagaing township and district. The circle has four villages—Tha-lwinbyu, Kywe-lu, Thabyu, and Daungma.

KYWE-NA-DAUK.—A village in the Thayetpin circle, Maymyo township and subdivision of Mandalay district, five miles south-west of Maymyo. Paddy is cultivated. The village paid Rs. 340 *thathameda* in 1896.

KYWE-NAN.—A village in the Ku-hna-ywa township, Gangaw subdivision, of Pakôkku district, with a population of sixty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 180 for 1897-98.

KYWE-NA-PA.—A revenue circle in the Amarapura township and subdivision of Mandalay district. It has two villages and is situated eighteen miles south-east of headquarters. It had a population of two hundred and twenty persons at the census of 1891, and held a five years' exemption from taxes after the Annexation.

KYWE-SEIN.—A village of forty-seven houses in the Myotha township of Sagaing district, four miles west of Myotha, near the junction of the Myotha-Myingyan and Nga-mya roads. Goat-breeding is engaged in on a large scale in this village.

KYWE-TA-TIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population numbered ninety persons, and the *thathameda* amounted to Rs. 75. No land revenue was collected in the circle.

KYWE-YE.—A village in the circle of the same name in the Mônywa township of Lower Chindwin district, seven miles north of Mônywa. In 1891

the population numbered seven hundred and eighty-seven persons; for 1896-97 the revenue from *thathameda* amounted to Rs. 1,160. The principal products are jowar and sessamum.

KYWE-YE-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. Kywe-ye-gôn is the only village in the circle, and is situated sixteen miles north-north-east of headquarters. It had a population of one hundred and twenty-five persons at the census of 1891, and paid Rs. 270 *thathameda* tax and Rs. 231 land revenue.

KYWE-ZIN.—A *kan*, or irrigation tank, in the Sheinmaga township of Shwebo district, fourteen miles from Shwebo town. It is one and a half miles long by one broad, and irrigates 57 *pè* of land, producing Rs. 92 revenue

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